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Putting Jesuit Education before the Public

OPINIONS PRO AND CONTRA

In the preceding issue of the *QUARTERLY* there was published under the above title an article by Father Charles M. O'Hara which developed the thesis that because Jesuit educational endeavors are unknown to the general public they are insufficiently supported, that they are unknown chiefly because of the inability or unwillingness of Jesuits to publicize themselves and their work, and that the necessary remedy for this situation is the appointment of a full-time professional public relations director for the entire American Assistancy. In view of the importance of the questions raised by the article and their relation to the Society's four hundredth anniversary, the editors sought an expression of opinion from Jesuits in the seven provinces of the Assistancy.

About forty replies were received—from rectors, general prefects of studies, deans of scholasticates, colleges, and graduate schools, high-school principals, and professors in scholasticates, colleges, and high schools of six of the seven provinces. The editors are cordially appreciative of this further token of generous cooperation.

The majority agreed with Father O'Hara's fundamental proposition, that too little is known of Jesuit education by the general public. Their agreement was expressed in such terms as: "It is high time for us in America to devise ways, at least on a larger scale, of letting the country know what we are doing, and what we can do if we have adequate support for our endeavors," and "not only we ourselves, but the cause of Catholic education suffers from our silence and misplaced modesty." Not a few believed that "even the majority of our own students know all too little about Jesuit educational achievements in the past, and of the widespread Jesuit educational activities of the present"; that "a large proportion of those attending our schools at Chicago or New Orleans or New York, are unaware of the fact that such schools as Georgetown, Holy Cross, St. Louis, Canisius, and San Francisco are also under Jesuit direction, with identical educational purposes and with a similar curricular and administrative organization"; and that "even Jesuits themselves frequently know very little about schools outside their own province." One of the respondents confessed: "The whole first paragraph of Father O'Hara's article was news to me." It was from this point of view that

another respondent expressed the conviction that "the chief value of Father O'Hara's article is that it turns our own attention to our widespread educational system and that consequently it will arouse an ambition to do our work with greater effectiveness."

The few who doubted that Jesuit educational work is as little known and supported as Father O'Hara supposes, pointed to his own figures that although Jesuit colleges and universities constitute only 13.7 per cent of all Catholic higher institutions, nevertheless they are educating 39.4 per cent of the students in these institutions. They also made the point that a little over a century ago we entered the educational field with practically no material resources, and now have twenty-four institutions of higher learning and thirty-four secondary schools—a growth which argues phenomenal support.

A considerable number of the respondents felt that the blame for lack of support for our schools should not be laid to the fact that our publicity has been chiefly local or provincial. In the opinion of a former rector, "that is certainly the most important kind of publicity. General publicity on the educational work of the Society in America or in the world may be helpful, but only when it is closely linked to the local institution." A professor of some experience wrote: "The man in Keokuk is not interested in Jesuit educational work in Baltimore in any way that will touch his pocketbook, unless personal appeal comes to him from a Baltimorean. Ordinarily men of wealth do not pour their funds into abstractions; it is the concrete, present, admired, and trusted individual who receives their financial aid." Local and provincial publicity, according to those who touched on this point in their comments, has in fact given us our support. That the support has not been adequate is "owing in the main to circumstances" (hard times, unsettled conditions, etc.), "to unwise expansion on our part," and "to unsettled and inefficient internal organization."

The sharpest contrast of opinion, however, was evoked by Father O'Hara's proposal to employ a professional public relations director for the entire American Assistancy. Some strongly favored the proposal. A dean of a graduate school wrote that "the quadricentennial gives us a natural and providential occasion to further this project on a large scale without provoking jealousy or annoyance." A rector expressed the conviction that "essentially the problem of selling ourselves, our work, and our projects does not differ from the big-time selling of goods in other fields." Another respondent believed that "to advertise ourselves and our work does not in the least cheapen the cause; the work of God for the glory of God is worthy of the best salesmanship." "I heartily second Father O'Hara's proposal for a public relations director," wrote another.

"For what is everybody's responsibility is nobody's responsibility. Yet something ought to be done; and if there is no instigator, nothing will be done." A larger proportion of the respondents, however, opposed the appointment of a public relations director. General disapproval was based on such considerations as the following: "I find in the proposed remedy a spirit of not edifying pride, and I do not consider the remedy an indispensable means for the glory of God"; "professional men (doctors, lawyers, for example) generally do not engage in publicity campaigns"; "there lurks in the proposal the danger of seeming to make Jesuit more prominent than Catholic"; "it is too difficult a task to draw the delicate line between advertising and self-adulation"; "it would be excellent if the Holy Father wrote an Encyclical on the fourth centenary, but we can't do it without exposing ourselves to the charge of 'blowing our horn.' "

A number who agreed that a public relations director would greatly help our educational cause, qualified their approval in one way or another. For example, doubt was expressed that a properly qualified layman could be found; for "he would have to be not only good, but practically perfect; otherwise he might do us irreparable harm." He would have to be "a diplomatic genius, and possess the patience and perseverance of a saint." In fact, there were those who felt that a layman would not do at all, first, because his combined salary and expenses would be beyond our means, and secondly, because it would be next to impossible to find somebody who knew our ideals, philosophy, and traditions intimately enough to prove more of an asset than a liability in the task that would be his. Several of the respondents suggested names of Jesuits who in their opinion could assume and administer such a position successfully. Further, it was thought by some that a public relations office should not be permanent. "A short-range publicity program under a competent director and timed for the quadricentennial would be excellent; after that the publicity should be local and regional." For, "at long range, anything solid must be based, not on external, adventitious schemes, but on internal, spiritual unity."

Finally, there was a substantial body of criticism in the replies received, not of the public relations director as such, but rather of the sort of large-scale publicity that such an officer would be expected to promote. There was recurrent emphasis on the fact that "we are not in a solid position to advertise our educational achievements"; that "the people we want to reach are not impressed by high-pressure advertising, but by the quality of our educational performance"; that "our best advertising would be to bring Jesuit endeavors into a straighter line with Jesuit ideals and traditions"; that "the best way to publicize Jesuit education is to make it publicize itself, through its scholars, writers, the leaders among its alumni, etc."; that "Jesuit membership and active participation in general educational

and learned organizations is the best sort of propaganda." Some believed that it would suffice to reform local publicity enterprises. Others felt that such publicity as could be obtained from issuing a handbook of American Jesuit schools would suffice; and that this could be supplemented by feature articles each year in high-school and college newspapers on Jesuit institutions. Magazine publicity was widely commented upon. Three views are representative. "*Fortune* is a propaganda magazine for big business; we do not want anything to do with it." "Since *Fortune's* viewpoint is dollars and cents, it might help to be written up by *Fortune* under some such caption as 'Endowment *versus* Mendicancy.'" "*Life* would be a better vehicle of publicity; the Holy Father allowed *Life* to publicize the Vatican." Several of the respondents came near to Professor Donohue's suggestion set forth in this issue of the QUARTERLY under "News from the Field." And one of the younger respondents offered a suggestion that some will applaud as a happy substitute for the proposed public relations director, the Jesuit Educational Association which, "given time and fullest cooperation, can become our director of publicity."

So much for a summary account of opinions *pro* and *contra* on the issues raised in Father O'Hara's article. Subjoined are a number of longer excerpts from critiques submitted. These will round out an interesting and stimulating discussion of "Putting Jesuit Education before the Public." The first excerpt is from the critique of Father Edward B. Rooney, the National Secretary of Education; the second was written years ago about a similar proposal by a Jesuit, now dead, who was for long a leader in our educational endeavor.

I

"We all owe Father O'Hara a debt of gratitude for stinging us into some serious thinking on his article, 'Putting Jesuit Education before the Public.' No doubt Father O'Hara would be the last one to expect universal agreement with all the ideas expressed in his article. His aim in writing was, I suspect, to stir up thought and discussion. I know he has succeeded in this.

"The danger in criticizing Father O'Hara's article is that one might center his entire attention, either to agree or to disagree, on a detail, a particular means to an end advocated by Father O'Hara, and neglect bigger issues raised in his article. I disagree with some of the means advocated by Father O'Hara. As the greater part of these comments will be taken up with some of those particular means, let me state in the beginning that with the general thesis of Father O'Hara's article, I am in thorough agreement. For that there is lamentable ignorance of the extent of Jesuit education in the United States all agree. That this ignorance can be dispelled

only by cooperative effort on our part, most will also agree. The fact that an effort to bring the light of knowledge on our work might also generate some heat of opposition should not deter us, except to the extent of making us more careful in our choice of means and the way we exploit those means.

"I am not in favor of the particular proposal on the appointment of a public relations director for the entire American Assistancy. My first reason—perhaps not the first in order of importance, but still one that merits first consideration—is financial. Knowing something of the financial condition of most of the educational institutions of the Assistancy and of the several provinces, I feel that the expenses necessarily connected with the establishment and maintenance of such a central office of public relations would entail a financial burden that the provinces and schools would be unwilling to shoulder. Just at present any addition to their budget would simply be beyond the means of some provinces. My judgment in this matter is, I feel, coldly realistic.

"Secondly, the support, especially financial, of our institutions, that is the aim of Father O'Hara's proposal, can, it would seem, be better attained by local endeavor—or, at most, provincial—rather than by national effort. Generally, people who are in a position to give financial support to our institutions will be led to do so especially through the establishment of contacts with individual institutions or, at most, with a province. Is not this method followed by large privately endowed colleges and universities? Witness the annual reports of such institutions as Harvard, Yale, Chicago, etc. Where generous benefactions have been made to Jesuit educational institutions, the same has been true. These benefactions have come as the result of a particular interest, either natural or acquired, or *developed*, in a particular school. Hence, it would seem that more good in this line could be accomplished by the organized effort of the individual institutions to interest likely benefactors in the work of each institution. In many instances, it is precisely the fact that a Jesuit institution is filling a definite need in a particular locality that makes it the worthy object of support—and it is on this basis that the fundamental appeals should be made. The fact that in fulfilling a particular local need it is contributing to the great good of Catholic education and, hence, of the Church, is an added motive. But it will not be the first to appeal to those who can help us most.

"I agree with Father O'Hara that the inauguration and consolidation of an effective program of publicity by means of such a national director of public relations would help much to develop a more sympathetic and understanding attitude toward the great work of Jesuit education in America, and, hence, would form an excellent background, if you like, to the appeal of a particular Jesuit institution for support. But the final effect

will be had through personal contact of a particular school with particular persons of means.

"What Father O'Hara says about our publicity being local and provincial is true; and his conclusion, too, is true, viz., that in the minds of people at large there has not been established any connection between our educational endeavors in the north and south, east and west. This fault should be corrected; and its correction presents a real problem. That Father O'Hara's proposal, namely, the establishment of a central office of public relations, is the most effective solution of the problem, is what I doubt.

"Since I agree with Father O'Hara's general thesis, and since I disagree with the means or, at least, one of the means which he advocated in attaining his end, it would seem only fair, if my criticism is to be constructive, that I should make some helpful counter proposals.

"It may be that the office of the National Secretary of Education should so develop that it would be in a position to supply our institutions with significant news items and historical data that would have a universal appeal, and would help to a better understanding of the work of Jesuit education. Perhaps, too, the office of the National Secretary should see to it that such news items are given proper publicity. The National Secretary would welcome suggestions along these lines.

"I am firmly convinced that it would help much to an understanding of our work and to the winning of support if our college presidents were to publish annual reports on their institutions. We have nothing to hide. What our schools have achieved, the help they have been in developing Catholic education should be made known to the public. Two striking instances come to mind of where particular mention of some needs was made in such a public report by the president of a Jesuit institution. In one case the mention of the need led to an inquiry that finally resulted in a handsome gift of money. In the second instance, the gift of a building can be traced to just such a report.

"A word in conclusion. While granting the need of publicizing our work in the United States, I am still of the opinion that the best means of 'selling' Jesuit education in the United States will be the quality of the product of Jesuit education. If we can produce leaders of Catholic thought in the business and professional world, our education will do much to sell itself. Father O'Hara could, of course, answer that his plea for more general knowledge and support, and, consequently for some definite means of securing support has precisely this aim, that we may have better material to train and be in a better position to train it. While granting this, I feel that even with our present resources we could do much to turn out better men, i.e., better educated and more thoroughly

Catholic gentlemen. Father Wilfrid Parsons in an article in the same issue of the QUARTERLY gives us something to think about on the problem of developing more writers among our students. Such careful analyses in other fields might lead to discussions that will help us to do a better job than we are doing and thus to turn out a product that will be our best advertisement and hence 'sell' Jesuit education. All of which proves how very valuable Father O'Hara's article is. Let us have more."

II

"The disadvantages which our colleges suffer from in comparison with other institutions are undeniable; viz., with regard to buildings and equipment, publicity, financing, faculty-scholarship, and so forth. But the root of the matter is, whether in spite of our disabilities, our colleges and universities do actually produce *results*, that is, such results as can reasonably be expected from institutions of higher learning. In other words, do *our* colleges turn out, first, a body of *scholars*, or at least, men interested in things of the mind; and, secondly, a proportionate group of *leaders*—leaders not in politics, nor in business, nor even in ecclesiastical administration, but leaders, let us say, in Catholic thought in the manifold problems of the day. If even with our limited resources and imperfect administration we have accomplished this, we have laid the solid foundation. Publicity will improve our status and advertise our success. But if we have not this root-matter, publicity is only a sham and whatever influence we may come to possess by its use will be built on sand (as it is so often built on sand in the case of some secular institutions). Before we attempt any scheme of advertising, we must gauge our success or ill-success in achieving the results mentioned above. The fact of our failure to produce satisfactory results, if it be a fact, and the manifold causes that lead to it must be the first and most important concern in evaluating, before publicizing, our educational work."

III

"The article of Father O'Hara is somewhat startling. One feels the justice and the reasonableness of the plea, and yet one hesitates to subscribe to so carefully organized a plan of publicity. Here are my reactions in some detail: 1) Our best publicity must ever be our output. The first problem to solve is to answer the question why we do not produce more eminent men. An obvious answer would be that we are scattering our forces, undertaking to conduct too many institutions of higher learning in a single province, more than can adequately be staffed with *Jesuits*. Two excellent universities in any one province, much more completely staffed by Jesuit teachers, would furnish a better type of publicity than any artificial high-pressure advertising.

"2) A thoroughly competent professional public relations director would be very effective. I think this is an excellent point in theory, especially if he were welding together the forces of the whole Assistancy. But where will you find the man who could fill this exceedingly difficult office to the satisfaction of the widely scattered provinces, whose interests are in many ways necessarily provincial? It would mean that a formidable power over our institutions is entrusted to a secular. Ours would speedily rebel against any sort of control over our internal affairs by an outsider. It is difficult enough to find a competent manager for a single institution. I fear this arrangement would soon present insurmountable obstacles and would be speedily abandoned. Could he be a Jesuit? Then he would be less fitted to be a director of *public* relations.

"3) It would be very desirable to work up a better *esprit de corps* than now exists amongst our men, and definite efforts should be made to foster *union* and charity amongst Ours, not only in a single province, but inter-provincial. Is there not, however, at present a decided *official* tendency to emphasize *provincialism* with a consequent *separatism* that sometimes approximates mild hostility?"

IV

"On August 15, 1934, 'the 400th anniversary of the day when our holy Father Saint Ignatius and his six companions consecrated themselves by vow to the service of God and of the Church,' was promulgated in Rome, *Instructio pro Assistentia Americae de ordinandis universitatibus, collegiis ac scholis altis et de praeparandis eorundem magistris.*' Six years later, in this anniversary year of the Confirmation of the Society, we of the American Assistancy, could do no better service than renew our knowledge and study of this important document. Its recommendations and statutes will solve our outstanding and perennial problems in educational work. In ten years time, if its provisions are faithfully followed in spirit and in letter, the success of our apostolate of education will speak for itself and be in no way dependent upon trivial and ephemeral publicity."

V

"I thoroughly favor the plan, if put under '*a thoroughly competent professional public relations director,*' as the article suggests, for 'groups' of reasons which follow pretty much the ideas presented by Father O'Hara, though not in the same order.

"First 'group': *corporate sense*, a) The majority of our men have almost no realization of the objective laws that should govern an organic, educational body; nor of the implications the laws operative in that body may have, by their very existence, on the community and national life of

the country. Their mentality takes as its viewpoint the arbitrary or automatic changes of status, which concern, as it were, only the Society or even only the Community. b) One of the results of this mentality has been that men interest themselves little in the organization or policy of educational institutions outside the Society, or even outside their own particular college or high school. They do not appreciate the tremendous significance certain changes of organization or policy in lay institutions may have for us, and, consequently, they never feel the need of combating the principles implicated in such changes until the actual effects begin to crowd our own schools. One of the best evidences of that, I think, is the almost complete lack of controversial literature written by Jesuits on the subject of electivism from the solitary reply by Brosnahan down to our own day. Considering the change of mind that has come over so many on that subject, it is quite probable that if a score of Jesuits had been writing consistently and reasonably on it, electivism, and many of its consequences, which now present us with new chains of problems, could have been effectively checked. Better realization of the ultimate aims and influences of our own institutions on a national scale cannot fail to interest our men in educational problems, one might say, at their source, before they have swept the country into ruins and confusion over our heads. Our policy, then, might quite naturally shift from combat for preservation's sake to combat for positive influence in the christianization of the country—which seems to be our true purpose, anyway. This broader realization, also, will not fail to have its very salutary effects on the purposes and methods of the least teacher in his own individual class.

"c) Another result of this lack of corporate sense is the unhealthy functioning of provinces, colleges, and departments on an individualistic and personal plane. There seems to be too much of "Father So-and-So's school" or "Father So-and-So's department," and decisions of policy are, perhaps, made too often on that same basis without proper consideration of the fundamental characteristics and policies of the entire body of Jesuit education.

"d) Our men are too little given to the analysis of the 'educand' and his fundamental characteristics due to national or regional life. The result is that their purposes are traditional, stereotyped, and hardly realized at all in a vital way. This is due, in great part, to ignorance of our own national life and characteristics, and of regional difficulties, as well as of the suppleness of our own educational system as an international body. It is called 'provincialism' and left at that, with hardly a thought that it could be remedied if thought could be stimulated along national lines.

"e) Isn't it a fact that our men are too often ignorant of the fine works that are being done in their own provinces, schools, or even depart-

ments? Like so many of the Catholic laity they do not seem to analyze things for their intrinsic value nor do they recognize this value until they are told by some 'outsider.' They might even have to see their own work mentioned as something of more than local importance before they fully appreciate it themselves.

"Second 'group': *external benefits.* a) Most of the above reasons, *mutatis mutandis*, apply to the Hierarchy and their interest or lack of it toward our work. They are certainly true of the laity with this added characteristic, that those of the Catholic laity who are in the best position to help us in a material way are overawed and attracted by the prestige of the secular universities. First, one might say that wealthy Catholics are not, as a rule, interested in advancing education, for the simple reason that they do not know enough about it or its importance or its function in life. Secondly, they think of it in terms of the parochial school which is built and supported by the dollars contributed at Mass in the collection. Catholic education is never presented to them as a national problem from the Catholic point of view. If they cannot build a building, they will do nothing or wait until asked to contribute a few hundred dollars in a 'drive.' The college, its departments, its activities, its libraries, are never given the attention during their life in college that would leave with them the ambition one day to enhance the facilities of each separate part of the college life.

"b) Unfortunately Catholics, who have amassed fortunes and risen to influence in national economic life have left large legacies to secular universities. It is on the same principle, it seems, as one who, wishing to make a notable contribution to an institution large enough to absorb and utilize rationally the contribution, would not give it to a scout master but rather to the Central Directive Board, to be used, if one will, for the benefit of the organization in particular sections of the country. To too many Catholics we are still an organization of school teachers who have outgrown in numbers the parochial precincts.

"c) The consciousness of the existence of a corporative university the size of the figures given by Father O'Hara would be invaluable in aiding Catholics, many of them our own graduates, in overcoming the lasting inferiority complex they seem to have. Perhaps that consciousness itself would help breed that assurance which many say is the capital point in the lack of articulate Catholics and Catholic writers.

"d) The knowledge of the Society's universities in this country should be an important point in educational discussion by all educators. The mere existence of an institution in a community is a matter of influence if only its presence is known and understood. Certainly educators do not run ahead with their ideas without any thought of the possible reaction on the

part of a university the size of Columbia or Chicago. But we have so successfully kept the presence and the significance of our universities from persons outside the Church that they can know us only through the dictionary and the term 'Jesuitical.' I think that a better knowledge of the extent of our material influence would lead to more active consultation on the part of outside organizations in matters of education.

"Third 'group': *opposition*. a) The amount and kind of opposition aroused will depend on the kind of publicity given our universities. That is why I consider it extremely important that it be done by a competent man. Mere publicity will put our name on every lip, perhaps, but it will arouse senseless opposition based on mysterious fears, without at the same time effecting any real good for us. The publicity should present, especially, our service to the national life, our historical and actual competence to accomplish that service, our importance to the educational life of the country and above all the principles and ideals we hold up for the development of our national life. Fülöp-Müller, I think, accuses us of being showmen and always in close touch with the popular tastes, capitalizing, in other words, on the vogue. Much of our seismological publicity today, Greek plays, pageants, and the rest, might easily come under that heading. Knowledge of our curriculum changes and the reasons for them rarely come to the public notice.

"b) There should be a fairly close correspondence between the publicity and the accessibilities to the facts presented. In other words, an honest and fair inquirer provoked by the publicity should not run the risk of disillusionment when he tries to verify the titles to greatness we have put forward. The publicity should be such as would instruct even our own men in the significance of the work they are engaged in. The purpose of the publicity is precisely to attract the attention of those who are either seeking to help us or to come to us for the education we profess to give. There should be no disgruntled patrons on either score.

"c) The competence of the man appointed should include, therefore, a thorough knowledge of the country and of each particular region, so that he can explain intelligently the function of an institution in its proper surroundings and in relation to its immediate purpose as well as to the whole body."

VI

"It is high time for us in America to devise ways, at least on a larger scale, of letting the country know what we are doing, and what we can do if we have adequate support for our endeavors. . . . But to be worthy of nation-wide publicity we ought to be doing a better job than we are doing now. To do honest advertising of the sort, we ought to have schools

so well equipped with the best teachers that our products will be uniformly of superior quality. Who is brash enough to say that we are so equipped at present? Hence, a more practical project would be to get down to the roots of things and put much more conscious effort on training 'bigger and better' Jesuits. When we have none but superior men running our schools and teaching our students, then we shall begin to be so effective that our products will advertise us in such a way as to cause both money and students to come pouring in upon us. Restaurants that put out good food do not have to use newspaper advertising; their satisfied patrons do millions of dollars worth of advertising for them willingly and without pay.

"Our public relations problems would long ago have been solved if somewhere along the line a larger than usual batch of superior Jesuits had been turned out. In the training of our men much more of the up-to-date vocational and educational counseling could be used; much more of West Point tactics too. Those who are engaged in teaching and training young Jesuits should be turned into benevolent despots who can suavely yet bravely insist on perfect performance in all those things that go to make up the perfect Christian gentleman and educator. With this combination of gentlemen, scholars, and educators running our schools, practically all departments of the business of public relations will be taken care of almost automatically. It seems rather over-simplified. But at any rate, let us begin to build 'bigger and better' Jesuits."

The Master of Arts in Teaching at Harvard

EDWARD J. BAXTER, S. J.

To name a degree *Master of Arts in Teaching* may sound redundant to the philologist; to the practical educator or administrator the significance is immediately apparent. No one could be even superficially conversant with the vicissitudes of the degree of Master of Arts and its recipients these last years without recognizing the new degree with the pleonastic appendage as the solution to an anomalous situation. Its very redundancy stresses the fact that the new *magistri* would be *magistri* in every sense of the word—at least they would be prepared for the threefold function of teaching as few of their predecessors have been prepared.

It had been recognized for some time that by far the largest number of recipients of the master's degree repaired to the teaching profession, usually on the secondary level. Thus a degree which had been designed for research scholars became the goal of young bachelors who aspired to a certain prestige in the teaching profession. The result was an output of young masters delivered to the schools, who not merely were unable or ill-adapted to teach, but whose graduate training had been calculated to stifle—in a great many cases, at least—whatever spark these students might have had for the extrovert functions of teaching, in favor of the introvert functions of research.

It was to offer some remedy, albeit belated, for this state of affairs that Harvard University, in 1936, devised its new degree of *Master of Arts in Teaching*. Accordingly, the combined faculties of the arts and sciences and of education made the following announcement in the Official Register of the University:

To assure the better preparation of teachers for secondary schools, the cooperating Faculties have established a degree in which scholarship may be united with professional understanding and with personal fitness for teaching; and they have based the degree on the principle that all three of these elements of preparation shall be suitably demonstrated by performance.

Accordingly, the degree is awarded for achievement as evidenced by examinations in the subject to be taught and in Education, and by an apprenticeship in teaching. In certain subjects, designated courses are required as evidence of attainment, but recommendation for the degree does not rest, in general, on credits in courses.

The offering of this degree had naturally a restrictive effect on the function of the traditional Master of Arts degree at the university. It was therefore, simultaneously announced that the various programs for the degree of Master of Arts, awarded by the Graduate School of Arts and Sciences, were not designed to offer preparation for teaching in secondary schools. The master's degree thereby reverted to the residual functions, sometimes described as professional (that is, exclusive of teaching; for example, commercial chemistry), cultural, and research.

The administration of the new degree offered difficulties—and still does—especially in an institution of Harvard's dimensions. By its very nature, the degree was to represent part subject-matter mastery, part professional education, and part pedagogical training. The first element fell within the jurisdiction of the faculty of arts and sciences, the latter two within the scope of the faculty of education. Accordingly, it was necessary for the two faculties to cooperate for the conferring of the degree, and only those who understand the obstacles in the way of such administrative cooperation will appreciate the difficulties of the matter.

The degree was announced in nine fields, which meant that it transcended as many departments of the university. Offerings were made in classics, English, fine arts, French, German, mathematics, music, the natural sciences (physics, chemistry, biology), and the social sciences (history, government, economics). Each of these departments has its own regulations and requirements relative to the first element of the degree, subject-matter proficiency, which it would be impossible to detail here. By way of illustration, however, we might glance over the requirements in one or two of these fields.

To obtain the degree in classics, for example, it is required, besides the general prescription of a year of residence at Harvard, that the aspirant's knowledge of classical languages and literatures be tested by the *Divisional Examinations in Classics* required of candidates for Honors in Harvard College, and that he pass these with honors. These examinations comprise: two of three hours each on the literatures of Greece and Rome; two of three hours each in the translation of Greek and Latin authors at sight; one of three hours on the general field of classical studies; one of three hours in Greek composition or in Latin composition. In addition, one course in classical philosophy at Harvard is also required.

It should be noted here, for the benefit of those interested in the natural sciences—though we cannot go into the details of the program—that it is required of each candidate in this field that he prepare himself for teaching in *two* allied sciences (physics-chemistry, or biology-chemistry) rather than merely in a single science. The reason for such combination in this one field is the very practical one that secondary schools

commonly require their teachers of science to teach in more than one of the basic sciences.

With regard to the education requirements—which after all are the major distinguishing feature between this degree and the traditional Master of Arts (conferred at Harvard after one year's satisfactory work, without thesis)—the following may be noted in detail:

A *General Examination*, in six parts of three hours each, must be taken, covering (1) the principles of educational psychology, (2) the measurement of individual growth and achievement, (3) the historical and philosophical background of educational policy in western nations, (4) current issues in American secondary education, and (5) general principles of teaching. Preparation for the parts of this examination which deal with the first four of these fields is provided in as many half-year courses. Preparation for the part which deals with principles of teaching is provided in a full-year course given in connection with the student's apprenticeship (see below). No course prepares for Part VI, which is an integrating test designed to give evidence of the student's judgment on educational problems concretely presented in school situations.

An *Apprenticeship* in classroom teaching is provided for (and required of) all inexperienced students by observation and practice in neighboring schools.

A *Special Examination*, covering problems of the curriculum and methods in the subject the candidate is to teach, is the final requirement. The various courses in the teaching of particular subjects prepare for this examination. This means a requirement of two half-year courses in each field, one on curriculum, the other on special methods.

Interpreting this data, one concludes that the graduate of Harvard College—or a similar college with a plan of concentration—has a definite advantage in the procuring of the new degree. Such a graduate, should he have passed the *Divisional Examinations* with honors while in college, has, in most cases outside of English, little further to accomplish other than the education requirements. True, he will be advised to take one full-year course under the faculty of arts and sciences in his subject field concomitantly with his education courses, but he may still be able to obtain his degree after a year and a summer. The graduate of a college with a general program, however—such as most of our colleges are—will have the added burden of accumulating courses in his field in preparation for the *Divisional Examinations*, and may require a year and two summers, or even two years, to complete the requirements for the degree. That he will also have a broader background and a more balanced preparation, of course, is not to be denied.

That the new degree has definite advantages over the old master's

degree for the purposes for which it was designed, few will gainsay who are conversant with the professional demands of the secondary-school teacher. Through its plan of specialization it insures mastery of subject matter and in addition guarantees attention to the two neglected phases of the secondary-school teacher's task, professional understanding and personal fitness for teaching. It might be added, the degree is meeting with widespread approval among the school superintendents, and in particular the private school headmasters, who do the employing of teachers. Most of these feel it is the answer to a long experienced need.

The degree would seem to commend itself in an especial manner to the Society in its program for training teachers in the scholasticates. Since *all* our scholastics are presumably being prepared to take their places as teachers in secondary schools and colleges, the confusion incident to administering two degrees would not be encountered. The one degree, the teaching degree, would be desirable for all.

Some adjustments would, of course, have to be made were the new degree to be introduced into our philosophates, but such changes would in no case be prohibitive and in most instances they would be less onerous than those entailed in establishing the degree in secular universities. Already our scholastics take several courses in education so that these would merely have to be organized and integrated, with perhaps an addition here and there. The apprenticeship in teaching would offer some difficulty, to be sure, and might call for drastic administrative readjustments, presumably in the third year of philosophy. But in this connection, it must be insisted upon, we are in a most favorable position in having our own schools to cooperate with us in this project. At least one province, too, has already had such an apprenticeship program in operation for some years and its experience could very profitably be used as a norm—as well as an incentive—for other provinces.

Finally, in the matter of subject-matter preparation, because of the specialized nature of this element of the degree, individual departments would have to be built up, such as, say, mathematics, or social sciences, in our various scholasticates, or a plan devised by which scholastics might be interchanged in their third year and sent to that scholasticate which specialized in a particular subject-matter field. Such interchange would only be necessary, perhaps, outside the fields of classics, English, and the natural sciences. The problem of exchange, therefore, would be small, but it would require cooperative efforts and direction that could transcend provinces.

Such, then, in a sketchy manner, are the implications which the degree has, in the eyes of the writer, for our program of teacher training in the scholasticates. The allied question of what value the degree might have

for our extern colleges and universities is not touched upon here, but its interrelationships with the present question may be clearly enough perceived. If the degree, in nature and purpose, commends itself as superior to the traditional degree in the development of the threefold function of a teacher, and if it is actually received outside by school administrators and supervisors—and even accrediting agencies—as at once more appropriate and more effective for the training of secondary-school teachers, then the degree possesses a value we cannot afford to ignore and which may more than justify the inconvenience of a certain amount of administrative readjustment.

Educational Aims of the University of San Francisco¹

“To mould manhood, to develop the entire man, mind and heart, body and soul; to form as well as to inform;

“To train the mind to analyze rather than to memorize, so that it may distinguish truth from error; to strengthen the will that it may have the grit to practice virtue and reject vice; to cultivate the heart that it may love the worth while things;

“To instil culture; to stimulate ambition; to disdain mediocrity and develop leadership; to train citizens for time and eternity;

“To maintain high academic standards; to encourage research; to present the technical phases of various fields of knowledge, yet to integrate and make vital education; to present the current and complex problems of modern life, yet assisting youth to solve these problems with principles as eternal as the God that promulgated them—the eternally vital principles of truth and justice;

“To instil into youth the neglected doctrine that morality must govern economics and politics, and that modern ills cannot be cured merely by shifting economic systems and changing political structures: pointing out that every system must be administered by men over men, and that selfishness, greed, dishonesty, and lust for power are moral evils which cannot be eliminated by civil legislation but only by moral restraint;

“To rivit to the minds of youth the truth that all hatreds, whether of class or race or creed or foreign nations, rot civilization, and that, irrespective of one’s belief, the sole and ultimate solution of economic, political, and social ills was epitomized by Him who said: ‘Thou shalt love the Lord thy God with thy whole heart and with thy whole soul and with thy whole mind;—Thou shalt love thy neighbor as thyself.’ ”

¹ From recent brochure, University of San Francisco.

On Brightness in Writing

LOUIS A. FALLEY, S. J.

(NOTE. *The following is a specimen prelection, according to the method of the "Ratio," for an English class. It is based on the author's manuscript course on effective writing which is well known to scholastics of the Middle West and East.—Ed.*)

Here is a quotation from a column written by Sir John de la Valette for the *London Morning Post*, about the maiden sailing of the great Cunarder, *Queen Mary*:

In her conception and fundamentals, the *Queen Mary* is the outcome of the Cunard Line's unrivalled experience and bold vision. In connection with her execution, the finest scientific brains in the country, the highest traditional skill of Britain's craftsmen and the sound instincts of her artists have been called upon to turn materials and components, derived from all parts of these islands and from several dominions as well, into this noble achievement of British ship-owning and ship-building enterprize. Etc.

On the same subject, Russell Owen writes in the *New York Times*:

When the *Queen Mary* steams up New York Harbor, she will mark another step in the ship-building rivalry between nations, which has resulted in recent years, in turning out a group of the largest and fastest ships yet constructed. She is rated the swiftest and most luxurious liner that has left the River Clyde—that world-famous ship-building center, which has created most of the British vessels that dot the Seven Seas. Her lines suggest easy speed. And although a new form of competition—that of air travel—hangs over the ocean routes, there will always be a majority who prefer a trip on a large and comfortable steamer. For these the *Queen Mary* will be like a perfect hotel dropped into a graceful and dignified ship. Etc.

Which of these paragraphs do you like the better? If you were writing, which would you rather claim as your own? Before you answer, and without any re-reading of the extracts, run your memory through them, and ask yourself which of the two has given you the fuller information and the more lasting information. Enumerate the items of knowledge which you have gained from each. Doubtless the count will be in favor of the latter, written by Mr. Owen.

Furthermore, whatever may be your preference as to manner of expression, you will admit that the very first end and object of all writing is the conveyance of thought or information, and the sharp, clear impression of that thought or information on the mind of the reader. One does not, or at least one should not write to display his erudition or his little

bag of rhetorical tricks. Rather, he aims to say something, and to say it in a way that will make his reader understand and remember that something. Now, returning to our initial question, and judging by this norm only, to which of the paragraphs quoted above would you give first place in merit?

If this point is settled, another question spontaneously offers itself: "How does he do it?" Read the two excerpts again, if you are not tired of them. Sir John brings forward mostly general ideas, presenting them in general and rather heavy language. Notice: "in her conception and fundamentals"; "in connection with her execution"; "to turn materials and components into this noble achievement"; etc. There is nothing of the red-hot branding-iron about any of these. But with quite another method, Mr. Owen crowds his lines with concrete thoughts, and turns them into bright pictures. See his exhibits: "when the *Queen Mary* steams up New York Harbor"; "the British vessels that dot the Seven Seas"; "her lines suggest easy speed"; "a new form of competition—that of air travel—hangs over the ocean routes"; and others. How quickly and how lastingly these vivid images fasten upon the mind.

Be it noted here, that this is no arraignment of general thoughts and phrases. Quite to the contrary, in their place they are very useful and important. Their office is to marshall into a solid front a group of concrete ideas, which, if left to themselves, would be scattered and less effective. But if they are used overmuch, they crowd out the concrete thoughts rather than group them, and thus fail of their purpose. They become only a harmless, verbal thunder, which makes a ponderous, pseudo-scholarly noise, but means nothing. Unlike them, concrete ideas, especially if they take picture form, resemble a bolt of lightning, which amid the darkness of a summer night, flashes into the retina a sharply defined vision of every item of the landscape, every tree, every fence, every house and chimney and window. If the likeness may be followed further, when lightning strikes an object, there is no mistaking the fact that something has happened. So when a good picture tells a concrete story, there is no mistaking the fact that something has been said.

Of course, not every subject lends itself to treatment with pictures. Abstract and technical matters, as for instance, a theological thesis *De Trinitate*, or an exposition of the theory of logarithms demands abstract and technical expression. They have never been seen walking about, and so cannot be photographed or painted. Again, some subjects require only general statements or summations, which can be set forth in general terms only. But in the handling of questions outside these two classes, let your rule be: "Do not confine yourself to general thoughts. Make some of them concrete. And if the thought is important enough, turn it into a picture." By the way, have you ever realized that the great St.

Patrick, if tradition is to be believed, plucked a shamrock from the sod to illustrate the Trinity; and a geometry instructor, when he sets out to prove the Asses' Bridge, begins by chalking up a picture of it on the blackboard?

How can one learn concrete and picture writing? If nature has been good to you in the way of a quick imagination, you do not need to learn. Just abandon yourself to your mind's "eye in fine frenzy rolling." But if your mental processes are as dry as dead bones, try the following drill much as you would use St. Ignatius' *Method of Contemplation*.

1. Take any thought, and try to see it in your mind's eye, as a picture. One might think of Good Queen Bess: "In her later years, she lacked graciousness and high morals." Or one might see her much more brightly as Cobbett saw her: "She was a vain, lascivious, nasty old woman."

2. Study the details of your picture, how people are dressed, how they are speaking or acting, what their surroundings are. Do not be satisfied to notice in a general way, that a thing is puny or magnificent, but find out the characteristic qualities which make it so. A glance at a mental picture of the same royal lady might show you: "She liked men of good looks, and showed her preference in public." Greene makes a movie of her thus: "Personal beauty in a man was a sure passport to her favor. When handsome young squires knelt to kiss her hand, she patted them on the neck; and in the face of the court, she fondled her 'Sweet Robin,' Lord Leicester."

3. When you are done with studying your picture, write down what you have seen. Let your shibboleth be: "See and say."

All this may seem to you a stilted and rigid method, and tiresome to boot. So it is. All drills, physical or mental, are thus in the beginning. But when, through repetition, you have stimulated your imagination and given it some habitual facility in the production of pictures, the artificiality will vanish, and your imagination will act easily and spontaneously. Of course, this long method is not recommended when one is writing for a finished product. It is offered as a drill only.

Here is a sample drill. Visualize the ideas in the following sentences. Look at them carefully in your mind's eye, and re-write them as you see them. Change structure and words as you please. Keep the ideas. The originals from which these unpicturesque sentences have been drawn, will be furnished for comparison, after you have worked the exercise. You are not required to reproduce the exact original pictures.

1. A certain Canterbury religious was in the habit of giving secretly a small sum of money to his poor mother.

2. (Of a middle-aged bachelor) Every marriage among his friends was like another sign of approaching old age; and the jolly announcement

of the end of the marriage service seemed to taunt him with his age and corpulency.

3. The negro cavalryman smiled and shook hands with me heartily.

4. Whence the desert extended a great distance eastward.

5. His disappointment was as evident as a boy's, who has been given a book which he does not like.

6. I pray you think you question with the Jew. You may as well command the sea in its movements; you may as well forbid the trees on the mountains to move and to make a noise, when the wind blows.

The Originals. Compare them with the previous sentences.¹

1. A certain Canterbury monk was in the habit of slipping *clanculo* from his wide sleeve, five shillings into the labor-worn hand of his mother. *Carlyle*.

2. (Of a middle-aged bachelor) Every marriage among his friends was like another grey hair on his head; and the jolly church bells seemed to taunt him with his fifty years and "fair round belly." *Stevenson*.

3. The negro cavalryman's white teeth flashed into a smile, as he took my hand in a clasp like a gorilla's. *Theodore Roosevelt*.

4. Whence the dead, burnt plains stretched away forever to the east. *Belloc*.

5. His disappointment was as blank-faced as a boy's who has been given a dictionary instead of a story-book. *Stevenson*.

6. I pray you think you question with the Jew. You may as well go stand upon the beach, and bid the main flood bate its usual height; you may as well forbid the mountain pines to wag their high tops and make no noise, when they are fretten with the gusts of heaven. *Shakespeare*.

Perhaps some "learned Theban" will look askance at this theory of brightening one's style. "Pictures," he may think "do well enough for children, but are trivial for educated intellectuals." He is reminded that the authors quoted above, besides a host of others, have written in pictures seriously, on serious subjects, for serious readers. Greene's study of Elizabeth quoted above from his *History of the English People*, is ranked, from a literary point of view, as the best character sketch in English.

Truly enough, children are fond of pictures; but so are we all, unless we take our grown-up minds a bit too seriously. Here is an experiment in psychology, which you may try if you choose. Some Sunday morning before anyone else has seen the newspaper, abstract the comic strip and hide it. Then wait for the protesting outcry which will go up from the "potent, grave and reverend signiors" of the house. Only the very deeply intellectual are great enough to keep about them something of the child.

¹ It is to be noted that of course these originals are not a part of the prelection, but are rather for purposes of comparison after the class has worked out the assigned drill.

Characteristically Jesuit Research

JOSEPH M. MARIQUE, S. J.

Some ten years ago, the present Father General of the Society personally urged and took means to assure the success of research on the history of the Society. The *Archivum Historicum Societatis Iesu* represents the first tangible results of his initiative. He also endeavored to bring up to date the *Bibliothèque des Écrivains de la Compagnie de Jésus*, usually referred to as "Sommervogel," from the name of its most distinguished compiler. Jesuit research, it would seem, could not expend its efforts on a worthier object. This means that the Sommervogel should be the starting point; but it means as well that the great tomes of Sommervogel should be at the disposal of Jesuits, should be familiar to them; and this, in turn, implies that the tomes are in our houses. It seems probable that more of our houses are without than with a set of the *Bibliothèque des Écrivains*. The most expeditious way of obtaining the complete set in the present troubled times is to write to Father Edmond Lamalle, S. J., in Rome, who is in charge of the *Archivum Historicum* and who has shown himself most gracious on all occasions.

Belles lettres, once the focus of Jesuit research, have been for too long a period neglected by our scholars. Latterly, however, attention has been drawn in the United States to the contributions of Jesuit humanists. Not only classicists but also English scholars have shown a desire to determine to what extent and in what way Jesuit teachers of the classics in the sixteenth, seventeenth, and eighteenth centuries influenced the modern languages and literatures. Preliminary research would naturally entail a close study of the *Bibliothèque des Écrivains*. Since Tome X, the work of Père Bliard (1910), is a general index, study could start there. The suggestions that follow are primarily intended for classicists, but the English student will do well to examine them for indications on his matter. Under "IV: Belles Lettres-Langues Classiques," the searcher is referred to columns 943-953 of Volume X for a detailed index on the subject. The index is not by any means exhaustive, but it will serve as a start. The following table may save much time in fruitless searching.

Eloquence: Etudes sur les Modèles anciens—Grecs	col.	. . .	991
	Latins	. . .	992
Poésie grecque	. . . . .	. . . . .	1129
Compositions grecques	. . . . .	. . . . .	1132
Poésie latine	. . . . .	. . . . .	1134
Compositions latines	. . . . .	. . . . .	1144
			1161-1237

Fables d'Esopé	1314
Histoire ancienne	1685
	1734, 1735
Philosophie ancienne	734-746
Grammaire grecque	943
Grammaire latine	947
Critique littéraire	1320-1328
Proverbes	1330-1331
Dictionnaires grecs	945
Dictionnaires latins	951
Eloquence latine	992
Inscriptions latines	1873
Pédagogie de la Compagnie de Jésus	803
Enseignement supérieure	1898
Antiquités	1867

The above are, of course, but a very skeletal series of suggestions. The prospective searcher is reminded that the "Index géographique" in Tome IX, Col. 1465, will reveal not a few matters on which he may profitably spend some of his time. In particular he should note columns 1477 ff., which deals with the United States. The lacunae, of course, are lamentable. In the same way, the biographies in Tome VIII, beginning at column 1561, are to be inspected. Finally, the series of titles on "Les Pères grecs" ought to be singled out for special mention since several graduate students among our scholastics are engaged in this very field. So much for the Sommervogel.

Another work which has remained untapped by most Jesuits (except by Father Delanglez, of the Institute of Jesuit History at Loyola University, Chicago, and by Father Dumas, of the Fordham University Graduate School) is the *Journal de Trévoux*. In the whole United States, Georgetown is probably the only Jesuit library with a complete set or, for that matter, any vestige of the *Journal*. It was Father Delanglez, it appears, who called attention to Georgetown's possession of the work. There is a set at Harvard. Professor Robert R. Palmer's statistical study of the *Journal* in the October 1939 issue of the *American Historical Review* and Father Dumas' doctoral dissertation were reported in the December JESUIT EDUCATIONAL QUARTERLY, pp. 150-51. In discussing the many questions which agitated the scholars of the eighteenth century, particularly in France, this forerunner of *Thought* (but far more aware of contemporary realities) is indispensable. One author intimately connected with the *Journal* is the famous Père Hardouin. Do Jesuits know, I wonder, that this eccentric scholar (he tried to prove, among other things, that the best parts of the works of Horace and Vergil were the forgeries of an eleventh-century monk!) still has a place on the shelves of Columbia University's

graduate reference library in classics? After more than two hundred years (Hardouin died in 1729), his edition of Pliny the Elder's *Natural History* has valuable information for the scholar. Incidentally, the reference to him, and to other Jesuit humanists, in Sandys' *History of Classical Scholarship* is meager, to say the least. And in regard to Sandys, it may be noted that the Jesuit who made possible the collation of manuscripts in Baiter's (q. v. in Sandys) edition of Cicero is not even recognized as a Jesuit. For this Sandys may be partly excused, since the Italian in question was an ex-Jesuit of the old Society (ex-Jesuit by reason of the Suppression). There is evident need, however, to supplement Sandys from the point of view of the Society's scholars.

As corrections in current texts and other widely used books have been mentioned, recognition of the pioneer work of the great Bollandist, Père Charles deSmedt, on historical criticism is a crying need. Usually when there is a discussion of historical criticism, the names of Ernst Bernheim, and of Langlois and Seignobos, are mentioned. Fair enough, for they have outdistanced Père deSmedt. But it is conveniently forgotten that the latter is in a very real sense the founder of modern historiography. In Shotwell's *History of History*, for instance, you will look in vain for any mention of deSmedt (cf. review in *Thought*, March 1940). Neither will you find him mentioned in H. E. Barnes' *History of Historical Writing*. Yet both these books are the *vade mecum* of a large percentage of American college and university students of history.

Before closing this installment of notes—and they are merely notes—it is well to call attention explicitly to the fact that the *Bibliothèque des Écrivains*, spoken of in the beginning, is by no means complete, to wit, up-to-date or even exhaustive for the period it professes to cover. Lacunae are likely to be filled by consulting the *Archivum Historicum* for purely historical information, and some of the histories of the several Assistancies: Astrain's for the Spanish, Fouqueray's for the French, Duhr's for the German, Poncelet's for the Low Countries, Tacchi-Venturi's for the Italian, *Letters and Notices* for the English Province, Kroess' for the Bohemian Province. Further, Jesuit librarians in Europe—modest men, frequently, who neglect to put into print much of their bibliographical lore—might be prevailed upon to give information which is only in their hands, that is, in their libraries. Besides Father Lamalle, director of the *Archivum Historicum*, Father Juambelz at the Curia has a vast number of books and articles which are otherwise unknown.

A Norm for Progressivism

GEORGE V. McCABE, S. J.

The light of the present popularity (or publicity) of "progressive" education has finally become so bright as to be reflected even in the last issue of the *QUARTERLY*.¹ This modern system, it seems, has given rise to a "felt need" on the part of Jesuit educators for some objective norm to be used in appraising the validity of its particular aims and methods, with a view to incorporating into our system the *verum* that it may contain. Undoubtedly such an intention is fine and manifests the commendable quality of not being satisfied with the merely good if there is something really better. For as Very Reverend Father Wernz wrote: "As the early Jesuits did not invent new methods of teaching, but adopted the best methods of their age, so will the Jesuits now employ the best methods of our own time."

The question that concerns us then is this: "Does such an objective norm exist?" Two things are required of it. First, it must be in conformity with the theory of knowledge which we follow; and secondly, it must be sufficiently broad and fundamental to be applicable in judging widely different modes of thought. To the writer's knowledge the criterion that preeminently fulfills these requirements is to be found in the *De Magistro*² of St. Thomas Aquinas. For not only does this little known treatise satisfy these two basic points, but it goes on to do more. It provides a better and more radical genesis of the *verum* contained in progressivism than the epistemological one that has already been advanced. It affords a psychological explanation of the reaction of the reader of *Reorganizing Secondary Education*, who will, as Father Maline promises, "find himself in agreement with more of what progressive education espouses than he is ordinarily willing to admit to his more cautious self."

A consideration of these four points will not only convince the reader that the *De Magistro* is a tool eminently suited for our present needs, but will prove itself to be a document that will repay study with a more vitalized knowledge of our own theory of education.

That the *De Magistro* satisfies the first requirement seems to be immediately evident. For it cannot be shown either intrinsically or extrinsically that the Angelic Doctor has deviated in this particular question in

¹ "Progressive Education Presents Its Platform," by Julian L. Maline, S. J.

² There is a translation in the Marquette Monographs on Education series, by Mary Helen Mayer, under title of *The Philosophy of Teaching of St. Thomas Aquinas* (Bruce).

any way from the general theory of knowledge elaborated in his other works. On the other hand it is apparent to all who read that this educational theory is the experimental crucible of his cognitive-faculty theory. *Si deficitur, omnia deficiuntur.*

Neither can the criterion be found deficient on the second score, for its principles are embedded in such basic logical and psychological facts that its comprehension is so confined as to make its extension almost unlimited. The variegated theories of Dewey, Bode, Ruediger, Briggs, May, and Bagley, ranging as they do from the socialized to the evolutionary aspect, can be examined exactly as to where and how they stray from the narrow line of truth.

With regard to the epistemological dictum: *ex falso tum verum tum falsum*, advanced for the explanation of the *verum* of progressivism, St. Thomas would agree with it as true, but in this particular case would hardly find it satisfactory. For he himself in the *De Magistro* digs deep in search of the ultimate, and finally places truth upon the basis of conformity with "being." Thus if Professor Dewey's assumptions are correct, they are so only, and insofar, as they are in accord with the nature of things.

This then leads us to the point in question: Are the principles of Professor Dewey correct? Surely we would deny outright such statements as: "The great aim of education should be to prepare the individual for life in society, and what is good for society must be determined, not on the basis of natural or revealed law, but by discovering experimentally what is beneficial to society." A definition like that can prove only one thing, that where progressivism is diseased the malady must be attributed to the maleficent influence of Rousseau. Must we diagnose progressivism then as educational leprosy? If it is, in that case we must conclude that the *De Magistro* is also invalidated, for, as will be shown below, in many instances they are the same. But we have already proven that the *De Magistro* is sound. Consequently, at least in the principles where Professor Dewey agrees with St. Thomas, he must be correct. There remains only to indicate the similarity of their pedagogical theories, and this parallelism will help to explain the psychological reaction of Father Maline's readers.

Both conceive education as growth. They postulate the principle of self-activity as the very essence of the process, for they conceive it to be self-development, the outgrowth of inherent capabilities, and in that respect, evolutionary and progressive. They deny the too-long popular conception of education as a simple transfusion of knowledge, consisting in the mere presentation of symbols or signs that are to be absorbed by the pupil much in the same manner as water by a sponge. They determine the position of the teacher as an extrinsic, proximate agent, a mediator.

And they require as his prime requisite the capacity to stimulate the process of self-activity. Perfect action of knowledge is presupposed in him. They agree on the necessity for good habits and high ideals. They acknowledge the educand to be intellectually plastic and capable of integrating his own personality. Most surprising of all to us perhaps is that they both propound experience as the *sine qua non* of education. In these principles they agree and also in many others, too numerous to mention here.

Where St. Thomas differs from Professor Dewey, and remains correct, his theory is so sound and eminently reasonable that one wonders why his treatise has remained so long unknown, why men with wide vision, the power to perceive relationships, and the happy faculty of application, have not recognized it for its true worth. It provides much more profitable speculation than does, for instance, Professor Dewey's *Democracy and Education*. It discloses St. Thomas as a master in the philosophy of education. It reveals the heritage he has bequeathed us, and establishes his place and importance, so long denied him, in contemporary education. Actually he was an early progressive and if his principles had been followed, we would not now be witnessing the capital errors of modern psychology and education. He is without peer the one to judge whether the techniques and methods in this new system of progressivism are in accord with our principles. Let them then be first examined in the light of our scholastic-humanistic tradition, and if no impediment be found, let them be scrutinized under the light of the Angelic Doctor's pedagogical theory. If they pass this test, they can be justly judged fit tools to be used in our work of education.

THE BOOK OF THE QUARTER

Charting a Course without Stars or Compass¹

ALFRED G. BRICKEL, S. J.

This book which runs (with the index) to nearly five hundred pages consists of an historical background of close to one hundred pages giving the pagan and medieval history of liberal arts education, and of three other sections narrating the weakening of the prescribed college curriculum (classics, mathematics, philosophy), the victory of electivism in the nineteenth century, and the contemporary discussions of how to heal the wounds inflicted by electivism. Of the four sections, a Jesuit educator might well pass lightly over the first and fourth, because the first is marred by a deal of unhistorical nonsense (repeated from secondary and untrustworthy sources) and the fourth is, like the world, "too much with us." To brand the first section as unhistorical nonsense seems harsh. Let one excerpt serve as a sample. On page 28 we read: "For example, the faculty of theology at the University of Paris was slow to accept the pagan and scientific works of Aristotle, and because they did not seem to fit in with church doctrines the papacy made many efforts to keep them out of the university faculties." The essential point is missed that the Church in its two, not many, prohibitions was trying to stop the practice of passing off as the works of Aristotle certain books which had been colored by the translators with Arabian pantheism. In other words, the Church said, in the interests of real science, "If you want Aristotle's works, get accurate versions," just as centuries later it asked of Galileo real proofs of the heliocentric theory instead of hypotheses. Examples like this could be culled from almost every page of section the first. Historically and philosophically this section is weak and inadequate.

The central sections of the book, dealing with the gradual decay of authentic courses in arts, sciences, and philosophy under the pressure of commercialism and *ad hoc* mentality, and with the rise of white mice psychology, is well done. It shows that at no time in the nineteenth century did the humanistic tradition, the tradition of mental discipline, the religious tradition, lack able defenders. Outstanding was Noah Porter, president of Yale, who wrote in 1890 *American Colleges and the American Public; with After-thoughts on College and School Education*. Against him was pitted President Eliot of Harvard who in his forty years from 1869 onwards was a keen advocate of electivism. It was his long tenure

¹ R. Freeman Butts, *The College Charts Its Course*, McGraw-Hill Book Co., 1939.

of office and his long advocacy of electivism which led to the educational confusion of today when students without Latin, Greek, mathematics, philosophy, or religion can get a Ph. D. degree on "four ways of preparing boiled icing," or for counting the non-sequiturs in the works of John Locke. Valuable, too, are the author's discussions of the part played by the state universities, especially in the middle west, in initiating the policy of asking the student what he wants instead of giving him what he needs. Not that they did no useful things in their experimental farms, agricultural schools, and experimental colleges, but they did nothing to advance the cause for which Erasmus learned Greek and St. Thomas penned his Utopia and the medieval students cracked heads in the streets of Paris and Aquinas cried out at the king's festive board "*Conclusum est contra Manichaeos.*"

The third section of the book comments on the evident chaos in the educational world caused by electivism just when electivism seemed to have won the day. In its high noon electivism was stricken with doubts, as the founder of modern philosophy, Descartes, was stricken with doubt in the beginning of his philosophical adventures. Indeed, there is reason to think that the education of a period is in consonance with its philosophy, its morality, its art, and its religion. It was but natural that a period filled with the heavy, dull outlines of meeting houses and factories, of slums and mean streets, of formlessness in morality, art, and religion should have in the main formlessness in education; that is, education without discipline, without character training, without prescribed books.

It is no mere coincidence that the author's sympathies are on the side of the so-called progressives, although he does admit that the elective system is now under fire from both the progressive and the conservative camp. There is running all through the book what may be called an anti-authoritarian strain, the idea that authority in any field is wicked in itself. This makes the author miss the large implications of the modern scene. Thus he says (page 417): "As higher education in many European countries becomes increasingly warped and stultified, the condition and nature of college education in the United States becomes an increasingly important concern of public policy." But why is so much of the education in Europe warped? It is because the rightful authority of the Church to educate has been interfered with in Russia, Germany, France, Spain, and other countries. There is too much state authority in Europe, too little Church authority. And the greatest danger in our own country today is that education may become "an increasingly important concern of public policy" under the direction of the commisars of Columbia University's Teachers College.

The author's evaluation of Catholic contributions to the educational

life of North America is at once perfunctory and faulty. It is true that he quotes some Catholic books, but they are few and often not the right ones. For instance (page 394), he says: "There are, of course, many statements of the Catholic conception of the college, but none draws more clearly the traditional outlook than a recent book by J. J. Walsh in which he stated that the proper philosophic position of the Catholic college is the scholasticism of the Middle Ages." Our author seems not to have heard of the Spanish Revival or of the Neo-scholasticism of the more recent past. But aside from that, Dr. Walsh's book did not intend to state the proper educational position of the present-day American Catholic college; it gives rather a cross-section of American Colonial history. It was to be expected, of course, that Butts would know nothing of the vast educational work of the Church in Hispanic America which was in full swing almost a century before the Bible-belters landed on their famous rock. And Jesuit education merits a mere slighting reference in the text and two footnotes.

The College Charts Its Course has been characterized by a publication of the Association of American Colleges as "a very important contribution to the history of higher education in America," and by the progressive *Frontiers of Democracy* as of no consequence at all. To this reviewer the book at its best seems to be a challenge to modern educators to rebuild the educational edifice shattered by electivism, and at its worst to be a mangle-mangle of educational opinions without any real attempt to evaluate their worth. It is unfortunate that the author's lack of a coherent philosophy of life leaves him in the position of a mariner who would chart his course without help of stars or compass.

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., Hotel President

1. Report of Father Edward B. Rooney, National Secretary of Education.
2. Convention Theme: "Jesuit Education in the Contemporary Scene."
 - a. Friends and Allies: Father Daniel H. Conway, President, Rockhurst College.
 - b. Dangers and Obstacles: Father Andrew C. Smith, Dean, Spring Hill College.

II. MEETING OF COLLEGE AND UNIVERSITY DELEGATES

Friday, March 29 · 2:30 P. M., Hotel President

"Jesuit Colleges and Universities in the Contemporary Scene."

1. Function of the Jesuit Graduate School: Father Raphael N. Hamilton, Father W. Edmund FitzGerald.
2. The Field of Social Studies: Father Leo J. Robinson, Father Ralph A. Gallagher.
3. Adequacy of Jesuit College Education for Graduate and Professional Work: Father Francis J. Gerst, Father Wilfred M. Mallon.
4. The Field of Philosophy in the Jesuit College: Father Hunter Guthrie, Father Raymond T. Feely.

III. DINNER MEETING OF ALL DELEGATES

Friday Evening, March 29 · 6:00 P. M.

Address: "Whither Jesuit Education?" Father Robert I. Gannon, President, Fordham University.

IV. MEETING OF HIGH-SCHOOL DELEGATES

Saturday, March 30 · 9:00 A. M., Hotel President.

"Jesuit High Schools and the Contemporary Scene."

1. Intellectual Stimulation of Superior Students: Mr. Robert J. Henle, Father C. E. Burke.
2. Adequacy of Our High-School Preparation for College: Father Gerald B. Garvey, Father Joseph J. Rooney.
3. Provision for Non-College High-School Students: Father Gabriel J. Barras, Father J. L. Colford.
4. Developing Reading Habits in High-School Boys: Father A. J. Muntsch, Father John H. Klocke.

BROADENING HORIZONS

Academic Freedom and Tenure¹

The purpose of this statement is to promote public understanding and support of academic freedom and tenure and agreement upon procedures to assure them in colleges and universities. Institutions of higher education are conducted for the common good and not to further the interest of either the individual teacher² or the institution as a whole. The common good depends upon the free search for truth and its free exposition.

Academic freedom is essential to these purposes and applies to both teaching and research. Freedom in research is fundamental to the advancement of truth. Academic freedom in its teaching aspect is fundamental for the protection of the rights of the teacher in teaching and of the student to freedom in learning. It carries with it duties correlative with rights.

Tenure is a means to certain ends; specifically: (1) Freedom of teaching and research and of extra-mural activities, and (2) a sufficient degree of economic security to make the profession attractive to men and women of ability. Freedom and economic security, hence tenure, are indispensable to the success of an institution in fulfilling its obligations to its students and to society.

ACADEMIC FREEDOM

(a) The teacher is entitled to full freedom in research and in the publication of the results, subject to the adequate performance of his other academic duties; but research for pecuniary return should be based upon an understanding with the authorities of the institution.

(b) The teacher is entitled to freedom in the classroom in discussing his subject, but he should be careful not to introduce into his teaching controversial matter which has no relation to his subject. Limitations of academic freedom because of religious or other aims of the institution should be clearly stated in writing at the time of the appointment.

(c) The college or university teacher is a citizen, a member of a learned profession, and an officer of an educational institution. When he speaks or writes as a citizen, he should be free from institutional censorship or discipline, but his special position in the community imposes special obligations. As a man of learning and an educational officer, he should

¹ Report of the Commission on Academic Freedom and Academic Tenure of the Association of American Colleges, and presented at Philadelphia, January 11, 1940. It is printed here with the gracious approval of the Executive Director of the Association of American Colleges, Guy E. Snively.

² The word "teacher" as used in the report is understood to include the investigator who is attached to an academic institution without teaching duties.

remember that the public may judge his profession and his institution by his utterances. Hence he should at all times be accurate, should exercise appropriate restraint, should show respect for the opinions of others, and should make every effort to indicate that he is not an institutional spokesman.

ACADEMIC TENURE

(a) After the expiration of a probationary period teachers or investigators should have permanent or continuous tenure, and their services should be terminated only for adequate cause, except in the case of retirement for age, or under extraordinary circumstances because of financial exigencies.

In the interpretation of this principle it is understood that the following represents acceptable academic practice:

(1) The precise terms and conditions of every appointment should be stated in writing and be in the possession of both institution and teacher before the appointment is consummated.

(2) Each institution should define with great care the probationary period and notify every appointee of its precise length and its terms. Notice should be given at least one year prior to the expiration of the probationary period if the teacher is not to be continued in service after the expiration of that period.

(3) During the probationary period a teacher should have the academic freedom that all other members of the faculty have.

(4) Termination for cause of a continuous appointment, or the dismissal for cause of a teacher previous to the expiration of a term appointment, should, if possible, be considered by both a faculty committee and the governing board of the institution. In all cases where the facts are in dispute, the accused teacher should be informed before the hearing in writing of the charges against him and should have the opportunity to be heard in his own defense by all bodies that pass judgment upon his case. He should be permitted to have with him an adviser of his own choosing who may act as counsel. There should be a full stenographic record of the hearing available to the parties concerned. In the hearing of charges of incompetence the testimony should include that of teachers and other scholars, either from his own or from other institutions. Teachers on continuous appointment who are dismissed for reasons not involving moral turpitude should receive their salaries for at least a year from the date of notification of dismissal whether or not they are continued in their duties at the institution.

(5) Termination of a continuous appointment because of financial exigency should be demonstrably *bona fide*.

NEWS FROM THE FIELD

The next number of the QUARTERLY, following the custom initiated last year (June 1939 issue), will be a convention number, and will therefore consist in the main of papers and summaries of papers read at the annual convention of the Jesuit Educational Association, to be held this year at Kansas City, Missouri, on March 26, 29, and 30.

The program of papers and speakers for the Kansas City convention is printed on another page of this issue of the QUARTERLY.

Since the QUARTERLY is still in its probationary period, it is well to call its needs to the attention of those interested in its development. The needs are: (1) a larger Jesuit reading public; (2) appropriate articles submitted *motu proprio* and in increased number; (3) initiative on the part of Jesuit administrators in sending to the editors data on significant educational developments in their institutions. It has been suggested that increased interest in the QUARTERLY would be aroused (and thereby also its other needs satisfied) if selections from the successive issues were read at table in our communities. It is not an encouraging fact to report that at no time have the editors had on hand enough articles in advance to allow of a selection for a particular number of the QUARTERLY.

Much favorable comment came to the editors in behalf of Father Wilfrid Parsons' analysis of the query, "More Writers from Our Colleges?" in the December QUARTERLY. The professors of English and deans in our colleges are asked to propose the question and its analysis to their senior students, Catholic lay faculty members, and a sampling of the alumni, and then to report comments to the editors.

St. Louis University High School mimeographed the enrollment statistics for Jesuit high schools, colleges, and universities published in the December issue of the QUARTERLY and gave a copy to every boy in the school.

Professor Francis J. Donohue, of University of Detroit's department of education, offers this excellent suggestion toward publicizing Jesuit education during the celebration of the quadricentennial. "Since the Society's institutions include professional schools of various types, the problem of gaining prestige among secular educators is a matter of great practical importance. The information available to the secular educator

concerning the Society is usually confined to the lengthy but inaccurate accounts in the standard history of education textbooks, which emphasize the Society's classical tradition without mentioning its professional schools, and which describe Loyola's system for the training of Jesuit teachers as if it were the Society's current practice in the education of laymen. A series of articles on the work of the Society in various specific fields, each article prepared especially for some specialized professional journal, would do much to ameliorate this condition. Among the many possibilities which occur to me would be an article on the training of the Jesuit teacher, for *Educational Administration and Supervision*; on the schools of business, for the *Journal of Business Education*; on the size and complexity of the Jesuit educational organization in this country, for the *Bulletin of the Association of American Colleges*; on the international organization of the Jesuit schools, for the *Journal of Higher Education*; on the chemistry departments, for the *Journal of Chemical Education*; and so on almost indefinitely. Since the type of article I suggest would be written expressly for audiences of secular educators in the various fields, I feel that the problem of communication and of rapport would be less difficult if the articles were written by people who had as intimate as possible a knowledge of the Society's schools but were not themselves members of the Society; probably lay members of the faculties would be most competent." Professor Donohue has volunteered his services. May we have comments and volunteers?

To correct an error that crept into the first paragraph of Father O'Hara's *Putting Jesuit Education before the Public*, in the December QUARTERLY, the following precise statement of fact is submitted: The first school of social work directly connected with a Catholic university was a Jesuit school, Loyola of Chicago, in 1921. The next two to be approved were Fordham in 1929 and St. Louis in 1933. The Catholic University's school was approved in 1937; Boston College's school in 1938. So at present of the five schools of social work directly connected with Catholic universities, four are Jesuit schools. The National Catholic School of Social Service was approved in 1923.

On January 27, 28, and 29, the Graduate School of Arts at Fordham University sponsored a three-day congress on the topic of labor laws as instruments for social peace and progress. The first day's program dealt with the principles and scope of labor laws, the second day's with an evaluation of American experience with labor laws, and the final sessions discussed labor laws and the social order.

The University of Detroit resumed publication of its *Law Journal* this year, the first issue being noted as Volume III, Number 1. The university published a *Law Review* from 1916 to 1931, which was then turned into the more ambitious *Law Journal*. It is the latter that has now been revived after a lapse of six years. Other publications by Jesuit law schools, as far as is known, are the *Fordham Law Review* (published in January, May, and November), the *Marquette Law Review* (a quarterly), and the *Georgetown Law Journal* (published eight times a year, October to May).

The principals and vice-principals of the California Province met at Alma, California, on December 27, 1939. Some of the more important topics discussed were the plans for the 1940 Teachers' Institute, a proposed Catholicity test for high-school students, and projected plans for the celebration of the Society's quadricentennial. At this meeting the General Prefect of Studies, Father Duce, reported on the status of special studies in the province, on the summer-school program for the scholastics, on the province examinations, and on means of encouraging the men of the province to write for the QUARTERLY.

Another meeting of principals and vice-principals was that of the Chicago, Missouri, and New Orleans provinces held at Loyola University, Chicago, December 29 and 30. A feature of this meeting, as it had been at the meeting of the deans of the same provinces a month earlier, was the report submitted by each principal of significant educational developments and problems in his school. These reports evoked lively discussion and ended in some excellent resolutions. The rest of the program was an ambitious attempt to consider the effective Jesuit high school (1) in the area of objectives; (2) in the area of curriculum; (3) in regard to the library; (4) in regard to the intellectual stimulation of its students; (5) in regard to guidance; (6) in regard to extra-curricular activities; (7) in regard to faculty growth; and (8) in the area of "practical politics."

At Canisius College, Buffalo, the physics department has installed an experimental station for reception of a radio facsimile newspaper, in cooperation with the *Buffalo Evening News*. Besides, Canisius' short-wave broadcasting station, to be used for experimental purposes, will soon be completed.

Jesuit colleges were well represented at the twenty-sixth annual convention of the Association of American Colleges, held at Philadelphia on January 11 and 12. At this meeting the Jesuit Educational Association was elected to honorary membership and Rockhurst College, Kansas City, to

institutional membership in the association. The general theme of the convention program was "A Free College in a Free State." Two of the papers and the report of the commission on academic freedom and tenure may be singled out for mention. Byron S. Hollinshead, president of the American Association of Junior Colleges, developed the thesis that the junior college fulfills a necessary purpose in a democracy, that it is more practical than the liberal arts college, and that it will eventually replace the liberal arts college. Willard C. Rappleye, president of the Advisory Council on Medical Education, held out the hope that at long last leaders in medical education will cease merely to recommend liberal arts (bachelor of arts) education as the best preparation for the medical profession, but will attempt to get medical schools to act on the recommendation. The commission on academic freedom and tenure, whose initial report presented last year at the Louisville convention was tabled after prolonged discussion, brought in its revised findings for a vote by the association. Though the new report eliminated the clause concerning academic freedom most objected to at the Louisville meeting, it was felt by many that its terms still allowed faculty members the liberty to contravene in public the essential philosophy of their institutions. Father Samuel K. Wilson, of Loyola University, Chicago, argued this viewpoint from the floor. In the end the association gave its approval of the revised report, with the recommendation, however, that the commission continue its study and watch closely problems that might arise in attempting to carry the principles underlying the report into effect.

The Rural Life Committee at the theologate, St. Mary's, Kansas, while continuing its study of Catholic agrarian distributism, has been engaged in the following activities: publication of a weekly bulletin; presentation of a film on European cooperatives; sponsorship of a talk by Msgr. Luigi Ligutti; experimentation in bio-dynamics; writing of articles for various magazines and papers; preparation of a report on a national survey of Jesuit activity in this field.

Xavier University, Cincinnati, is celebrating its centennial this year. The precise date is October 1, 1940. The Most Reverend Archbishop of Cincinnati published a letter, addressed to Father Dennis F. Burns, president of Xavier, commending the Society and Xavier for its outstanding work for the Church and the archdiocese.

The dramatic critic for the *Commonweal*, Grenville Vernon, writes appreciatively of the Fordham University quadricentennial play, *Who Ride*

on White Horses: "The Mimes and Mummers of Fordham University is to be congratulated on the skill with which it produced this play by Richard Breen and Harry Schnibbe. 'Who Ride on White Horses' is concerned with the life and martyrdom of Blessed Edmund Campion, and it is written with much sensitiveness. Indeed the dialogue in its bite and turn of phrase displays a sense of the theatre rare in plays by amateurs. Probably some of this is due to the supervision of the script by Emmet Lavery, but it is certain that Mr. Breen and Mr. Schnibbe have a sense of dramatic effect in their own right. Their play takes Campion from the days when he was an Anglican through his conversion and his joining the Society of Jesus to his death" (*Commonweal*, 31:307, January 26, 1940). The play, written by two Fordham seniors, was produced at the Heckscher Theatre, New York, on January 10, 11, 12, and 13, before about 2,500 people. The play will be published in the near future by the Fordham University Press, and will be available for reproduction.

At Los Angeles, December 8-10, Father Charles E. Leahy, diocesan and province director of the Sodality, conducted a three-day Leadership Forum attended by more than 1,000 delegates from four dioceses and forty-three schools.

Intercollegiate football has been dropped by Loyola of the South, Loyola of Baltimore, and St. Joseph's College, Philadelphia.

Reported from Rockhurst High School, Kansas City, is the beginning of a high-school literary quarterly, *The Pageant*, and the centering of the 1939 oratorical contest on the subject of "Catholic Secondary Education," following the divisions of the statement of objectives issued by the Policies Committee of the N. C. E. A. secondary school department. The seven objectives listed by the Policies Committee formed the subject matter of the student orations: To produce intelligent Catholics, spiritually vigorous Catholics, cultured Catholics, healthy Catholics, vocationally prepared Catholics, social-minded Catholics, and American Catholics.

The University of San Francisco has published an artistic brochure on "The Historical, Economic, and Cultural Interrelation of the City of San Francisco and the University of San Francisco." The history of the university is pictured and described in its relation to the history of the city. Attention is given to the actual status of the university and to its plans for the future. Its religious and educational principles are set forth under the two heads of "The Credo of the University of San Francisco" and "Educational Aims." A feature of the brochure are the legal forms, with explanatory notes, for devising gifts to the university.

Loyola of the South has announced the opening of a School of Social Work in September 1940.

The Dramatic Association of Holy Cross College is carrying out a rather comprehensive program this year, including training in elocution, play-writing, play interpretation, and the regular program of stage acting. Its first offering on the stage was a Shakespeare night: with selections from *Macbeth*, *Hamlet*, and the *Merchant of Venice*. Its next effort was George Kelley's "The Showoff." Rostand's "L'Aiglon" will be the year's major attraction.

The American Catholic Sociological Society held its second annual convention at the Hotel Morrison, Chicago, on December 27, 28, and 29. A number of notable speakers were on the program, and the attendance was remarkably good. Besides Father Ralph A. Gallagher (Loyola, Chicago), founder and executive secretary of the society, several other Jesuits gave papers at the convention: Father Thomas Divine (Marquette), Father Edmund C. Horne (president, John Carroll, Cleveland), Father John C. Rawe (Creighton), and Father Albert Muntch (St. Louis).

A two weeks' Institute for study and discussion of the Cooperative Study of Secondary School Standards will be held at West Baden College, West Baden Springs, Indiana, from July 5 to 17, 1940. All Jesuit principals and assistant principals have been invited. The Institute will be under the direction of Fathers William J. McGucken and Julian L. Maline. The timeliness of the Institute is owing to the fact that in all probability our high schools will in the near future be evaluated according to the technique of the Cooperative Study.

Father Charles A. Robinson of St. Louis University, still representing Jesuits interests on the National Committee on Education by Radio, and actively working with that committee, has issued two letters in the past months for Jesuit administrators. The editors of the *QUARTERLY* have asked him to give a commentary on radio enterprises and trends in the June number.

Some Sodality activities: A Sodality has been formed in the School of Pharmacy at Fordham, with membership passing 100. Father Charles J. Deane is the moderator. Champion High School has begun a weekly mimeographed paper called the *Champion Sodalite*. Loyola of Chicago began last autumn the publication of a weekly *Loyola Religious Bulletin* sponsored by the Sodality. On November 13-14 the combined sodalities of several

New England colleges met at Boston College. There were about 900 in attendance. The Sodality at Jesuit High, New Orleans, produced "Take Up Thy Bed," a one-act play written by Mr. Michael Kammer, S. J. At the annual Sodality Day at Spring Hill College on December 17, the students offered Mass and Holy Communion as a Christmas gift to their parents. A section of the Sodality at Loyola High, Los Angeles, conducts ten centers of the Confraternity of Christian Doctrine, and members of the Sodality help edit two archdiocesan Sodality quarterlies. Gonzaga College High School, Washington, sponsored a Sodality Union meeting, with representation from fifteen high schools of Washington. Fordham University sponsored an intercollegiate Sodality seminar in November. There were 250 delegates present representing a dozen colleges in the New York area. During Christmas week plans were laid, under Father Francis LeBuffe's direction, for a youth forum to be held at Fordham University on February 24-25 to counteract the influence of the National Citizenship Institute of the Youth Congress which is to meet in Washington from February 22 to February 25. Through the activity of the Sodality at St. Ignatius High School, Chicago, 469 boys pledged themselves to make at least one visit to the Blessed Sacrament each day during November for the souls in purgatory. The John Carroll University Sodality contributes a sprightly column to the university newspaper, the *Carroll News*. University of Detroit sodalists are publishing a weekly newspaper, *Sodality News*. The literature committee of the Theologians' Sodality, St. Mary's, Kansas, is preparing a set of fifty-two unsigned articles for the Narberth Movement (the Catholic Information Society). The articles will be published in secular papers throughout the country.

The present numerical strength of Alpha Sigma Nu, the National Jesuit Honor Society, is thirteen chapters: Boston College, Creighton University, University of Detroit, Gonzaga University, John Carroll University, Loyola of Chicago, Loyola of Los Angeles, Loyola of New Orleans, Marquette University, St. Joseph's College, Philadelphia, St. Louis University, Spring Hill College, and Xavier University, Cincinnati. Two more chapters will likely be established this year, at Seattle College and Holy Cross College.

On December 4, to commemorate the sixtieth anniversary of its assuming legal control of the university, Creighton feted its faculty, awarded a plaque to one of its medical school professors for twenty-five years of service to the university, had the Most Reverend Bishop James H. Ryan as guest, and listened to a notable address on "Philosophy and Jesuit

Education" by Father John F. McCormick of Loyola, Chicago, once president of Creighton (1919-1925).

Prior to the annual high-school retreat, Loyola Academy, Chicago, sent a letter to the parents of the boys to acquaint them with the nature of the retreat and to ask their cooperation in removing distracting influences at home during the retreat. The response was magnificent.

Apropos of Father McGucken's report in the December QUARTERLY on "The Revolt against the Accrediting Agencies," attention may be directed to a pamphlet published last October by the American Council on Education reporting the conference of twenty-five accrediting associations held in April 1939. The title of the pamphlet is *Coordination of Accrediting Activities*.

Ground was broken on December 20 for Fordham's new dormitory building, to be erected at an estimated cost of \$172,000.

The Professional Men's Sodality of Boston College is a body of 1,300, all with at least a college degree. The monthly Communion breakfast is attended by an average of 500. A body that numbers professors from Harvard and Boston universities, the president of the American Association of Architects, several judges of the courts, and outstanding men in every profession, is significant in the national life of the Church. It is doubtful if the famous Association Laënnec in Paris has more doctors in its body than has the Boston group; yet it is considered one of the outstanding organizations in the Catholic life of Europe.

Marquette University has announced a Master of Education degree for teachers in service who have had three years of experience. The degree substitutes additional professional courses for the conventional thesis.

Weston College has a thriving theologians' Classical Academy, with Father Carol Bernhardt as instigator. Its admirable purpose is to preserve and deepen humanistic interest and insight in those destined to carry on the distinctive classroom apostolate of the Society.

St. Joseph's College of Philadelphia continues to develop its School of Social Sciences, the first of its kind in a Jesuit institution. This year's enrollment is 600, and the total enrollment over five years has been 5,000. The program of courses emphasizes labor and social problems, philosophy, and religion.

Check List of Significant Books

Frontenac and the Jesuits, by Jean Delanglez, S. J., Chicago, The Institute of Jesuit History, Loyola University, 1939. This is the third volume published by the Institute of Jesuit History. The previous volumes, *Some La Salle Journeys* and *Journal of Jean Cavelier*, were also written by Father Delanglez. In the present scholarly work he studies the chronic strained relations between the famous governor of Canada and the Jesuit missionaries, with special attention to the controversy which waged around the sale of brandy to the Indians, and the charge that the Jesuits were engaged in trade contrary to their rules and ecclesiastical regulations. Hitherto the names of Parkman and Margry have given currency to not a few errors in connection with these controversies. In justice to these pioneers in this field of history it must be admitted that documents not accessible to them have come to light, a circumstance which may explain some of their errors but does not justify the rather slavish acceptance of their views by more recent writers. Intent upon correcting these errors, Father Delanglez goes directly to the manuscript sources in Ottawa, Paris, and Quebec; and he supplements them by a generous use of printed sources and special studies. The result is an important addition to Jesuitica. Here is revisionist history at its best. Father Delanglez marshalls his evidence and presents findings that cannot but result in a new evaluation and rewriting of French colonial activity, and the part played in this movement by the Jesuits as well as by the outstanding political figures. How important and far reaching are his conclusions may be inferred by the fact that they have attracted the notice and comment of scholars here and abroad. It is no exaggeration to say that this book, and the two monographs which have preceded it, are epoch-making, in as much as they will refashion our knowledge of French colonial enterprises in continental North America. The publisher (Loyola University Press) should be commended for putting forth a book that is a delight to the eye. The large, clear type makes for easy reading; copious footnotes reveal the basis for statements; a fourteen-page bibliography attests the exhaustive character of the research; finally, a good index makes it easy to turn quickly to the topic desired by the reader.

CHARLES H. METZGER, S. J.

Cicero's Oratorical Education, edited by Francis A. Sullivan, S. J., New York, Fordham University Press, 1940, pp. 31. This is a selection of appropriate texts from Cicero's *Brutus* to illustrate the oratorical educa-

tion of Cicero. It contains the selections about Cicero's early years, his life as a young lawyer, the tour abroad, his political life in its early period and after the consulship. The aim of the text is to furnish students of Cicero's speeches with a sufficient background, both political and personal. The editor has contributed an introduction on Cicero's oratorical training and a series of notes to the selected passages of the *Brutus*. There are some helpful bibliographical references and a number of practical suggestions for teacher and pupil. While there are but seven pages of Latin text (not enough for a "course"), still the book might be used not only in connection with Cicero's speeches but also for comparison when treating of Quintilian's *Institutio Oratoria* or the *Dialogus de Oratoribus* of Tacitus, or in combination with both these works to form a course on the education of the Roman orator.

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Contributors

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