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Our Heritage¹

VERY REV. ZACHEUS J. MAHER, S. J.

A) *Introduction*

1. An expression of the thanks and appreciation of His Paternity for the magnificent work in education done by the American Assistancy.

2. The sense of gratitude we owe

a. To our forbears in the Assistancy who laid the foundations on which we have built, and whose story has been so well told by Father Garraghan.

b. To the General Prefects of Studies of some thirty years ago who under far less favorable circumstances than we now enjoy worked steadily to achieve just such an organization as the Jesuit Educational Association.

c. To those who formulated the *Instructio* and recently implemented it.

d. To the Executive Committee and the National Secretary who promoted the *Instructio* so continuously and so well.

e. To His Paternity who throughout the past twenty-five years has labored to promote the best educational interests of the Assistancy.

3. A warning against an uncertain future. Will we, at any future time, have to endure the closing of our schools, as our confreres have, within our own memory and earlier, in other lands? We must prepare against this contingency. Subversive forces are at work, which if ever they gain the ascendancy, will seek to destroy us utterly.

B) *Our Heritage* is: Our ministry as envisioned by the Society, her method of preparation for this ministry, and her method of discharging it. But note:

1. There is danger in the Assistancy lest education, great ministry though it be, come to be regarded almost as our only ministry. Read Titulus III of the decrees of the last General Congregation and see the works the Society regards as peculiarly appropriate to the present day.

2. There is room for improvement in the breadth and intensity of our noneducational ministries.

3. It is all the more important that we engage in these, even through a motive of self-protection; for if the present social order falls, our whole educational structure will collapse.

C) *Our Educational Ministry*

1. For this, as for all our ministries, the Society lays a foundation of

¹ Summary of an address given by Very Reverend Father Assistant at the meeting of the Jesuit Educational Association, Kansas City, Missouri, March 26, 1940.

deep, broad, solid spirituality. She wants us to be, and labors to make us, and strives to keep us Jesuits "*secundum Cor Christi et Ignatii*."

2. Begun in the novitiate, this spirituality must be conserved all through our years of preparation, all through our lives. To it all must be subordinated. Superiors have a very serious obligation in this regard.

3. The intellectual formation, based on the humanities, insists on the importance of a thorough grounding in philosophy and theology. Beware of the tendency to minimize their worth. Beware of 'extra-curricular' activities during the precious years dedicated to their pursuit. This training is needed today more than ever. The years of philosophical study are not primarily a time for preparation for the classroom.

4. The regency is a time of danger for Scholastics. Read again *De Ministeriorum delectu*.

5. Our pedagogic lore, scattered through our Institute, rules of various superiors and officials, in the *Ratio*, letters of Generals, and in various other sources, ought to be studied more and made more available to Ours. There is fine material in these for conferences, teachers' meetings, conventions, theses. Though it is true that we must seek to know something of non-Jesuit educational literature, we should know our own too.

6. Father Farrell's *Jesuit Code of Liberal Education* should be every teacher's *Vade Mecum*. His Paternity pronounced it the best summary of the *Ratio* he had ever seen.

7. The process of the formation of a Jesuit teacher must be viewed in its entirety to sense properly its value.

8. At length the finished Jesuit stands in the classroom. Everything we want our colleges to be, all the improvements we look for, all the defects we would remedy, everything will be achieved if each individual Jesuit teacher is what the Society wants him to be, a saintly scholar and a scholarly saint.

9. The teacher's deep reading into the Society's educational literature will broaden his vision and heighten his understanding. He will be able thus "*sentire cum Societate*" in its educational apostolate.

10. Then, too, the youth who come under our influence will be all that we want them to be and the Church expects them to be, Christian gentlemen, refined scholars, intellectual, moral, civic leaders; the personification of all that is best in Catholic manhood.

All this is *our heritage*. We humbly thank God for the past. But the Society never wanted us to stand in idle complacency. She wants us to look back only that we may be inspired thereby to look forward more surely and more enthusiastically. The very concept of the "*Ad Maiorem Dei Gloriam*" connotes continued endeavor. We have a tremendous responsibility to the Society of the future.

The Jesuit Educational Association¹

EDWARD B. ROONEY, S. J.

When Very Reverend Father General issued the *Instructio* in 1934, he held out an ideal of unity and of cooperation. "*Quae cooperatio ut rite procedat, omnino expedit ut vegeta et efficiens 'Associatio Universitatum, Collegiorum et Scholarum Altarum Soc. Iesu in Statibus Unitis' quamprimum instituat.*" Certainly he would be pleased to witness at this gathering visible evidence that his ideal is in no small measure being attained. We are fortunate to have present one who may be called a "*legatus a latere*" of Very Reverend Father General to bear testimony to the fact that the Jesuit Educational Association is both "*vegeta et efficiens*." Our gratitude goes out to Very Reverend Father Maher for coming to this national meeting of the J. E. A.

The *Report* which the National Secretary is accustomed to make to the J. E. A. at its annual meeting may be summarized under certain heads.

A) *The Quadricentennial Celebration* has been postponed by V. Rev. Father General. It will *begin*, rather than end, on September 27, 1940. A number of programs, already planned, are being carried out at present. Careful preparation for the educational celebration of the quadricentennial will ensure its success. Father Lord's proposed pageant has been received enthusiastically by the presidents of our colleges and high schools.

B) *The Jesuit Educational Quarterly* has been a powerful influence in achieving union and cooperation among the Jesuit provinces. A word of thanks is owing to the managing editor for his labors. Wide interest has been shown in the *Quarterly*. But this is not yet universal. All can cooperate in spreading interest in the *Quarterly*, (1) by reading it; (2) by submitting comments to the editors; (3) by getting others to read it; (4) by suggesting that some article be read at table; (5) by submitting articles.

C) *Progress of Jesuit Education*. The National Secretary has visited, within the past two years, all the Jesuit educational institutions of the country. Certain general impressions stand out. First, there is a palpable increase of interest in education throughout the Assistancy. Deans and principals are studying their problems in a more scientific manner, and are seeking solution of these problems. There is, too, an awareness of what is being done in outside schools. The greatest obstacle to progress seems to be a lack of professional attitude on the part of not a few teachers; a slavish reliance on a textbook or personal notes, unrelieved by an awareness of and interest

¹ Report of the National Secretary made at the meeting of the Jesuit Educational Association, Kansas City, Missouri, March 26, 1940.

in scholarly contributions to their subject or field. At the request of the General Prefects of Studies, the National Secretary outlined certain areas in which improvement could be made in most of our schools. First, an improvement could be made in the Catholic tone of the schools. A help to this would be to give the Sodality its place in all schools of a university, and the fullest cooperation everywhere. There is need, too, of careful supervision of school publications; we cannot disclaim responsibility for what appears in these publications. Secondly, there is a tendency in many schools to introduce changes in the curriculum, in degree requirements, etc. without consulting the General Prefects of Studies. Thirdly, serious study of the place of philosophy in our curricula should be made, and every effort should be concentrated on making the study and teaching of philosophy fully effective. Fourthly, a check seems necessary on the tendency to increase out of proportion science requirements. Finally, serious attention should be given to extra-curricular activities, so as to moderate them and to ensure fuller Jesuit sponsorship of characteristically Jesuit activities.

The annual conventions of the Jesuit Educational Association have been fruitful in breaking down what might be called barriers between the provinces of the Assistancy, and in effecting union and cooperation on common educational ideals and problems. An aid to the fuller development of the Association will be the publication of the Constitution of the J. E. A., which can be promised for the near future, and the setting up of active Commissions within the Association to study common problems in the various educational areas—secondary schools, colleges, professional schools, graduate schools, juniorates, scholasticates.

Jesuit Education in the Contemporary Scene¹

FRIENDS AND ALLIES

DANIEL H. CONWAY, S. J.

It is a pleasure and a privilege for us to have the honor of the company of so many distinguished sons of the Society gathered here especially during the four hundredth anniversary of the Society's establishment.

In the American Assistancy the Society's major work is in the educational field. Starting with the few poverty-stricken but dauntless pioneers of Whitemarsh, Maryland, the Society in America has step by step built a large number of high schools, colleges, and universities. Not inaptly may we apply to it the famous Virgilian line, "*Quae regio in terris nostri non plena laboris.*" These educational institutions represent the labors, privations, and endless toil of devoted men. From this point in our history we can marvel at the great work that has been done and affirm anew that there is a Providence that shapes our destinies.

It is comforting to know that, in carrying on our educational work begun by the pioneer Jesuits, friends and allies are not wanting. The greatest friend we have is, as our Lord says in the Scriptures, "*intra vos*"—I mean a more ardent and enthusiastic realization of and consecration to the spiritual ideals as set forth for us in our Spiritual Exercises. Great schools are in the last analysis made by great teachers. Whatever may be said about the proximate aims of education, as Catholics our ultimate aim is to form Christ in the minds and hearts of our pupils, high-school, college, professional, and graduate-school students alike. If the maxim, "*qualis rex—talis grex,*" is applicable to the Pastor of the flock, I think it is equally true to say "*qualis magister—talis discipulus.*" Blessed is he who has a good teacher, but thrice blessed is he who has a good religious teacher. If we are not ourselves fully formed in Christ, we shall not be able to exercise that influence which great teachers should exercise on their pupils. A man whose heart is really fired with enthusiasm for extending the confines of the Kingdom of Christ will have the courage to meet obstacles, the love gladly to sacrifice himself, the faith ever to see in his pupils future citizens of the Eternal King. A Jesuit to whom the three degrees of humility are not bookish ideals but the life blood of his patience, his poise, his self-

¹ Summary of an address given at the dinner meeting of the Jesuit Educational Association, Rockhurst College, Kansas City, Missouri, March 28, 1940.

control, his respect of pupils' rights and his responsibilities to them, his cheerfulness day after day to make the acquisition of knowledge not a dread but a delight, is bound to influence profoundly his scholars. By seriously and cheerfully giving ourselves I think that we shall have friends that will endure. The acquisition of these ideals is our profession.

Another friend that every Jesuit should cultivate and which it is imperative to have is a scholarly attitude of mind. Our proximate aim in education is to produce scholars, to develop a thirst for knowledge in our pupils. Unless we have this cast of mind, there will not be that spontaneity, that enthusiasm, that thirst for knowledge that is contagious. Our pupils in general will be the kind of students their teachers make them. If this scholarly attitude is developed, fostered, and maintained, our schools will have a friend that will be of the highest value from an educational standpoint.

Further, because of our position as members of the Church and because of the peculiar position of the Church educationally in America, we should find friends and allies in every Catholic agency doing educational work. First, it is our business to be definitely friendly with the Hierarchy, not from a patronizing attitude but from a noble and manly attitude of principle emanating from Faith. A spirit of wholehearted cooperation with their efforts is bound to bring the blessing of God and help us practically. The encroachment of the State in hitherto unknown proportions on the educational borders, is an ominous sign that it will not be long until we have, in the main, two camps vying for the educational mastery: the private school and the tax-supported school. There must be union and harmony among the Catholic schools if we are to put forth our best efforts in this apparently uneven struggle; but with union, harmony, and cooperation, we shall live, because "the victory is not always to the strong." It will win for the Society the blessing of Christ and the admiration of others ultimately. It will likewise enable us to carry into practical execution the sublime ideals held up for us in the epitome of Jesuit life set forth in the *Summa et Scopis Nostrarum Constitutionum*.

I was very much interested in the illuminating article by Father O'Hara which appeared in the JESUIT EDUCATIONAL QUARTERLY a short time ago, relative to giving publicity on a national scale to the educational activities of the Society in the United States. Publicity is a desirable thing when rightfully given to the proper things in due proportion. I am sure that the efficient National Secretary can find means of giving us some publicity on a national scale.

I venture the opinion that possibly a more pressing thing for each college would be to set aside one man, or at least give him some time and opportunity, with the duty to interest people in our schools by way of en-

dowments or gifts. The question of financing our institutions is given no thought in the Institute since it was taken for granted that only those places would be accepted to which there would be an endowment attached. That such a state of things has never obtained in America is known to us all. We find ourselves faced with the practical problem of financing our institutions. That we have fared as well as we have and been able to accomplish the tremendous work that has been done is to my mind a miracle. It has been said that a considerable amount of the funds given to many private schools has been secured through the efforts of individual professors. I do not advocate the indiscriminate begging on the part of all, but I do think that our men, particularly those in a position to do so, should keep in mind the needs of their house or province and when the opportunity affords itself urge those blessed with adequate means to contribute to the cause of education. There has been a failure on the part of most of us to keep this phase of our educational program in our constant consciousness. Large endowments and student aid programs in other schools have not come about by accident but have been the effect of consistent effort on the part of the people connected with these schools. Put this on the list of your *agenda* and you will have something both practical and necessary for a furthering of the Kingdom in the hearts of men. There are many people who may not have large fortunes but who could and would be glad to found a scholarship if they were given the proper incentives.

With our spiritual ideals properly and consistently cultivated, with a scholarly attitude of mind maintained by all Jesuits, and with a sufficient amount of the material means, we in our generation, in the words of the Maccabees "faciamus et ipsi nobis nomen" and in so doing we will gain even eternal life, where in the words of the immortal DeLugo "we shall all be called Jesuits by Jesus Himself."

Jesuit Education in the Contemporary Scene¹

DANGERS AND OBSTACLES

ANDREW C. SMITH, S. J.

The greatest danger for our American Jesuit educational system would seem to be the threat of extinction. *Primum est vivere*. We have been so accustomed to chart the progress of our schools by the annual increase of enrollment, we are so dependent for our support and the liquidation of our debts upon tuition fees, that a decline in numbers and revenue must inevitably sound like the first knell of our untimely interment. Yet competent students of population statistics assure us that the enrollment tide has been running out in the elementary grades, and the effects will soon be felt in secondary and higher institutions. Instead of worrying about how to find space for the students who clamor at our doors, how to discriminate and eliminate the less desirable, our successors, and even we ourselves before many years, will be hard put to it to utilize the buildings we have already provided. Competition with tax-supported institutions will become increasingly unequal as people become more habitually dependent upon public money for the various necessities and luxuries of life. Our smaller schools and colleges (and there are at least a dozen such) will naturally feel the pressure first; their death notice has already been given, and in some cases will undoubtedly be carried out, lessening insofar the national spread of our educational influence. But all of our institutions, even those in the largest urban centers, as recent studies have warned us, will have to face the task of adjusting themselves to a falling market.

But a more immediate danger is the threat to our independence. However favorably our educational liberty may compare with that enjoyed in other countries, absolutely speaking we are not free to apply our educational ideals to the fullest degree. I doubt if we ever will be. No institution is completely free that has recurring interest payments to meet. And even within the ambit of our means we are not free. The State has something to say about the type of courses we give and the accreditation thereof. A patent example is the business of teacher training and certification. When our students conceive the laudable ambition to enter this field, they subject themselves and us with them (if we wish to cooperate) to the standards

¹ Summary of a paper read at the general meeting of the Jesuit Educational Association, Kansas City, Missouri, March 26, 1940.

and examples of the state institutions. Our curriculum has in many instances to be adjusted, or else teacher preparation becomes a state monopoly. In either alternative liberty suffers. Similarly in the field of secondary education, certain services are made available at public expense for students of public high schools, scholarships are offered to the state's higher institutions; where occasionally the same or similar privileges are extended to students of private schools such as ours, it is only at the price of much of our own freedom.

Should we seek to throw off the educational shackles of the state and organize as independent institutions, we only take up the yoke of the various accrediting agencies, more tyrannical because more meticulous than the state. I do not wish unqualifiedly to decry these associations, or to cast any blame upon our predecessors who chose to ally us with them. On the contrary I can see many benefits that they brought us; for one notable example the better preparation of our teachers. But I insist that by their judicial function these associations are a constant danger to our independence, tending to reduce all institutions to the same pattern. Our colleges and universities in particular are noticeably hampered in their organization and division of classes by the fear of reprimands from higher commissions. Graduate work is rigidly controlled or eliminated by their *ipse dixit*; and thus the reputation if not the existence of our institutions is made dependent upon the *beneplacitum* of a strong pressure group.

It is true that a measure of this freedom may be perilously preserved by our faithful participation in the councils of these agencies. Thus we can expect to serve our turn in the offices and on the commissions that wield the power; we can for a change be the judges instead of the judged. We can even shape the policies and ideals of the other institutions to some extent. But to a very small extent. Our philosophy of education, like our psychology, is hopelessly alien to most of our non-Catholic educational colleagues, and for the few ideas of ours that they absorb, they subtly impose upon us a great many of their own. It takes stronger resistance than most of us have, not to imbibe ideals and criteria that are fallacious, if not harmful. By dint of filling out questionnaires we begin to accept implied quantitative standards and to value our institutions according to the number of learned magazines we subscribe to, and the conventions we attend.

The third danger to our educational integrity is the constant temptation to modify our traditional educational policy. The Jesuit code of education, though sometimes more honored in the breach than in the observance, has historically been committed to the Renaissance ideal of the liberal arts as opposed to vocationalism. Gradually by force of circumstances, a considerable growth of specialized non-liberal courses has been grafted on to our system so that now it is not always easy to recognize a Jesuit school or

college except by the black robes of some of the teachers. In the face of dwindling enrollments already foreseen, this deliberalizing tendency will go on unless we are seriously determined to stop it. Already more than half of the students in our higher institutions are in courses that cannot be classified as liberal, and there are clear indications that the trend is on the increase. Random sampling indicates that in our high schools too, in many sections of the country, a similar situation prevails. What is it that brought about this denial in practice of our four-century old theory of education? It is the fear of empty classrooms if we resist the vocational spirit of the times. Only the inveterate humanists, the belated followers of Newman will wistfully wonder whether a few distinctly Jesuit institutions are not a greater glory than a disparate group of complex institutes of applied arts. Or is it only the leader of a lost cause who says, "Sint ut sunt, aut non sint"?

It may not be feasible or desirable to scrap immediately and everywhere all our courses and departments which do not properly come under the traditional scope of Jesuit education, but a beginning could be made forthwith. At least as a group we could subscribe to a clear-cut manifesto of our predominantly humanistic sympathies. Individually our administrators might pledge themselves for the quadricentennial year to a moratorium on expansion and experimentation; to the better publicising, preparation, and conducting of our courses in the humanities, and to the leavening of all other curricula by a more generous injection of the liberal arts. Would not our whole educational system bask in the reflected glory of one strictly and uncompromisingly classical college? Why should not our high schools, when they exist side by side with other Catholic secondary schools, be reserved for those who are willing and able to follow the full classical curriculum? Are we not obliged in justice to take every possible means that our students secure that type of education for which we are the best fitted by training and tradition, and which moreover we consider the best system yet evolved for the cultivation of the human mind?

Stimulating the Superior Student¹

ROBERT J. HENLE, S. J.

There is little need to insist on the importance of the problem raised by the presence in our schools of the exceptionally gifted student. It is a problem set us by God Himself. For does not the bestowal on our boys of unusual gifts of mind and character, impose, by that very fact, an imperative obligation on those to whom their development is entrusted? We who know of His Providence must believe that He means, in our day, to raise up among us leaders of courage and power. And these leaders—may they not be those highly talented boys that we find in all our schools, boys who are eager and alert, susceptible of inspiration, receptive to ideas and ideals?

The problem seems so important, that I will not limit myself to dealing with individual methods or auxiliary activities by which all good teachers who have the time attempt to stimulate their gifted students. These are makeshift devices, mere appendages of the classroom work. No amount of such extra or special work, excellent as it may be in the circumstances, can provide the adequate treatment that the superior student needs. We will never do him justice nor realize our full potentialities as Jesuit educators until we make basic changes in organization and curriculum. I believe there is latent power in our traditions and our organization which we have not as yet fully realized or applied here in America. I envision a Jesuit high-school education that would not only be superior to all others, Catholic and non-Catholic alike, but also to our own past successes. Whatever criticisms, then, I may offer in the course of this paper will be relative to this ideal.

We are hampered in dealing with gifted boys by the present rigidity and uniformity of curriculum and organization. It is on the superior student that the evils of mass education fall most heavily. He is marked by stronger individuality, by greater differentiation in quality of talent and temperament. This naturally strong individuality he has often further emphasized by accidentally directed interests, habits of reading, observation, and the like. The gifted student simply refuses to be generalized into an average. Yet, he finds himself in a system based on the doctrine of the *average*. The class is taught according to methods adapted to the average; its matter is set up and assigned by an average; the goal of achievement set is based on an average of ability. This goal the superior student finds

¹ Summary of a paper read at the meeting of the high-school delegates, Jesuit Educational Association, Kansas City, Missouri, March 29, 1940.

easy; the classroom teaching is too plodding for his more rapid mind; mental tension of the classroom is at too low a potential for him. He becomes bored; he does the required; he is not interested or stimulated. Some of these brighter boys become lazy through lack of incentive; some of them expend their intellectual energy in outside activities like debating, dramatics, desultory reading.

Again, the superior student above all others learns by self-activity. To him the principle of St. Ignatius is supremely applicable that what one discovers for oneself is of far more value than what another tells him. Yet, the general classroom technique is necessarily open to the charge of spoon-feeding. With an average class we cannot busy ourselves, as Socrates did, in any midwifery of ideas; the Socratic method would be too slow, would raise more difficulties and obscurities than we could ever handle. And so the greatest thrill and inspiration and profit of the intellectual life, discovery of ideas, is denied the very student who could most profit by it.

I would propose to meet the situation by setting up an honors course for select students. I do not mean simply a grouping together of the upper-ranking students at a higher average level of teaching and achievement, but a separate course outside the *average* organization itself, one based precisely on the principle of individual education. We could outline the essential features of such a course under four heads: (1) The *subject matter* would be divided into two sections; namely, one integrated central course in the humanities, to include the linguistic, literary and historical disciplines; and a small group of auxiliary branches like mathematics and science. (2) A single able *teacher* would be assigned to a small group of, say, fifteen boys as their permanent director. He would himself teach the humanities throughout the four years. (3) The progress would be based on *achievement* and *mastery*, not on the unit-test-mark system. (4) The *method* would include directed study and self-activity; personal direction; personal tempo of progress; Socratic method in dealing with ideas.

Obviously, the important element in such a system would be the directing teacher. He should be a man of intellectual interests, of balanced character, and, above all, devoted with apostolic zeal to the best interests, both spiritual and intellectual, of the boys. This teacher of high calibre would, with a small and permanent group, be able to apply himself to the study of each boy as an individual problem. He would come to know and understand the minds and characters with which he is dealing, and, through his four years of contact, he would be able to direct reading, discussion, and study strategically, like a good general, towards the goal most fitted to each boy. The constant contact with such a teacher would arouse admiration and the incentive to imitation in the young minds. After all, youth develops its ethical attitudes from social pressure and imitation rather than from

copy-book maxims and religion-class exhortations. Many would object to wasting, as they would put it, such a man in high-school work. But if there can hardly be a work of more permanent value and of greater ultimate influence than the production of the great Christian character, and if secondary schooling is the most plastic period of a man's life, how could we do better than to place outstanding men in such positions? A province would reap rich rewards from such a 'sacrifice' of talent. If the contact with one major teacher would be thought too narrow, perhaps two such men could handle several groups of honor students in close cooperation, close enough at least not to destroy the intrinsic unity of the humanities course.

The course I suggest would be based on a single major study including languages, literature, and history. All true liberal education has included these disciplines which are so solidly established in our own traditions. This is precisely because such studies present a diversified and yet unified training that corresponds to the fullness of human nature. They bring out in harmony and polish to perfection the potential excellencies and powers of man as such. The arbitrary division of an hour for Greek, an hour for Latin, an hour for English, has greatly weakened the efficiency of the humanities, especially by dividing the direction between a classical M. A. and an English M. A. The underlying habits and ideas are the same; we wish to teach sound linguistic habits, literary attitudes, and general cultural ideas. Unity of study and teaching will throw emphasis on the educational goal and on the boy rather than on a specialized subject-matter. Within the course all our traditional methods and many excellent devices developed in modern times would find place. Basing the whole on the personal tempo of the individual student and on achievement, we could have the boys working at a tension of activity rightly proportioned to their ability. And if the system were based on achievement progress, every step would be sound. It is easy enough in the unit-test-mark system for a boy to get a passing grade in a test or even in a course without real mastery of the subject. As such a boy passes on from class to class, he is found to have preparation progressively less adequate for each advance. He pulls down the average of the class and himself develops a garbled mentality and a set of slipshod intellectual habits. If, on the other hand, *mastery* is the test of advance to new matter, if new units or projects are not undertaken until habitual mastery of the pre-requisites is acquired, solid and genuine intellectual growth will result, a thing for which the gifted boy will have respect and a growing gratitude.

The matter of the humanities would admit a variety of excellent methods, all permitting a maximum of self-activity and individual direction. Some matters, like syntax, would fall naturally into progressive units to

be mastered in sequence by the individual. Others, like history, where a dull lecture-recitation method is often used, would be organized as projects to be worked up under direction. Reading—think what it would mean to be able to direct and study the reading of a boy through four years of high school, especially if one had other opportunities of taking intellectual measure of his mind. With a small and selected group one could frequently resort to the Socratic method, leading a boy to the splendid surprise of idea-discovery.

All this is firmly founded in our *Ratio* and our traditions; and it would profit by and perfect the better efforts being made by outsiders in this same field.² We Jesuits, whose educational achievements turned back heresy and reformed Catholic Europe, whose history is one of courageous conquest of obstacles and daring victory, are not we supremely fitted to turn our hands to the reconstruction of education and of society by making available to boys of talent an even more effective system of secondary education?

² Cf. "An Experiment in Responsible Learning," by William S. Learned and Anna Rose Hawkes, *Thirty-Fourth Annual Report*, the Carnegie Foundation, New York, 1938, pp. 45-75.

Function of the Jesuit Graduate School¹

RAPHAEL N. HAMILTON, S. J.

It is proper for all institutions of higher learning to supply advanced scholars after their college career with further food for thought which is stimulating, inspiring, strengthening; and to afford them "an intellectual microcosm in which it is profitable to dwell."² We are attempting in this paper to define the peculiar responsibility which a Jesuit graduate school has over and above these things.

In a paper delivered in 1925, Dean Wilbur L. Cross of Yale University declared that the particular business of a graduate school is the training for original research and the training for teaching.³ With this determined, he says that the function of this unit of the university is to aid "two general classes of students now within its body—those who intend to use, in the profession of teaching, such *knowledge* as they may acquire, and those who aspire to become the investigators of the next generation."⁴

In 1940, as in 1925, secular graduate schools seem to have no other specific *raison d'être* than to supply facilities for more teachers and more researchers. I can find no essential change in policy. Their record for the past is at best a record of increased faculty and expanded equipment so that they may be able to teach teachers to teach everything they want to teach, and guide investigators in the investigation of anything they want to investigate.

In the beginning, perhaps, such activities gave graduate schools a specific rôle to play in the educational scheme. But, nevertheless, a swelling volume of complaint is developing against this position. It is said that the broadening of teacher instruction has led higher institutions to take over methods more suitable to the undergraduate colleges,⁵ that emphasis on specialization restricts the field of investigation and demands such concentration that it tends to detach the specialist from the world of human affairs and human sympathies,⁶ that allowing a man to teach everything

¹ Summary of a paper read at the meeting of the college and university delegates, Jesuit Educational Association, Kansas City, Missouri, March 29, 1940.

² Carnegie Foundation, *Studies in Early Graduate Schools*, p. 35.

³ Wilbur L. Cross, "Two Functions of the Graduate School," *A. A. U. Journal of Proceedings and Addresses*, 27th Conference, 1925, p. 36.

⁴ *A. A. U. Journal*, 27th Conference, p. 40.

⁵ *A. A. U. Journal*, 27th Conference, p. 37.

⁶ *A. A. U. Journal*, 15th Conference, p. 24.

and investigate anything may produce an intelligence separated from honor and decency.⁷

In the beginning, Jesuit graduate schools seemed almost as aimless as the institutions which have been described, except that we had an added necessity imposed by accrediting agencies. In 1875 only forty-four students were registered throughout the United States in graduate work. In 1940 over 80,000 are engaged in higher studies. To meet this extraordinary increase in student demand, these agencies have required universities⁸ to offer graduate courses. It was a case of doing so or losing caste. We met the demand because we knew we had good undergraduate colleges and we were anxious to keep them attractive in the eyes of prospective students.

We might have been satisfied with conducting our courses of higher studies along the accepted lines of similar secular institutions, but such an action was not *Ad Maiorem Dei Gloriam*. The man investigating anything was apt to be increasing the amount of evil in the world. The teacher learning to teach everything might easily be learning to teach what was morally wrong.

Obviously, graduate schools had been too eager to supply facilities for prospective researchers and teachers and not emphatic enough on right thinking about the principles of research and teaching. If Jesuit graduate schools were to live up to the motto set by St. Ignatius as a norm for Jesuit work, they must correct this error and teach their students to think correctly whatever else they did. Here then, I believe, is the peculiar responsibility or function of Jesuit graduate schools: the development of *right thinking scholars* no matter in what department an individual may find his special field of interest.

Now, right thinking includes the acknowledgment of a fall from original justice, whereby man lost what God intended to be the supernatural complement of human nature, and whereby the human intellect was darkened. Right thinking admits that only by religion which restores us to the state of sanctifying grace and thus repairs fallen human nature, which supplies the truths of revelation and thus augments unaided reason, is man once more elevated from his fallen state and put back in a condition where his intellect can work with approximately full capacity. Right thinking realizes that God made the universe with a single final purpose, namely, to lead to eternal happiness. Hence all branches of knowledge interlock, and such relationships cannot be neglected in any reasoning process. A man who studies any branch without consideration of its interlocking influence on the vast number of fields which it affects is not thinking rightly. Other

⁷ *A. A. U. Journal*, 20th Conference, p. 81.

⁸ U. S. Dept. of Interior, Bulletin No. 10, 1939, *The Graduate School in American Democracy*, p. 88.

than Catholic graduate schools are unable to teach right thinking, because they do not include these ideas in the instruction on thinking which they give their students. Hence the function of the Jesuit graduate school is the teaching of right thinking.

How it may be done is another question. A few ways may be suggested. First, a means should be found to put the basic ideas of original sin and sanctifying grace before our students. Secondly, deans should insist that their faculty demand a philosophical spirit in whatever work they may be teaching. By philosophical spirit I mean an attitude that investigates not only how things react, but why they are; an attitude that goes to the ultimate causes and investigates the intricate relationships of one science to another and strives to foresee the influence which the results of individual work will have on the common good and the attainment of the last end of man. Thirdly, examinations should be directed to this end: the student should be informed that no matter what branch he is studying he must have a general knowledge of the literature of his subject, of its historical development, its determining laws, the standards by which he is able to reach a discerning judgment and critical estimate of all that pertains to the essential significance of his studies.

Students should know that one part at least of the preliminary examination will test their general rather than special ability, their power to deal with abstract and concrete questions, their power of formulating methods for gathering evidence, their powers of interpretation, their temperament and character as regards the end of scholarly work. The subjects for theses might compel the student to make excursions into neighboring territories of knowledge. Important relationships to religion might be a fertile field for doctoral dissertations. The student should know that the graduate school is not so much concerned with imparting a series of encyclopedic facts as with whetting the mental appetite, exhibiting methods, developing powers, strengthening judgment, invigorating intellectual and moral forces.

Lastly, let a series of university lectures on the art of right thinking be made obligatory on all students during their courses; and no better contribution could be made toward accomplishing our purpose than that the best Jesuit talent be called on to collaborate in compiling a book on these topics which could be used as a text for this series of lectures.

DISCUSSION OF FATHER HAMILTON'S PAPER

BY W. EDMUND FITZGERALD, S. J.

Why are we maintaining Jesuit graduate schools? (1) To investigate truth and enrich the intellectual and spiritual culture of the community in which we live; (2) thus to enhance the prestige of Catholic truth and increase its effective influence on the thought and life of the community; (3) to form young masters so that they may be able to recognize actual problems and be equipped to handle them in the function of integral, Catholic truth.

(1) "To investigate truth" for us means to search for truth and to widen the fields of knowledge; a dominant attitude of mind rather than any particular form of research. Catholics in general are not concerned with enriching the intellectual and spiritual treasures of the community in which they live; their influence is almost negligible; there is no widespread, vital, Catholic, intellectual life; and this is the prime reason for the lack of Catholic writers. Jesuit graduate schools have the responsibility to become centers of high intellectual standing and research. They should maintain a competent faculty of trained men who influence their students; they should be a public platform of dignity from which the faculty may address the community at large. The spirit of search for objective truth is of utmost need today because an all-pervading naturalism is denying the pre-eminence of the intellect and all things spiritual. We must train our students intensively in the purely intellectual to bring them to an appreciation of the spiritual and religious: an antidote to materialism for the simple maintenance of a Christian philosophy of life.

(2) If Catholic influence has remained at a minimum, that may be attributed to the slowness in developing Catholic universities, properly so-called. Our Catholic laity has been inarticulate on the major issues of Christian thought because its professional training was obtained in the narrow, secularist universities. Jesuit graduate schools must exercise influence over leaders in the courts, professions, and politics.

(3) Our graduate students must be trained to recognize or to find the problem in given circumstances, to know how to deal with the problem once found, to master an extended field, together with its philosophical relations and correlations with other fields in the essential unity of Christian knowledge.

The Adequacy of Our High-School Program¹

GERALD B. GARVEY, S. J.

The high school of twenty years ago dovetailed more perfectly into the college program than it does today. Both programs were formerly far more simple. This seems to be the crux of our problem. A comparison of the catalogs of 1920 with the catalogs of 1940 will reveal the present complexity of the two programs. The Jesuit college program of today is the outgrowth of successive curricular changes down through the years. It has been called variously a compromise, a concession to the age, and a betrayal of our best traditions. Be that as it may, the adequacy or inadequacy of high-school preparedness depends upon the stability of the college program. If the college program changes as rapidly within the next decade as it has in the past, even though we effect perfect adjustment today, the high school will be completely out of gear again in 1950.

I suggest that the National Secretary of Education set up a Continuing Committee, of principals and deans, to act on the problem of adjusting the high-school program to meet college needs. Such a committee could establish a better working relationship between the high school and the college and help toward achieving a better understanding of and greater effectiveness in the high-school program.

Meanwhile, all we can be reasonably expected to do is to keep the high-school program such that it will be adequate in the preparation for those courses which are basic in every Jesuit college.

First, with regard to religion in our schools. The intellectual needs of our students in a religious way are being satisfied in the improved textbooks and the concise methods of presenting the truths of our Holy Faith. With the changes in text and technique efficient teachers in the upper classes are preparing our graduates to grasp the deeper philosophical and even theological foundations of our Faith. Our students are actively participating in the general program of Catholic Action, which has fortunately reached down into the high school. We have active sodalities interested in foreign missions, the Catholic press, the Catholic solution of labor problems, and the Church's program on the social questions. This has made even the high-school student conscious of the social aspects of Catholicism.

¹ Summary of a paper read at the meeting of the high-school delegates, Jesuit Educational Association, Kansas City, Missouri, March 29, 1940.

Noticeable, too, is an improved technique of giving boys' retreats, and the employment of younger priests as student counsellors. These have helped to foster a vigorous personal as well as social religious spirit. The materialistic viewpoints as presented in the secular press must be met by our classroom teaching, and the fostering of a lively interest in the Catholic press, the Catholic library, the Catholic radio, is our responsibility to the young man whether he continues on in college or not.

The classical curriculum dominated by the study of Latin and Greek is the backbone of academic education as a Jesuit sees it. Though it still appeals to most of our best students, its appeal is not at all commensurate with what we know to be its real merit and value. Some blame this diminishing appeal on the distracted state of juvenile life and the premature social activity of adolescent Americans. The teacher's attitude toward the classics in some cases has been far from enthusiastic and anything but inspiring. In some instances this indifference on the part of the teacher is owing to a studied distaste for the classics; in others to a defeatist attitude born of the hopelessness of trying to popularize the classics in the face of the appeal of the practical in outside education. A knowledge of Latin and Greek is not readily turned into money or success as that word has come to be understood. All the ready sources of cheap amusement, radio, movies, tabloid magazines, automobiles, tempt overpoweringly against intellectual work. Latin and especially Greek begin to take on the remoteness of Sanscrit. But we must not close our eyes to the truth that we are partially responsible for classical culture becoming a homeless alien in a naturalistic and mechanistic milieu. We have often contented ourselves with an escapist's harping on mere disciplinary and grammatical values—formal mental discipline—and far too frequently have failed to impart to the students a deep and lasting appreciation of the glories of Greek and Roman culture.

Parallel to weakness in Latin and Greek is the low level to which we have fallen in writing, reading, and speaking English. Lack of early acquaintance with the simple vernacular classics, use of an inferior idiom in the home, emphasis on seedy nativism in textbooks, and the unpopularity of regular class composition calling for healthy creative straining of intellect and imagination—all these are causes of the lapse in our secondary English training. The tide of books rises daily, yet our high-school students read less and less. Their minimum of assigned reading is usually not from integral authors but from scraps of authors in anthologies. Literary taste used to be born of continual practice at original or imitative composition as well as from those enthusiasms which once drove boys to read all of Scott or Stevenson.

Corroborating this is the tendency of high-school publications to de-

generate into tawdry miniature newspapers written after the worst stylistic clichés of American journalism. These are taking the place of the literary magazine which once was devoted to printing the best original attempts in prose and poetry from all the classes in the school. We have thus a dearth of Jesuit trained authors, lecturers, public speakers, and even readers. Debating and oratory have not received in high school the tutelage and encouragement they deserve. In public speaking the greater percentage of our graduates can give but a feeble account of themselves before an audience. This defect the colleges are forced to overcome by loading a beginners' course in public speaking on an already overburdened curriculum.

Only recently has history come to take its proper place in the preparation of our high-school students for college. Let me say only a word on this subject. Roman and Greek history, it seems to me, would more fittingly climax a purely classical course than bore or befuddle, as it does today, the uninterested freshman. The classical teacher, too, would be the more logical interpreter of Roman and Greek thought than the ordinary history professor.

Many of us have ever regarded the modern languages as a sort of step-child in Jesuit high schools. They have in some instances, of course, lessened interest in Latin and Greek. There is need to study their place in the high-school curriculum and the proper attitude and technique in teaching them.

That our high-school boys should show a proficiency in mathematics and elementary physics and chemistry is to be expected. Mathematics and science are in close harmony with the "Zeitgeist." Whatever colleges fail to achieve in advanced training in scientific method and knowledge is their own fault.

Liberal education is not completed in high school. It needs to be rounded out by college studies and by an appreciation of the fine arts. And these latter must be brought to the attention of the boy even in high school. For, if the eye of the student is filled with "life" in the tabloid form, his ear with the mewling moans of salacious "swing," can he be a fit recipient of humane letters? If we do not shield him from the popular degredation of art by offering his energies an appreciative and if possible creative aesthetic outlet, we can hardly be said to be giving him a liberal education. We cannot bring students to achieve their full cultural capacities if we ourselves suffer from cultural poverty. We are well educated, but is our training such that we can cease study and still hope to inspire youth to love culture enough to acquire it?

An effective high-school teacher must be thoroughly and broadly cultured; he must live in communion with the classical level of all ages; his love of the arts ought to be genuine and enduring. His continuing inter-

ests in philosophy, theology, history, science, and mathematics must keep them from degenerating into a "gentleman's forgotten knowledge." He must know how to teach well and love to teach, voluntarily embracing this great work of little glory. And as a foundation for it is presupposed the golden background, the zealous, controlled religious life, matured in the Ignatian spirit of a man "stung by duty" as well as "strained to beauty."

The Field of Social Studies in the Jesuit College¹

LEO J. ROBINSON, S. J.

For the purposes of the present paper, the social sciences refer to those branches of study which deal with man as a member of society, especially sociology, economics, ethics, religion, anthropology, political science, history, and psychology. It will be feasible here to examine only the more important of them, sociology and economics. These two are selected because (1) according to all authorities these represent the two more important social studies; sociology is rightly spoken of as the queen of the social sciences; (2) the solemn and oft-repeated injunction of the popes to apply ourselves to social studies is best obeyed by the study of Catholic sociology and economics.

Those who are familiar with the encyclicals of Pope Pius XI know that nothing engaged his attention more than the social problems of the day. Just what are we, the Jesuit colleges, doing to discharge our obligations in regard to these social problems? To obtain a general estimate, a brief questionnaire was sent to twenty-three Jesuit colleges in the United States; twenty answered. The questionnaire was very simple, aiming only at discovering general trends and covering the following points: (1) How many and what kind of courses are being offered in sociology and economics? (2) What textbooks are being used? (3) Who are teaching the courses? All but one of our colleges offer some sociology. In general the nature and number of the courses are what we would expect: the small colleges offer a modest program, the larger colleges offer a more substantial program. The name, description of the fundamental courses, and the textbook being used indicate that the proper courses are being given. However, there is a scarcity of good Catholic texts in fundamental economics. A satisfactory answer to the question of the kind of upper-division work being done, will depend almost entirely on who are teaching the courses and what preparation they have had. Wherever a Jesuit who has had at least some graduate training in his field is teaching the course, all is well. But unfortunately this is not often the case. In the twenty colleges that returned the questionnaire, the facts are these.

In Sociology there are only four Jesuit Ph. D.'s and only four Jesuit Masters. The rest of the teaching is being cared for by four non-Jesuit

¹ Summary of a paper read at the meeting of the college and university delegates, Jesuit Educational Association, Kansas City, Missouri, March 29, 1940.

Ph. D.'s and ten non-Jesuit Masters and others. It would be very interesting to know where the non-Jesuit teachers obtained their training and how adequate it is. One college recorded that one laywoman taught a course on the family, using a book written by a non-Catholic—a book thoroughly a-Catholic in spots and highly objectionable. Most of the twenty contributing colleges sent a list of the textbooks actually in use. It is fervently to be hoped that the fifty or more upper-division courses given in our twenty colleges in which sociology texts written by non-Catholics are being used, are under direct Jesuit supervision so that the necessary interpretation and guidance can be given. Such assistance should be given undergraduates who are obliged to use sociology texts written by non-Catholics. Several texts in criminology being used are impregnated with materialistic interpretations of all kinds. A good number of the fifty or more sociology books by non-Catholic sociologists and used in our colleges are to a greater or lesser degree materialistic, deterministic or otherwise seriously objectionable.

In Economics, in the twenty colleges only three Jesuits have Ph. D.'s and three have Masters. There are seventeen lay Ph. D.'s and twenty-five lay Masters. Courses in economics conducted by trained Jesuits are excellent; but most of the upper-division courses are conducted by non-Jesuit professors. The textbooks are by non-Catholics. One would like to know where the non-Jesuit professors of economics were trained; whether they are capable of interpreting properly their non-Catholic texts; whether many of these teachers are non-Catholic themselves.

If we can increase the number of Jesuit specialists in sociology and economics, our present problems will be automatically solved; otherwise they will continue without appreciable amelioration. What are the prospects? Deans of juniorates and philosophates and province deans, in response to inquiries, gave some interesting information. (1) In only one province is formal sociology taught to the juniors. It is the opinion of the writer that the juniorate is no place for a course in sociology. (2) In the philosophates: in one province fundamental courses and a limited number of upper-division courses are given by trained Jesuits; in two provinces all the philosophers are obliged to take a course in anthropology, and in one of these provinces other courses by trained teachers are available to those who want them; in one province all the third-year philosophers are obliged to take fundamental sociology two hours a week for a full year; and in one province the philosophers have no facilities. A lack of uniformity in procedure indicates a need of intelligent direction. (3) In special studies, eight Jesuits are doing advanced work in sociology now, seven in economics, and two in social work. Next year probably seven more will be sent on for advanced sociology and eight for economics. The

prospects, then, are encouraging and indicate that the important thing is being done, namely, the preparing of more and more Jesuit specialists in sociology and economics.

DISCUSSION OF FATHER ROBINSON'S PAPER

BY RALPH A. GALLAGHER, S. J.

Father Robinson has tried not to be discouraging in his presentation of the sociological situation. Let me add a few facts.

(1) Many of the courses offered as sociology are listed under religion, philosophy, and psychology.

(2) The need of trained men in sociology cannot be too much stressed. They must be Catholics with Catholic training. It is a fine field of endeavor for Jesuits.

(3) Not one Jesuit university offers the doctorate in sociology; a few offer the master's, but even these are not well-equipped. Perhaps a central institute could be provided. Perhaps one of our universities could take up such training. I emphasize that this training should be done in America.

(4) There are exceptional opportunities for men and women trained in the social sciences. High schools, both public and private, are seeking them. Our Catholic colleges too. There are also wide opportunities for people in government service in the field of public relations, public welfare, and social security. These agencies want trained sociologists, economists, political scientists.

(5) The American Catholic Sociological Society was founded at Loyola in Chicago to further the development of sociology. It now publishes a quarterly review. The Society seeks Jesuit interest and support.

Provision for Non-College High-School Students¹

GABRIEL BARRAS, S. J.

From the days of the *Ratio* down to our own day, we have, at least in theory, planned to form individuals capable of pursuing higher studies. Our purpose in high-school work has been to prepare for college and university; our traditional curriculum has been built around the classics and the vernacular with some mathematics, science, and history. Today we must acknowledge the presence in our student bodies of boys who will never reach college. Should we or can we eliminate 'non-college' boys from our schools?

We may divide this non-college population into two groups: (1) the intellectually fit but financially handicapped; (2) the intellectually unfit, though in many cases financially blessed. First, those who could successfully pursue a college or university course, were they financially able to continue their formal education, can follow a precollege curriculum and derive profit from it. By keeping such boys in our schools and by forcing them to spend four years in those traditional courses, are we doing the best thing for them, for the church and the state? For them high school marks the end of formal education. After graduation they have to seek an occupation and make a living. Without pretending to prepare anyone for making a living, could we not prepare those boys better for the more effective living of the life of 'one working for a living'? Our traditional high-school plan of studies is one step in a continuous process. Our treatment of subject matter and even our attitude toward our pupils is influenced by the viewpoint of one preparing for further formal training. Should we emphasize the 'terminal' aspect of education for those whose education ends with high school? Would we do them more good by offering them a modified curriculum with more emphasis on the mechanics and practical aspects of English and on the social sciences with only a relative emphasis on languages, mathematics, and the natural sciences?

The second group, those who come to us intellectually handicapped, present a more trying difficulty for a principal. We know from mental tests and *actual experience* that this group is incapable of carrying the pre-college courses and still we have them to deal with. What are we doing with them, or what can we do with them? Shall they be refused admit-

¹ Summary of a paper read at the meeting of the high-school delegates, Jesuit Educational Association, Kansas City, Missouri, March 29, 1940.

tance or eliminated in some way? Many of us depend on such pupils to help meet the budget. Again, some of us feel an evident responsibility for the Catholic formation of such boys, though we recognize the impossibility of great intellectual achievement. I am not speaking of the boy who is kept in school merely to be kept off the streets and who has no intention of making a move toward self-improvement. None of us can afford to keep that kind. I mean the boy who is mentally slow but is susceptible to moral training and a certain amount of intellectual development; the boy who has an evident willingness to cooperate with our efforts. What are we to do with him, if we intend to keep him in our school? The only solution would seem to be the modification of our curriculum to fit his capacity. I offer an outline of what is being done in one school as an example of what others might try.

In first year are offered English, business arithmetic, commercial and industrial geography, business training or general history; in second year, English, modified geometry or modern language, civics, general science; in third year, English, modified geometry or modern language, economics and commercial law, bookkeeping and typing; and in fourth year, English, American history, bookkeeping and typing, sociology and the encyclicals on labor and social order. Religion is carried through the four years. This plan is presented not as a model but as an attempt to solve the problem.

The Adequacy of Jesuit College Education for Professional and Graduate Work¹

FRANCIS J. GERST, S. J.

A discussion of the adequacy of undergraduate training for professional or graduate work must take cognizance of two aspects of the aims and objectives of graduate and professional training; the one, the direct and immediate purpose and objectives; the other the ultimate aim and objective. By the first I mean that the professional or graduate school turns out a competent physician or surgeon, an expert advocate, a skilled engineer, an astute scientist, a profound philosopher, a clever nurse. To illustrate the meaning of the second—the ultimate aims and objectives—let me quote the opinions of several individuals, experts in their respective fields.

(1) Mr. Fred Zapffe (Secretary, Association of American Medical Colleges): "Medicine, being largely an art, calls for a good education in arts, in the humanities, in the classics, in philosophy. The physician must know people; understand them; be able to solve many of their problems. Treating a patient for his physical ailment is not all of his problem . . . the man must be treated. To do that calls for a very high type of fundamental education besides some knowledge of science."

(2) Mr. H. W. Arant (President, The Association of American Law Schools): "The period of academic study should . . . develop capacity to think clearly and express one's ideas with precision and clarity. . . . It should give to the student an acquaintance with those branches of knowledge that do not have an obvious and immediate vocational value to lawyers, but which are essential to a broad culture."

(3) Mr. Gilbert E. Doan (Professor of Metallurgical Engineering, Lehigh Univ.): "While sub-departmental heads and small companies in industry still look for specialized skills in hiring graduates, such as the ability to do electric welding or knowledge of a sub-field of organic chemistry, and offer bonuses for such skills, the better organized companies . . . choose men capable of comprehending and meeting fundamental shifts in industry and who, by

¹ Summary of a paper read at the meeting of the college and university delegates, Jesuit Educational Association, Kansas City, Missouri, March 29, 1940.

virtue of their broader foundations, can develop the ability to handle the larger responsibilities ahead of them."

Most Jesuits on reading or hearing such statements would be inclined to say: "That is where we rate one hundred per cent, or if not one hundred per cent, at least very high." If that is true it would be unwise to make any extensive changes in our college curricula. But I do not know whether it is true and I doubt the possibility of proving categorically the truth or falsity of the statement. You may be certain, however, that Jesuit college men in the professions have not been notoriously deficient, since the satellites of satan, sifting us as wheat, would have discovered our shortcomings and published them to the world.

In order to get some information on the adequacy of Jesuit college education as a preparation for attaining the direct and immediate aims and objectives of graduate and professional training, a number of regents and deans in Jesuit schools were asked for statistical data or any other available information that might throw light on this subject. The response was prompt and generous. But many of the schools do not assemble data on the relative performance of Jesuit and non-Jesuit college students in their post-college courses. A few gathered this data after receiving my request, and others, notably deans of graduate schools, thought that owing to a number of circumstances such comparative data would not present a sound basis for finding the relative merits of Jesuit and non-Jesuit undergraduate training. A few typical statements may be cited from respondents' letters:

(1) "My present recollection is that they (students from non-Jesuit schools) were not better prepared than the well-trained graduates of (certain) Jesuit schools."

(2) "A fair percentage of the students are themselves Jesuits who have more than the ordinary college training when they present themselves for strictly graduate work."

(3) "We have a large number of students from non-Jesuit and even from non-Catholic institutions, but a considerable percentage of them are school teachers, and their achievement would be affected very probably by the conditions under which they are forced to do their work."

(4) "My personal experience impresses me with the fact that, in comparison with the preparation of students at other colleges and universities, our own lads enter upon professional and graduate work in a rather immature condition. I have found them to be less self-reliant. They do not seem to be able to think as well for themselves when they are faced with problems whose solutions are not set before them, either in their textbooks or through the direct intervention of some instructor. I suppose the reason for this is

derived from a generally inordinate amount of spoon-feeding and paternalism on the part of many of our teachers."

A professor of education tells me that it is generally recognized that there is a "practice effect" in test-taking, which means that students accustomed to take tests will, *ceteris paribus*, make a better score than students not practiced in test-taking. Does this account for the fact that in a medical aptitude test students from twenty-one Jesuit colleges made an average score of about 41 while students from sixteen non-Jesuit colleges, mostly non-Catholic, averaged about 57?

We have some indication of the relative rating of Jesuit and non-Jesuit college students given here. In a Jesuit graduate school, in a group of students taken at random, the total point average of the Jesuit group is about 180; of the non-Jesuit group, about 190. In a Jesuit medical school, in a summary for a period of seven years, of the students failed, sixteen per cent were from Jesuit schools, ten per cent from non-Catholic schools, and thirty-three per cent from Catholic non-Jesuit schools; and of those conditioned, nineteen per cent were from Jesuit schools, twenty-five per cent from non-Catholic schools, and thirty-five per cent from Catholic non-Jesuit schools. In another Jesuit medical school, in which there were about 330 Jesuit and 230 non-Jesuit students, the percentage of those from Jesuit schools with grades of A, B, and C respectively were three-tenths, twenty-four, and fifty-two per cent; of those from non-Jesuit schools, nine-tenths, twenty-two, and forty-eight per cent.

Statistical data on the relative performance in most Jesuit graduate schools of Jesuit and non-Jesuit undergraduates will be practically meaningless, since the earlier training of graduate students has been so varied. In some graduate schools are found priests, nuns, brothers, non-Catholic ministers, lawyers, dentists, physicians. It would be extremely difficult to trace the influence of their undergraduate training on their graduate work.

From the general information we have and the statistical data available, it is far from certain that our undergraduate preparation is inadequate. On the other hand it is by no means proved to be superior, if we consider only the direct and immediate aims and objectives of graduate and professional work, despite the fact that we may wish to think that it is so. If, however, we take a comprehensive view of the whole professional, graduate, and undergraduate educational structure, and look to the ultimate as well as to the immediate aims and objectives of graduate and professional training and view these in their spiritual and moral as well as their academic and professional aspects, it may well be true that Jesuit educational methods, statistics to the contrary notwithstanding, are of a superior grade of excellence.

DISCUSSION OF FATHER GERST'S PAPER

BY WILFRED M. MALLON, S. J.

Though there is no satisfying answer at the moment to the question under discussion, I should like to propose a few fundamental principles: (1) We must work toward a tangible and satisfactory answer, since we can ill afford to allow a reputation of mediocrity to attach itself to this great work of the Society. (2) The solution lies largely in individual college effort, though plans of attack may be common. (3) The reputation of our colleges individually and as a group depends on the evidences of academic quality which our products demonstrate in advanced schools. (4) It is possible now for the individual college to appraise its standing and at the same time to isolate the areas of attack in a program to improve its status.

At St. Louis in 1938 and 1939, 56% of lay graduates went on to advanced schools. Hence the solution of the *adequacy* problem is important. After some statistical study, our attack is fourfold: (1) Use of tests to measure incoming freshmen; elimination of some by use of pre-freshman week tests. Thus can be studied the intellectual caliber of our incoming students in comparison with other institutions. The effort is to raise slightly each year, by careful admissions, our rank in the group. (2) Use of feasible standardized content tests, not only to compare but to stimulate. (3) An effort to stiffen work demands, particularly in fields of an historical or descriptive, rather than of an analytical, nature, in such a way as to challenge the intellect and its use. (4) The adjustment of grading *downward*, so as to protect the "A" as the hallmark of the highest product of Jesuit scholarship, and the "B" as a Jesuit honor grade. Graduate and professional schools instinctively compare college grades with later grades and form opinions of colleges on that basis.

Developing Reading Habits in High-School Boys¹

ALBERT J. MUNTSCH, S. J.

Several facts must be faced before any progress can be made in developing a good habit of reading. First, youth does not have the necessary reading ability to enable him to be as successful in his school work as his intelligence would allow; second, leisure time offers more diversified entertainments than ever before, thus distracting youth from cultivating reading habits of his own accord; third, adolescence is the period of formation of physical, mental, and moral habits and during this period careful guidance is particularly important. Further, the methods employed in educating youth are failing to perfect the basic reading skills and to develop permanent reading interests as a leisure activity.

The recognition of the intimate relationship between reading ability and the learning process has led to numerous scientific studies,² but whatever survey we may choose to examine, the results are similar: high-school students have not learned simple reading skills. Poor reading is one of the most serious handicaps under which a student works in high school,³ for the learning process is impaired in all types of class work, and instead of understanding the printed page, the student misapprehends half of what he reads.

For years we have labored under the misapprehension that because secondary-school students are of the correct chronological age, and because they have mastered sufficient information to be admitted to high school, they are therefore equipped with full adult reading abilities. The teaching of reading should not end in the elementary school but should be incorporated as a definite part of the secondary school curriculum.

One of the most common methods of judging the reading ability of the group is by reading tests from which the speed rate and amount of comprehension can be determined. The *Thorndike-McCall Reading Scale*, or any of the types listed in G. H. Hildreth's *Bibliography of Mental Tests* can be employed as the basis for grouping students according to their abilities. In many schools the child is given his own reading score and

¹ Summary of a paper read at the meeting of the high-school delegates, Jesuit Educational Association, Kansas City, Missouri, March 29, 1940.

² Lucille Fargo, *Library in the School*, American Library Association, Chicago, c 1939.

³ Paul A. Witty, "Reading for Meaning," *English Journal*, March 1938.

with it a printed sheet of directions as to how it meets his particular problem.

The first aim of reading, whether it be in English, in class, in studying mathematics, in reading a novel or the daily newspaper, is to understand the thought expressed on the printed page, to correlate each thought as it is presented, and to integrate the whole. The logical place for this type of constructive work is in the teaching of literature. Various exercises in interpretation can be given, but the exercises must be sufficiently intense and must reveal the amount that is customarily being overlooked. These exercises could be used in other types of class work also. The reading material used could be in the form of a library book, and the student might be required either to write or to relate to the group what information he was able to grasp. This might partially solve two problems: the one of correcting individual reading inabilities, the other of developing the interest.

The English teacher is in a key position to arouse an interest in reading. By reading a portion of a book, giving synopses, referring to plots, characters, and settings, the teacher will often reach a number of students each day. Enthusiasm is always contagious, and the instructor can usually arouse curiosity among his students by a sincere admiration for the books he is presenting. Stimulation to read for pleasure the works of some author already studied in class should certainly be the objective of every teacher. This point was demonstrated with excellent results by a teacher in one of our schools who made a practice of bringing several books to class with him each day, and of spending a small portion of each period in either reviewing the story, reading excerpts, or telling some interesting details about the author's life. The demand for the books he introduced was marked. Since he had little time to do individual work with his students he used this method to arouse an interest in the entire group and the few who did not benefit from this stimulation were negligible.

Book reports should be the basis for reading done out of school. In our Jesuit schools of the Missouri and Chicago Provinces, the syllabus requires the student to read eight books a year. From the wide choice open to a student, he may possibly discover some new interest. If the teacher knows individual needs, a list of ten or twelve books for each student is excellent. The assignment should be made in such a way that the student is not allowed to limit himself to one subject or type, but must choose from time to time between novel, biography, essay, travel, or poetry.

Once interest is aroused, voluminous or extensive reading may bring forth a counter-problem: the danger that a boy will devote his entire time to reading, and will neglect his class preparation. On the other hand, for the intelligent child who does read extensively and whose school work

is quickly completed, voluminous reading becomes a means of developing a splendid literary and social background as well as a profitable means of filling his leisure time. In the final analysis the advantages of extensive reading will offset the evil effects. Voluntary reading can be achieved best when the boy is given good books of his own age level; for it is only by being surrounded with numerous books that suit his interest that the love of reading will be inculcated.

The Cooperative Study of Secondary Schools has stated that "the library should be a center of educational life of the school." It must play its part in stimulating an interest in reading. A centrally located position and an attractive appearance will of itself draw the students to spend many hours in reading. This was well illustrated at Campion where before the completion of the new library the amount of reading done was at a minimum; access to the entire collection was impossible. In the present modernly equipped quarters the library became a popular and much frequented part of the school. One feature which makes any library of double value in stimulating interest is the open stack arrangement. The student is then at liberty to select books to suit his interest. He soon acquires a knowledge of related subjects and many new fields of interest will be opened to him. In libraries in which closed stacks are found, the librarian should provide a *browsing corner* where the student can look at, handle, and select books. Library publicity, attractive posters, and frequent displays are all means of selling books to the would-be reader. The library habit begun during school years will carry over into adult use.

It is essential in developing reading habits in the high-school boy to understand his point of view, because respecting personality is as effective in dealing with youth as it is with adults. The boy entering high school is still quite frequently a child, but by the time he is ready for graduation his reading interests are scarcely distinguishable from those of an adult. It is here that the librarian should anticipate the mood of the youthful clientele. Stated briefly, the principles of reading guidance are: to adapt reading (or literature) and to motivate the reader; to acquire his point of view; to know intimately juvenile and adolescent literature; to combine contagious enthusiasm and selective judgment; and to apply practicably the principles of child and adolescent psychology.

Wisdom and judgment are the most essential traits in dealing with the youthful reader for too often the boy is discouraged in his reading interests by being given a book far beyond his age level. It is not as important to insist upon a high type of literature in every case as it is to supply the boy with a book he will read. It is generally a slow process to elevate reading interests, but there is a greater chance of assuring the development of the reading habit by keeping the reader in material that will suit his

mental level than by consistently presenting him with a classic he is not able to enjoy. "Fit the book to the reader," a rule given to librarians, is applicable to all who are engaged in the work of developing the reading habits of boys.

The Field of Philosophy in the Jesuit College¹

HUNTER GUTHRIE, S. J.

Since I cannot offer a trustworthy general report on how philosophy is being taught in our contemporary college, I shall try to fulfill the purposes of this paper by presenting some views on how philosophy *should be taught*. Some twenty-three years after the founding of the Society, scholastic philosophy and theology were experiencing a new birth and revival from their decrepit condition in the fourteenth and fifteenth centuries. In the opinion of Cardinal Ehrle, this revival was more important and far-reaching in its effects on contemporary thought than the golden age of scholasticism in the thirteenth century. After a second decline in the eighteenth century, the Church's philosophy and theology experienced a second restoration, beginning about the year 1830 and continuing to our own time. Scholastic philosophy therefore, as we know it today, has had the valuable experience of two declines and two restorations. I propose to enumerate those defects and virtues which led respectively to the two declines and two restorations of scholasticism. Thus I hope to show historically what is the best way to teach philosophy.

Let us confine ourselves to those causes of decadence which immediately concern philosophy. (1) The first was the rejection of *social thinking* which characterized the great schools of the Middle Ages. Social thinking implies a respect for tradition and the willingness to pool our thoughts in a communal effort to achieve truth. Individualism and the independence which took root in the fourteenth century and which characterizes modern non-scholastic philosophy, rejected *social thinking* in principle and pretended to offer philosophy a fresh start, sometimes on critical, sometimes on mathematical foundations. This was called the *via moderna* as opposed to the *via antiqua*. (2) Both the *moderni* and *antiqui* of that decadent period strove for the radical *separation of philosophy from theology*. For some, this separation was a natural consequence of Averroism which had its stronghold at the University of Padua. For others, the growing distrust of reason to establish its principles or prove its basic doctrines led to a skepticism in philosophy, and a fideism or mysticism in theology. (3) The *antiqui* themselves contributed to the decadence. Though still respectful

¹ Summary of a paper read at the meeting of the college and university delegates, Jesuit Educational Association, Kansas City, Missouri, March 29, 1940.

of tradition, they cut themselves off from all progress by a *slavish repetition and formularization* of the great works of the thirteenth century.

(4) The really important introduction of the *critical spirit* into scholastic philosophy by Scotus and Occam soon lost its scientific significance and took on the less dignified meaning of a cat-and-dog fight. The *moderni* railed at the *antiqui* and the *antiqui* in their counter-charging found time to fight among themselves. (5) The work of this period declined not only in content but in form. Both the *antiqui* and the *moderni* fashioned weird neologisms and wrote in a barbaric Latin that was the despair of the Humanists and the butt of the gargantuan scorn of Rabelais.

Though naturally the sixteenth century reform of scholastic thought, to accomplish its purpose, had to eradicate the defects enumerated, it did not stop there or the results would have been sterile. The positive qualities of this Spanish restoration may be reduced to the following: (1) *A return to the sources of historic and social thinking*. From a textual standpoint that meant a reexamination of the writings of Aristotle and a production of such masterful commentaries as the *Cursus Conimbricenses* or separate works on the *De Anima*, the *Organon* and the *Metaphysics* by Toledo, Maldonado, Fonseca, Suarez, Arriaga, to mention only a few of our own fathers. From the standpoint of method this *return to the sources* had another meaning. It was the fulfillment of Aristotle's methodological axiom: that for the formulation of his own decision on a given doctrine, the philosopher must become a judge and pass in review the opinions offered by the history of philosophy on the subject in question. The *Disputationes Metaphysicae* of Suarez may be cited as the classic example of this method. (2) Another quality of the reform is the *critical sense*, first introduced by Scotus and later developed in another field by the Humanists. The philosophers of the sixteenth century restored a scientific character to this criticism. Once again this was brought about mainly by the Jesuits. It was their adherence to this methodological principle which, more than any other factor, precluded a blind and subservient submission to Thomism, which nevertheless they accepted in principle. (3) A third characteristic of this revival of scholastic thought was *the rejection of Nominalism* and the return to realism. This meant, among other things, that the whole spirit of philosophy was changed. Thinkers no longer felt that they had solved a problem when they had invented a new name for their perplexity or when they had found a neat terminological distinction. (4) The fourth quality was their *independent solutions of contemporary problems*. For example, to name only Jesuits, it was Molina who first offered the Catholic solution to the problem of slave-traffic. Fonseca and again Molina were the first to attempt a radical solution to the problem of reconciling human liberty with divine Providence. Gregory of Valentina

was the first to defend the legitimacy of accepting interest on loans. Suarez was among the first to define the true source of sovereignty. Mariana was the first to formulate the rights of revolt. Perhaps the most striking example of timeliness and aggressive interest in contemporary problems was the construction of a whole new treatise, *De Vera Religione*, a philosophical defense of the facts and proofs of traditional Christianity. (5) The fifth quality of the revival bears the hall-mark of the Baroque period. The Baroque culture of the post-Renaissance era was characterized by an intense striving for unity, which revealed itself as a negation of all limitation. From the positive standpoint, this quality consisted in a conscious effort to grasp and give expression to the Infinite. From the standpoint of the arts and sciences—consequently theology and philosophy—considered as mediums of expression, this quality consisted in a toning down of their several specific objects in an effort to achieve a common yet varied expression of the ultimate object which was the Infinite. For this reason we find during this period philosophy intimately cooperating with theology, with the sciences, and with humanism.

The enumeration of the defects which led to the second decline would be practically a repetition of those which led to the first. Formularization and summaries of the great works of the sixteenth and early seventeenth centuries reduced the truths of philosophy to museum-pieces. Too great fidelity to the physics of Aristotle in opposition to the undoubted progress being made by science, led to ivory-towered isolation; too great a submission to and occupation with that progress led to a degeneration of metaphysics. In keeping with the spirit of secular thought, scholastic philosophy again separated itself from theology, this time not through a mistrust of reason but rather through too great a confidence in its power to attain a totally independent and autonomous construction of reality and human destiny. Lastly, neologisms and barbarisms again appeared in the terminology; the wedding with humanism was at an end.

The revival of scholastic philosophy which we are enjoying at present began about 1830. It received the cordial approbation of the Holy See in the Encyclical *Aeterni Patris* of 1879. Though it has been pleased to call itself neoscholasticism, the present philosophy differs in no essential from the scholasticism of the sixteenth century. For a while under the influence of the Louvain school timeliness was identified with an almost exclusive interest in the sciences. That stage has passed and now under the banner of Christian philosophy, scholasticism is again conscious that it must actively cooperate with theology. Humanism again appears in the efforts of our modern scholastics to express themselves in a dignified, cultured vernacular. The return to the sources in the textual sense is fostered by the activities of Grabmann, Pelster, Masnovo, the Leonine edition of St.

Thomas, the Franciscan school of Quaracchi, and many others. In the sense of an historical review of a single doctrine this return is brilliantly represented in Maréchal's work on the criteriological problem. More and more our scholastic thinkers are weaning themselves from the logicism of the eighteenth and nineteenth centuries—logicism was the nominalism of the second decadent period—and are endeavoring to reconstruct a solid metaphysical foundation according to the general plan bequeathed by Aristotle and St. Thomas. Finally, mindful that Christian philosophy is a wisdom as well as a speculation, modern scholastics are applying these metaphysical principles to the practical problems of their day.

Such is the picture of scholastic philosophy in contemporary Europe. Here in America we are inclined to make a sharp distinction between undergraduate and graduate philosophy. Our graduate philosophy in recent years has been painstakingly approaching the European level of development. That is a very healthy and encouraging sign. Our undergraduate philosophy however still remains on the level of an elementary introduction to and popularization of philosophy. That is not too unsatisfactory, provided we are popularizing the right philosophy. Are we popularizing in our college courses the decadent elements of our scholastic heritage or are we striving to keep abreast of our renascent philosophy and give our students the latest developments of contemporary scholastic authorities? In other words, do our students finish their undergraduate course with the impression that philosophy, like a dead language, is fixed in form and content, a thing to be memorized rather than rethought—or do they feel they have been put in contact with a living science of being and a flexible instrument of knowledge capable of systematizing the wisdom of the classics, categorizing, coordinating, and fathoming the latest conclusions of science until it leads them naturally and ultimately to the very threshold of Revelation?

THE BOOK OF THE QUARTER

"Books Are Not Seldom Talismans and Spells"

STEWART E. DOLLARD, S. J.

How to read, what to read, a theory of education and the saving of democracy are the matter of this book. A well-read and articulate electorate is democracy's sole salvation. Dr. Adler would have none of Tennyson's: "Teach your flattered kings that only those who cannot read can rule."

What to read is indicated in a list of "Great Books." Criteria of 'greatness' are explained and defended. One might, however, doubt that "to list the great books adequately one must include all that have made a difference, not simply those one agrees with or approves of. Wherever one finds the truth, there will always be great errors in its company."

How to read or the art of reading well is the book's prime theme. Definite rules are expounded in an easy, informal style; their deduction is sane and complete; their application for these days of dailies and dials pointed; their observance, though difficult, the author thinks not impossible. Simply, to read well we must read thrice (the beginner successively, the expert simultaneously). We must (1) analyze the writer's problems and the major parts of his book; (2) interpret, that is, understand correctly his terms, propositions, and arguments; (3) evaluate and criticize, that is, agree or disagree. Expository works have these rules; imaginative works have their own.

The theory of education and the psychology of learning defended are more provocative. Dr. Adler would dynamite the present school system. He hurls effective broadsides against Eliot's Five Foot Shelf and elective system ("conducive to intellectual St. Vitus's dance"). No less effective is his confuting of Dewey and progressive education's shallow shibboleths (*how* one thinks or *that* one thinks is more salutary than *what* one thinks). Yet, while avoiding the ineffectual anti-intellectualism of Eliot and Dewey and of the old Harvard and the new Columbia, Dr. Adler's unguided intellectualism is ineffectual too.

The basic weakness of his thesis is his contention that intellectual education is merely "the mastery of the subject-matter of the masters"; that teachers, though possibly helpful for factual instruction, impede personal effort, which alone is worth while. Hence dead teachers he prefers to live ones.

This is facile, but fallacious. Philosophically, there is no essential

¹ Mortimer J. Adler, *How to Read a Book. The Art of Getting a Liberal Education*, Simon and Schuster, 1940.

difference between the written and the spoken word, as is implied; ideas are signs of things, and words, either spoken or written, are signs of ideas. Nor is it logically valid to compare in effectiveness what a poor teacher and a lazy pupil might conceivably do, with what an ideal book and an ideal reader can do. Psychologically, granted that all great books are within the grasp of the intelligent, one wonders whether judicious criticism is possible without an objective standard as a 'frame of reference.' Pedagogically, the search for truth and understanding in the great books without guidance, is unsound; and it belies even the name. Historically, there is no case for the 'Great Books' as primary agents of liberal education. In tradition teachers were as important as books; teachers not libraries were the universities. Plato and Aristotle were products of a teacher who wrote no books. The greatest Teacher of all time, who inspired the greatest of the books, thought it better to have a '*vivum magisterium*'; He foresaw the dangers of bibliolatry.

Original sin has rendered solipsism inadequate. Educational solipsism would lead to intellectual chaos.

BROADENING HORIZONS

Good Radio, Now, and Then¹

This report will attempt to give some examples of the good that is being accomplished by different types of radio at the present time.

In the regular broadcasting band, we operate two stations, one at St. Louis, a day-time station; and one full-time station at New Orleans. A few months ago, Reverend Eugene Murphy, S. J., of St. Louis University, made an attempt to build up devotion to the Sacred Heart, by means of a fifteen-minute broadcast every morning. The program consisted of a hymn at the beginning and the end, the morning offering, the Angelus, and a seven-minute talk. There are now more than 50,000 listeners of his Radio League of the Sacred Heart.

Another type of good work is that done by the Rocky Mountain Radio Council. The Council is made up of twenty-seven colleges and civic organizations in the Colorado-Wyoming region, cooperating to give commercial stations in the region worth-while programs for the betterment of the people. The first program was given by Regis College, Denver, a dramatization of the first Mass in Colorado.

Some of the city-owned stations, like that of Peoria, make honest attempts to be impartial to all citizens. The station manager calls together representatives of religion, business, etc. to assist in settling policies of the station, as need for such settlement arises. For example, each of the larger churches broadcasts the Sunday morning services for a month at a time. (Local Station Policies at WMBD, Peoria, Illinois, Federal Radio Education Committee.)

Educational cooperation with a particular radio station is perhaps best illustrated by the work of the Indiana State Teachers College, Terre Haute, Indiana. The college has the receiver for the teletyped bulletins of the International News Service, and provides all the news broadcasts for the only radio station in Terre Haute. You can easily imagine the influence of that school in the state of Indiana. The Radio Workshop of this school is one of the four described in detail in *College Radio Workshops*, by Leonard Power, published by the Federal Radio Education Committee, U. S. Office of Education, Washington, D. C. In passing, it may be said that there are 347 colleges or universities in the United States giving some courses in radio at the present time.

Grade and high-school broadcasts are well exemplified in the regular band, by the Chicago Radio Council, and in the ultra-high frequency band

¹ Reported by Charles A. Robinson, S. J., Jesuit representative on the National Committee on Education by Radio.

by the Cleveland Board of Education. The report of the latter concerning the activities of its own station WBOE during the school year 1938-39 is well worth study. The Cleveland Board was one of the first to attempt to improve classroom teaching by means of radio. It started doing so in 1925, and has succeeded to a great extent by experimental methods, tested often and thoroughly before final adoption. After proving its case, it expended money for the construction of its own station for educational purposes only.

Here, I may say a word about the latest developments of the use of the ultra-high frequencies, or of short-wave broadcasting. In 1938 the Commissioner of Education for the United States asked and obtained a reservation of the forty-first megacycle band for educational purposes. There was nothing to indicate that this was made for public-school broadcasting only. However, at the hearing of the Federal Communications Commission this year, the commissioner spoke in such a way as to imply that this was the case. As a point of fact, since the hearing in March, New York University asked for a license to build a station for educational purposes in this band, and the Commission replied that it had no right to ask for a station within the forty-first megacycle.

So much for the good of radio now. What then? June 1, 1940, may be a big day in radio history, for in all probability on that date, frequency modulation may be taken out of the experimental stage and have assigned for it a portion of the ultra-high frequencies for commercial purposes. If the reader doesn't know what frequency modulation is, let him read the March issue of the *Bulletin of the American Association of Jesuit Scientists* (Eastern Section), published at Loyola College, Baltimore. However, if you have never heard a frequency modulated station, without interference, without static, giving you all the natural tones of the voice or musical instrument, you have not yet really heard radio. There are sixteen such stations now in operation, seven more under construction, and more than sixty applications in Washington for building permits. There are three large companies building receivers for sale to the general public. One of these companies is building a combination set, that can be tuned to either amplitude modulation (our present system in common use on both long and short-waves), or frequency modulation. It is estimated that these combination sets will repay the investment of construction within the next four or five years, the time that it will take to bring frequency modulation into common use throughout the United States. The experts believe that no one will listen to amplitude modulation if he can hear frequency modulation.

Some of our colleges have shown great interest in this new opportunity of providing themselves with one of the best means of making

known the truth that makes men free. If enough of them do so, they may stir the Catholic dioceses to try to do likewise. Then if enough stations are established in the course of time, it would be possible to broadcast Catholic chain programs without wire transmission from one station to another.

How much good will be produced by radio is beyond comprehension. It has been said so often that short-waves are limited to a distance of twice the horizon that many believe that this is a proven fact. Far from it. Only the other day, a television program was picked up for eleven minutes, 717 linear miles away from the sending station, even though "It is physically impossible to get good television at more than seventy-five miles."

Then if you are alive in 1960, you may take a trip around the world without leaving your easy-chair. You won't even be required to take notes. They will be taken for you. Major Armstrong, the inventor of frequency, says that by 1950, if he lives, he will have a receiver that will bring all the elements of television, teletype, and frequency modulation into one. If you recall the fact that he is the one who gave us the superheterodyne receiver in place of the old crystal set, that he invented the feed-back as well as frequency modulation, it would be imprudent to scoff.

As Jesuits, we believe that "All other things are created for man's sake" and are to be used to help man attain his final end. We have conducted colleges for years, and wisely. Yet because of the growth of public institutions, by using PWA construction, and the increase of Newman Clubs at such institutions, our college work, although more than ever necessary, is relatively less influential. It is true that "*verba volant, scripta manent*"; but if the words fly often enough, whether true or false, they are believed. Radio makes them fly to all the corners of the earth.

Letter of His Grace, The Archbishop of Cincinnati

January 15, 1940

The Very Reverend Dennis Burns, S. J.
President, Xavier University
Cincinnati, Ohio

Very Reverend dear Father:

In the name of the Archdiocese of Cincinnati, I wish to assure you that the clergy and laity will unite with the Fathers of the Society of Jesus during 1940 in observing fittingly the 400th anniversary of the approval of your institute by the Holy See and also the 100th anniversary of your taking over the college in October, 1840, from Bishop Purcell. The Jesuit Fathers thus continued the work of St. Francis Xavier's seminary and college and of the Athenaeum, founded by Bishop Fenwick.

I hope the double anniversary of your society will bring out the notable services that the Jesuit Fathers have rendered to the universal Church and to the Archdiocese of Cincinnati, from the days when its defined limits included the whole state of Ohio and its jurisdiction embraced several neighboring states to the present time.

These anniversaries for which you are preparing will, I trust, enable you to make the financial appeal which is very necessary for Xavier University and which I cordially approve.

Catholic education is more necessary than ever in the history of our country. The Jesuit Fathers are making extraordinary sacrifices for it. They deserve encouragement. I sincerely hope that your benefactors, friends, and all who have at heart the good of the Church and state through Catholic education will be as generous as their means permit during your jubilee year.

Faithfully yours in Christ,

JOHN T. MCNICHOLAS
Archbishop of Cincinnati

NEWS FROM THE FIELD

The present issue of the *QUARTERLY* is the annual convention issue, devoted to the publication of summaries of the papers read and discussed at the annual meeting of the Jesuit Educational Association held at Kansas City, Missouri, March 26, 28, and 29. There were approximately a hundred Jesuits in attendance at the N. C. E. A. and J. E. A. meetings in Kansas City. A word of special appreciation is owing to Very Reverend Father Maher for his presence and his inspiring address at the initial assembly of Jesuit delegates on March 26, and to Father Daniel H. Conway for his skillful handling of the N. C. E. A. arrangements and for his gracious hospitality to the J. E. A. delegates.

Although the official celebration of the Society's fourth centenary has been postponed, many of the schools which had scheduled anniversary activities for this school year are carrying through their plans. A summary of all reported quadricentennial activities will be published in the September *QUARTERLY*.

Alpha Sigma Nu, national Jesuit honor society, held its twenty-fifth anniversary convention on April 26 and 27 at Marquette University, Milwaukee. Established at Marquette twenty-five years ago, Alpha Sigma Nu was for long merely a regional honor society; it is now national, with chapters in seventeen Jesuit schools. Recently chapters were founded at Holy Cross College and Seattle College. Father Edward B. Rooney, national secretary of Jesuit education, was the banquet speaker at the anniversary meeting in Milwaukee. The *QUARTERLY* was publicly thanked for cooperating in spreading Alpha Sigma Nu; a new constitution was proposed and acted upon; and Father Thomas A. Egan, Loyola University, Chicago, was elected national faculty representative for 1940-1941.

Xavier of Cincinnati is celebrating this year its centennial; Fordham's is in 1941; Holy Cross celebrates in 1943. The Most Reverend Archbishop of Cincinnati inaugurated Xavier's celebration with a cordial letter of appreciation of the work of the Society in the archdiocese. A very successful pageant was presented on April 10 by St. Xavier high-school alumni and students. The centennial celebration will be the theme of the commencement exercises, and will reach its climax in a series of religious and civic events in late September.

Jesuit institutes and conventions during the summer: (1) Institute on the Cooperative Study of Secondary School Standards, West Baden Col-

lege, July 5-17; (2) Institute of Religious Education, Campion, Prairie du Chien, Wisconsin, August 18-20; (3) Jesuit Philosophical Association of the Mississippi Valley, Loyola University, Chicago, probably at the end of August; (4) Jesuit Philosophical Association, Eastern States Division, Fordham University, September 4-7; (5) National Jesuit Science Convention, Loyola University, Chicago, September 4-6.

Dramatics: The year 1939-40 has been particularly active dramatically in Jesuit schools. Fordham's three-act *Who Ride on White Horses* was commented on in the March QUARTERLY; Loyola of Baltimore revived the glories of the old Jesuit theatre on February 29 and March 1 and 2 with the production of Father Bidermann's gigantic spectacle drama *Cenodoxus*. The one-act play contest staged annually by the colleges of the Maryland-New York Province was held this year on May 2 at Georgetown. Fordham's *The Gentleman from Avalon*, written by a college junior, won first place; the second place award went to Georgetown for production of *Dust of the Road*, by Kenneth S. Goodman. St. Joseph's High School, Philadelphia, scored Jesuitically with the presentation of *The Strange Death of Cardinal Xavier*, a three-act play written by Mr. Michael Kammer, S. J., (New Orleans Province) and originally produced at West Baden College. Mr. John M. Fraunces, S. J., who played in the premiere at West Baden, adapted and directed the play at St. Joseph's. *Father Malachy's Miracle* was staged at Loyola, Chicago, John Carroll University, and St. Ignatius High School, Chicago. Xavier University, Cincinnati, presented T. S. Eliot's *Murder in the Cathedral*. San Francisco University played *Cyrano de Bergerac*; Rostand's *L'Aiglon* was Holy Cross College's major play of the year; and Loyola of Los Angeles offered Victor Herbert's light opera, *The Fortune Teller*. Shakespearean productions were *Henry IV* at Santa Clara, *Macbeth* at Jesuit High, New Orleans, and *The Taming of the Shrew* at Boston College and the University of Detroit. *Journey's End* was played at Spring Hill College and at St. John's High School, Shreveport. Brooklyn Prep and Santa Clara produced Leo Brady's *Brother Orchid*.

St. Louis University's "General College" was publicized in an article in the *Journal of Higher Education*, April 1940, pp. 209-212. Its first public examination of senior honor's men on "The Great Books" took place on May 21. The examination was based on twenty-two books selected from classical antiquity (Homer, Aeschylus, Plato, Aristotle, Cicero, Vergil), from Patristic and Middle Ages (St. Augustine, St. Thomas, Chaucer, Groote, Romance of the Rose, Vulgate), from the Renaissance to the nineteenth century (St. Thomas More, Shakespeare, Grotius, Newton,

Goethe), and from the nineteenth century itself (Lyell, Darwin, Chateaubriand, Leo XIII, and Manzoni).

Classical drama—in the original—was produced April 21 by Fordham, with the staging of an adaptation of *The Clouds* by the Greek Academy, of Plautus' *Aulularia* by the Classical Club, and of *Le Bourgeois Gentilhomme* of Moliere by the French Club. More ambitious still was Holy Cross's production of the *Oedipus Coloneus* on May 17 and 19. Fordham announces that it will undertake to stage the *Oedipus Rex* for its centennial celebration.

The Wasmann Biological Society, formed at the University of San Francisco in 1936, now proposes to extend its influence and establish chapters in other Jesuit colleges and universities. An organization letter and constitution has been sent to the deans and biology department heads of all Jesuit institutions of higher learning in the country. The society publishes the *Wasmann Collector*.

The QUARTERLY gives a hearty welcome to the *American Catholic Sociological Review*, Volume 1, Number 1, of which appeared in March. Father Ralph A. Gallagher of Loyola, Chicago, who conceived and initiated the American Catholic Sociological Society three years ago, also initiated the *Review*, and is its editor.

The Juniors at Wernersville recently put Jesuit education before the public in a most appropriate manner. Before a gathering of Jesuit and non-Jesuit teachers of the classics, and college administrators, one of the Juniors, Mr. Edward J. Messemer, defended the seven extant plays of Sophocles. The pointed questions of the learned examiners—professors from Swarthmore, Haverford, Albright, Bryn Mawr, Muhlenberg, Fordham, Lebanon Valley, Georgetown, St. Peter's—probed the grammatical, metrical, historical, and dramaturgic depths of Sophoclean drama, and of the examinee's mastery.

The publication in mimeographed form of "Jesuit Rural Life Activities" by the Rural Life Committee at St. Mary's College, Kansas, showed that present Jesuit work in the field of rural life is meager indeed. Jesuit mentality and Jesuit interest is essentially urban; can it remain exclusively so? Rural districts have given us many vocations, and there is question, too, of the environment in which Catholicism can best thrive. There is a challenge in the book recently published by Father John C. Rawe, S. J., and Msgr. L. G. Ligutti, *Rural Roads to Security* (Bruce). Is rural life

outside the problems of the social order which Very Reverend Father General, seconding the concern of the Holy Father, urges Jesuits to study and solve?

Fordham, in anticipation of its centenary next year, is emphasizing its *public relations*, or, as Father Gannon wrote in his *Report of the President*, blowing every horn it can lay its hands on. Much of it helps to put *Jesuit* education before the public, as witness the excellent dramatic productions at Fordham referred to above, the acquisition of *Thought* as a Fordham quarterly, the increased publication by faculty members, the Catholic school administration course being conducted in its summer school by four diocesan superintendents of schools, and the sharp increase in the number of graduate assistantships and scholarships offered for 1940-41. Volume 3 of the *Sophist* is a good public relations document too. Published annually by the junior philosophy class, this year's *Sophist* is a symposium on "Saint Thomas Yesterday and Today." Father David C. Cronin is the faculty sponsor. Cf. *Thought*, June 1940, p. 351.

Radio activity in Jesuit schools is on the increase. Several have acquired or are acquiring short-wave stations. Read Father Robinson's report in this issue of the QUARTERLY. John Carroll University is continuing and expanding its student broadcasts; Santa Clara has been having a student broadcast over KQW once a week; St. Joseph's College, Philadelphia, has a short-wave station, W3IQR, and on June 9 will broadcast over the Columbia system a quadricentennial program.

L. W. Singer Company is publishing a Catholic edition of its high-school English anthologies of prose and poetry. The first volume, *Prose and Poetry for Enjoyment*, is off the press; the other three volumes will follow soon. Fathers Julian L. Maline and William J. McGucken are the general editors of the Catholic edition.

Canisius College held its third annual alumni college this year. The idea started by Canisius with such success has spread to Detroit, St. Joseph's, Philadelphia, and Duquesne University.

A high-school debate tournament was inaugurated this year among the high schools of the Chicago Province. The tournament was staged at St. Xavier High School, Cincinnati, on May 4. Loyola Academy, Chicago, took first honors; St. Xavier High School was runner-up.

Spring Hill College has an active Phi Alpha Gamma Classical Fra-

ternity. Its most recent accomplishment was the presentation of a symposium on Roman poetry. The public was invited. Sponsor of the fraternity is Father C. J. McNaspy.

Cenodoxus, Loyola of Baltimore's major event of the year, was commented on by *Time*, *Variety*, New York and Washington as well as Baltimore newspapers. The comment was expert and favorable. The English version of Father Bidermann's play, by Father Richard F. Grady, will shortly be published.

St. Joseph's of Philadelphia has divided its philosophy curriculum into pass and honors classes, and is gradually introducing this division in other fields.

Father William J. McGucken, St. Louis University, delivered a main address on "Intelligence and Character" at the general meeting of the N. C. E. A., Kansas City, Missouri, March 27; Father Robert I. Gannon, president of Fordham, addressed the American Council on Education, Washington, D. C., May 4, on "General Education and the Jesuit Conception of Education."

Father Thomas S. Bowdern, Creighton University, was elected president of Omaha Council on Adult Education and chairman of the West-Central area of the National Conference of Church-Related Colleges; Father Daniel H. Conway, recently president of Rockhurst College and chairman of arrangements of the N. C. E. A. convention in Kansas City, has been named rector of St. Mary's College, St. Marys, Kansas; Father William H. McCabe, head of the English department of St. Louis University, succeeded Father Conway as president of Rockhurst College; Father Charles J. Dean, Secretary-General at Fordham, was elected chairman of the Eastern Regional Unit of the N. C. E. A. and member of the executive committee of the Middle States Association of Colleges and Secondary Schools; Father Allan P. Farrell, West Baden College, was named a member of the college executive committee of the N. C. E. A., representing the Mid-West Regional Unit; Father Matthew J. Fitzsimons, General Prefect of Studies, Maryland-New York, appointed member of the executive committee of the College and University Department, N. C. E. A.; Father Edmund C. Horne, president of John Carroll University, elected president of the Ohio College Association; Father Julian L. Maline, General Prefect of Studies for high schools, Chicago Province, elected vice-president of the Secondary-School Department, N. C. E. A.; Father William J. Murphy, president of Boston College, elected chairman

of the New England College Unit, N. C. E. A.; Father Percy A. Roy, president of Loyola of New Orleans, named member of executive committee of the Southern Association of Colleges and Secondary Schools, upon the expiration of his term as president of the Association; Father Andrew C. Smith, dean of Spring Hill College, elected president of the Association of Alabama Colleges.

The Library Committee of the College Department of the N. C. E. A., of which Father S. K. Wilson of Loyola, Chicago, was chairman, has completed the publication of its list of Catholic books for college libraries. The list has been printed in successive issues of the *College Newsletter* of the Midwest Unit, N. C. E. A. It will now be published in pamphlet form.

A new national Catholic honor society, Delta Epsilon Sigma, has been founded. Among the thirty-two chapters granted at the constitutional convention of the society, March 29, 1940, at Kansas City, Missouri, two Jesuit schools are represented: Loyola of the South and Loyola of Chicago. The purpose of the new honor society is to "give recognition and encouragement to high scholarship among the students and graduates of Catholic colleges and universities."

The *Classical Outlook*, organ of the American Classical League, sponsors annually a verse writing contest. Again this year a Wernersville junior carried off a prize and had his poem published in *Classical Outlook*. This year's winner was Mr. William F. Troy, with the Latin poem, "*Ad Quintum Horatium Flaccum*."

His Grace, Archbishop Edward Mooney, of Detroit, issued a letter on the forthcoming Summer School of Catholic Action which will be held in Detroit from July 8 to 13, under the auspices of the Sodality and the direction of The Queen's Work staff. "I am confident," says the letter, "that participation in the Summer School of Catholic Action will be of immeasurable benefit to our parochial organizations, and I strongly recommend the attendance of the leaders and other members of the Holy Name Society, Sodality, C. Y. O., both parish and school divisions, and their Spiritual Directors."

The Kansas City School of Christian Workmen, organized at Rockhurst College, Kansas City, Missouri, met with such enthusiastic response that a number of applicants were turned away because of lack of facilities. Classes have included labor history, public speaking, propaganda analysis, parliamentary law, and the Christian philosophy of labor. The school's

purpose is to link the trade union with democracy and democracy with religious social idealism. An attempt is being made to teach the students, members of the Union locals of Kansas City, to speak with assurance on these subjects. Father John C. Friedl is in charge of the school.

The Boston College classical department recently published the first issue of its new student magazine, *To Logeion*, whose purpose is to relate the classics to modern life. Father O. A. Reinhalter directs the publication.

The summer session for the teaching scholastics at West Baden College will feature this year, besides the Institute for the Cooperative Study, a series of lectures and round-table discussions on educational broadcasting. Fathers Charles A. Robinson, Jesuit representative on the national Committee on Education by Radio, and William F. Ryan, director of John Carroll's educational broadcasting program over WTAM, will be in charge.

Loyola of New Orleans produced on May 4, 5, and 6 Father Chapman's operetta, *The Maestro*.

Father John Forster has succeeded Father John J. Keep as General Prefect of Studies of the Oregon Province.

The Science and Culture Series, sponsored by the Bruce Publishing Company, Milwaukee, and under the general editorship of Father Joseph Husslein, St. Louis University, reached its hundreth volume recently. Jesuit contributors of books to the Science and Culture Series have been Fathers James J. Daly, Albert S. Foley, James A. Kleist, William J. McGucken, Andre Bremond, George C. Ring, Raymond J. Corrigan, Michael Kenny, Gilbert J. Garraghan, Calvert Alexander, Michael Earls, George O'Neill, William A. Dowd, Martin C. D'Arcy, Raphael C. McCarthy, Hubert Gruender, Joseph Husslein, and Albert Muntsch.

Xavier of Cincinnati was host, May 27 to June 1, to the seventeenth national conference of the Catholic Library Association, and to the fifteenth annual meeting of the Seismological Society of America, Eastern section. Mr. Albert J. Worst, Xavier librarian, was chairman of the former, and Father Victor C. Stechschulte, host to the latter.

Georgetown, Fordham, and Holy Cross have donated permanent annual awards to the new Cranwell Preparatory School. The awards are

respectively for excellence in studies, most representative student, and the best essay on a scientific subject.

University of Detroit's department of philosophy, directed by Father Bernard J. Wuellner, has made an excellent study of the problem of grading, and has adopted experimentally a new set of general and special norms. Interested parties may inquire about the study from the department's director.

At the spring meeting of the college section of the Midwest Unit, N. C. E. A., held at Chicago, one of the outstanding papers presented was a study of the Catholicity of the Catholic college. A self-rating profile chart for determining the Catholicity of a school was drawn up for this study by Father Charles M. O'Hara, St. Louis University.

A "Religion Essentials Test" has been published by the Loyola University Press, Chicago. Two years ago over three hundred Catholic theologians and teachers selected 936 truths of dogmatic and moral theology that every high-school graduate ought to know. Objective tests including these essentials were given in May 1939 to 43,150 children in grades 7-12. The "Religion Essentials Test," in eight forms of equal difficulty, is the outcome of this nationwide survey. The test is standardized for the junior and senior high school. Form A of the test was released in February 1940; the other forms will be released in due time. The testing program and the preparation of the "Religion Essentials Test" have been carried out under the supervision of Father Austin G. Schmidt, Loyola University, Chicago, director of the Loyola University Press.

A sub-committee of the Jesuit Educational Association's Executive Committee is working on a comprehensive statement of aims, principles, and techniques for American Jesuit education. A first draft of the statement will be ready at the close of the summer. After discussion and revision, it will be made available to our administrators and teachers through the *QUARTERLY* or in the form of a brochure.

Santa Clara was host at the end of March to the Pacific Southwest (Students) Branch of the American Society of Mechanical Engineers. Student and faculty representatives of seven Pacific Coast colleges attended.

Bellarmino Preparatory of San Jose sponsored a symposium on Catholic literature during Catholic Press Week at the San Jose Public Library.

The Sodality office at St. Mary's, Kansas, has been conducting an experiment in adolescent and adult education in Kansas. The object has been the dissemination of Catholic doctrine. The means have been "dramatic symposia" on the Mass, Rural Life, Propaganda, Christian Marriage. The "dramatic symposia" do away with speeches, and substitute dialogue, discussion that has an element of repartee, characterization, etc. Last year's symposia on Christian Marriage were given before 7,000 people, including many non-Catholics.

St. Louis University's recently published arts catalogue carried on its cover, the legend, running vertically: *Fourth Centenary of the Society of Jesus*. Both Loyola of Chicago and Rockhurst of Kansas City are using a neat rubber stamp on outgoing mail. The stamp advertises the quadricentennial thus:

FOUR HUNDRED YEARS
THE JESUITS
1540 . . . A. M. D. G. . . . 1940

Check List of Periodical Articles

1. "The Status of Teaching in the American University," by Edmund E. Day (president of Cornell University), in the *Educational Record*, 21:5-13, January 1940. The article deals with the competing functions of research and teaching at the university level. "Teaching and research may in a broad sense be complementary and mutually supporting functions, but they are clearly in the concrete day-to-day duties of the members of a university faculty competing and mutually excluding interests. . . . The conditions of this competition appear at present to be definitely uneven, the function of research enjoying substantial differential advantages." What is to be done to equalize better the two functions? "First, ways and means of appraising teaching must be devised; second, dependable information with regard to teaching ability must gain wider circulation in university and college circles." The appraisal of teaching will be a delicate matter to handle. Such an attempted appraisal is likely to develop satisfactorily if it is organized under direct control of the teachers themselves. However, teaching must cease to be an academic untouchable. For the present, appraisal services may have to be kept optional; but that they should be made available seems no longer debatable.

2. "Retreat to Aristotelian Mediocrity," by Charles F. Hoban, Jr., in the *Educational Record*, 21:160-176, April 1940. An argument for a return in education to the common sense which lies between the blamable extremes of the worst of the traditional point of view and the excesses of the new.

3. "Public School Time for Sectarian Instruction," by G. W. H. (George W. Hartmann), in the *Frontiers of Democracy*, 6:230, May 15, 1940. If one wishes to know what certain pressure groups (here, the Progressive Education Association) think of movements to restore religion to the youth of America, there is data in *Frontiers of Democracy*. One doesn't like to contribute the subscription price to their fund. But their viewpoints are illuminating. For instance, apropos of the New York legislation, recently approved, to exempt pupils from classroom activities in order that they may receive religious and moral instruction from teachers of their parents' faith, G. W. H. writes: "That the procedures which it furthers are effective in retarding the necessary restructuring of our behavior on liberal and naturalistic lines is practically certain . . . this encroachment of clericalism . . . the freedom of the churches to proselytize the young! . . . For the state to assist in narrowing the range of the learner's outlook by facilitating the acceptance of the Athanasian version of the nature of

the Trinity rather than the Arian is a perversion of liberalism and a triumph for obscurantism."

4. *The Faculty Adviser*, January 1940, page 7: "When we asked 20,000 young Catholics if they confided in a priest friend, their answers were so discouraging that we did not dare or care to print them in *The Queen's Work*. . . . The question read this way: 'Have you any priest to whom you give your confidence and to whom you turn as to a personal friend? If not, why not?' Overwhelmingly, the majority answered that they had no such confidant. . . . Priests in the main are too aloof . . . act as if they don't want to be imposed on . . . lack interest in us, and are too busy."

5. "Freedom and the Colleges," by Bertrand Russell, in the *American Mercury*, 50:24-33, May 1940. An article and an attitude that somebody who thinks clearly, and wisely, and writes expertly, should answer in an important secular periodical.

6. "The Catholic Schools in America," by Rev. George Johnson, in the *Atlantic*, 165:500-505. Some valuable statistics are put before the public and the Catholic position in education ably presented. A 1938 census gives 7,916 Catholic elementary schools, enrolling 2,086,071 pupils; 1,984 Catholic secondary schools, enrolling 302,154 students; 188 colleges and universities, enrolling 143,678. Besides, there are 42 Catholic normal schools and 175 ecclesiastical seminaries. "This whole endeavor," says Father Johnson, "is supported entirely by voluntary contribution and represents, I believe, the most substantial and dramatic act of faith in education that is being made by any section of the American populace." Father Johnson's article was the result of an article published in the January *Atlantic* by Henry W. Holmes, dean of Harvard's Graduate School of Education, entitled, "The Nation Challenges the Schools." Holmes had said: "One problem will arise, in studying school costs, which can be neither dismissed nor, for the moment, solved. It cannot be solved, that is, without prolonged study, patient and tolerant discussion, and a willingness to experiment and compromise. The problem in its most general terms is the problem of religion in education; more concretely, the relation of State and Church to each other and to the schools; specifically, the development of a Catholic school system, paid for by the Catholic people, alongside the public school system paid for out of taxes."

7. "The Functions of a Teacher," by Bertrand Russell, in *Harper's Magazine*, 181:11-16, June 1940. This is a plea for unrestrained freedom

for teachers by a man whose right to teach American students has been challenged. Russell will have no dogmas but his own; governments and churches are obstacles to the free peddling of his type of freedom of speech in the classroom. "In the Middle Ages teaching became the exclusive prerogative of the Church, with the result that there was little progress either intellectual or social." There are other statements in the article as silly as this.

8. "The Higher Learning: 1940," by Robert M. Hutchins, in the *Commonweal*, 32:112-114, May 31, 1940. A brief report on the state of American universities since Mr. Hutchins published his book on *The Higher Learning in America*. Metaphysics is still Mr. Hutchins's unifying principle for education. In a succeeding article in the same issue of the *Commonweal*, "Concerning Mr. Hutchins," by Ruth Byrns and William O'Meara, an attempt is made to show how far Catholics can agree with Mr. Hutchins. "As Catholics we may agree with Mr. Hutchins's statement of the facts in the case. What he says of metaphysics and reason is true but it requires, for us, the completion which theology and faith are able to add. It is not by the unaided reason and metaphysics alone that the end and content of education is determined for Catholics, but by reason elevated by faith and by metaphysics illuminated by theology. It is not a question of any disagreement, but rather of further and fuller development of the same true principles. For the Catholic university, theology remains, as it was for the medieval university, both the ideal *and* the practical basis for unity."

9. *Loyola Educational Digest* for April 1940 has some valuable digests on orientation of high-school freshmen, progressive education and public schools (a devastating indictment of progressivism), Cowley on college entrance requirements, and English for deficient college students.

10. "Mr. Adler and Teaching," by A. C. Pegis, in the *Commonweal*, 32:119-122, May 31, 1940. An examination of two of Adler's articles in *Commonweal* (April 5 and 26, 1940), and of Adler's general position on the "great books." The author says that "granted that great books are a necessary and indispensable means in a liberal education, the question that arises is how these books are to be related to the logical succession of demands of the human intellect in its pursuit of truth within each speculative science—demands imposed both on teacher and on student if truth is to be taught." Adler needs to recognize and study the doctrine of *precognition*.

11. "Education for Democracy," by Henry M. Wriston, president of

Brown, quoted in *What the Colleges Are Doing* (Ginn and Company), No. 58, Spring 1940. "If we are to educate rather than train for democracy, we must find out the essentials of wisdom. The first is perspective. Perspective is attained by broadening and lengthening experience far beyond the boundaries, either in time or space, of the life span of a single individual. Experience therefore must be gained through vicarious adventures . . . reflected upon until they are formed by the individual mind into coherent and significant patterns. . . . Perspective comes first, then disciplined emotion . . . a response to values. . . . If the matter in hand is wholly detached from current interests and fixed prejudices, then disciplined emotion is facilitated. . . . So in the classics, now so heartily scorned as 'remote' and 'dead,' students may find men grappling with the same urgent problems the world faces today. . . . Industry is the third important constituent of wisdom, yet the virtue of hard work is selling at a serious discount in the public schools of America. So meanly do we regard our children that one of the commonest assertions is that the disciplines which have so long charmed the mind of man are 'too hard.' " (By the way, why are *Jesuit* college administrators never quoted in *What the Colleges Are Doing*? One could 'Put Jesuit Education before the Public' by sending Ginn and Company a weekly, monthly, or at least a yearly record of what Jesuits have notably said.)

Contributors

VERY REVEREND FATHER ZACHEUS J. MAHER: American Assistant to Very Reverend Father General of the Society of Jesus.

FATHER EDWARD B. ROONEY: National Secretary of Education for the American Assistancy.

FATHER DANIEL H. CONWAY: Chairman on arrangements, N. C. E. A. convention, Kansas City; president of Rockhurst College for seven years; now rector of St. Mary's College, St. Marys, Kansas.

FATHER ANDREW C. SMITH: Dean of Spring Hill College; newly elected president of Association of Alabama Colleges; doctorate in English, University of Chicago.

MR. ROBERT J. HENLE: *Ordinandus* at St. Mary's College, St. Marys, Kansas; author of the Henle series of Latin texts for high schools.

FATHER RAPHAEL N. HAMILTON: Dean of the Graduate School, Marquette University; doctorate in history; writing the history of Marquette for the fourth centenary.

FATHER W. EDMUND FITZGERALD: Director of Jesuit graduate students, Boston College, and professor of classics; graduate work at the Sorbonne.

FATHER GERALD B. GARVEY: Principal of St. Ignatius High School, Cleveland.

FATHER LEO J. ROBINSON: President of Gonzaga University, Spokane, Washington; one of the four Jesuit doctors of sociology in the United States.

FATHER RALPH A. GALLAGHER: Founder of the American Catholic Sociological Society, and editor of its publication, the *American Catholic Sociological Review*; professor of sociology, Loyola University, Chicago; another of the four Jesuit doctors of sociology.

FATHER GABRIEL BARRAS: Rector-principal of St. John's High School, Shreveport, Louisiana.

FATHER FRANCIS J. GERST: Dean of the Graduate School, Loyola of Chicago; doctorate in mathematics from Johns Hopkins.

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FATHER ALBERT J. MUNTSCH: Principal of Campion, Prairie du Chien, Wisconsin.

FATHER HUNTER GUTHRIE: Doctor of the Sorbonne; professor of philosophy at Woodstock College, Maryland.

FATHER STEWART E. DOLLARD: Professor of philosophy, West Baden College.

FATHER CHARLES A. ROBINSON: Professor of philosophy, St. Louis University.