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ADDRESS COMMUNICATIONS TO THE EDITOR

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# Jesuit Educational Quarterly

## March 1941

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# An Educational Profession of Faith\*

CHARLES J. WALSH, S. J.

Our ideal, our aim, in the education of youth, is primarily to produce the truly cultured man, the perfect man. What the perfect man is, flows directly from our analysis of his nature. He is a creature of God. He is composed of body and soul. He is destined for eternal life. He operates towards that destiny chiefly through two powers, his intellect and his will. The nature of his intellect is to tend to, and rest in, truth. The nature of his will is to tend to, and rest in, good. The intellect is perfected therefore in proportion as it seeks and attains truth; the will, in proportion as it seeks and attains good. The one has for its object of operation the Universe and its Maker—the Arts and Sciences, from chemistry to theology. The other has for its material the human person in moral relation to its own actions, to its fellow-man, to God. It is impossible to separate the two: Science leads ultimately to the good as well as to the true, and morality must be guided by a knowledge of what is true as well as of what is good. Hence any education which divorces them is false to human nature, false to men.

The means to the perfection of human nature is therefore first concerned with the processes necessary to develop the faculties of man unto right reason and right willing; it includes not only acts of right reasoning and choosing, but the repeating of such activity until habits are thereby formed, activity exercised upon problems of learning and living, so as to produce knowledge, critical power, judgment, taste, and readiness to reason and will rightly in the presence of any contingency. In their operation, the will and intellect must receive exemplification and incentive from the Divine Model, Jesus Christ, and from the saints, chiefly in the exercise of moral and religious judgments and appetites; for the attainment of such elements of the totality of truth as are not revealed by God nor specifically supernatural, they are to be guided by philosophers and theologians, by artists, by scientists insofar as these can be accepted or corrected in the light of right reason and revelation. Finally, throughout the academic life there must be the constant application of the means of Divine Grace, without which any human activity is ultimately sterile.

In the imparting of knowledge, it is not enough to have courses in the arts and sciences and languages, wherein each course is a separate

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\* An address (somewhat abridged) by the president of the University of Santa Clara to the combined faculties of the University, September 1940.

entity and self-sufficient. The human mind is not perfected by such learning, nor is culture imparted by it. The mind has a further perfection than that of merely grasping individual blocks of knowledge. It has the innate power to generalize, to universalize, to penetrate to the essences and ultimate causes of things. It wants to know all being as a unit; it seeks to place each block of its knowledge in its proper relation to every other block. It must arrange things, and put them in order. It must in a word reason upon knowledge, philosophize upon it, take the scattered elements of truth we find about us and study whence they came, and why they are here, and what they point to, and synthesize them in one universal concept of being. As Cardinal Newman puts it: "That only is true enlargement of mind which is the power of viewing many things at once as one whole, of referring them severally to their true place in the universal system, of understanding their respective values, and of determining their mutual dependence. Thus is that form of universal knowledge . . . set up in the individual intellect, and constitutes its perfection" (*Idea of a University*, Disc. VI.).

Since this universalized knowledge is the ideal at which we aim it follows that theology, the science of God the First Cause; and ontology, the science of being; cosmology, the science of the ultimate causes of the material universe; psychology, chiefly the science of the immaterial element in man; criteriology and logic, the science and laws of mental functioning; finally ethics, the science of man's ultimate destiny and moral obligations—it follows that these sciences have the highest functions on our campus, and all other fields are necessarily subordinated to them. They accept and arrange the data furnished by the other sciences, they are knowledge reasoned upon, they are knowledge fully known. They are at once the universalizing agent for all other bodies of science, and the unifying principle of man's moral and intellectual development.

For philosophy and theology alone can fulfill the twofold function first, of correlating and classifying the data furnished it by the natural sciences, and secondly, of guiding and setting the root-principles and criteria of the other specialized sciences which stem from the same philosophy and theology.

The natural sciences study the phenomena presented to the senses by nature—the elements, the forces, the things that man finds existing in himself and in the universe about him. The natural sciences can go no farther. They are in contact with effects, with the operation of laws, and it is their duty to describe and classify them. It is for the reasoner, the philosopher, to take this data from the scientist, to check and balance it with the data derived from the other sciences, to reason upon it, to decide the first or ultimate cause of the effects, to name the Giver of the Laws.

On the other hand, there are a number of sciences which derive in turn from philosophy. Economics for instance, education, the law, political science, sociology, all branch out in whole or in part from the philosophical fields of theodicy and psychology and ethics. Here, then, it is the function of philosophy to set the norms, the guiding basic principles, the path upon which such sciences may go. If your theology can prove there is a God and that He has revealed His will, and that man is bound to serve Him, then your ethics must set the norm of morality accordingly, and your sociology must in turn be completely conditioned thereby. So too with others: if your ethics can prove that man should not be a slave, then your ethician, your economist, and your political scientist will begin to worry very much if he sees a man beginning to call his person and his labor mere chattel and property. It will make a vast difference in education, and in many another science, if you can truthfully analyze man as a being with a spiritual soul, with an intellect and a free will and an eternal destiny. The law too, as is evident, will have its consequences and its interpretations, and political science likewise, in accord with the reasoned-out system of ethics which governs them. Such a unifying and regulating philosophy and theology is at the very core of all our aims here at Santa Clara. It is a body of Truths which had their first theological expression in the inspired word of God to Moses, and their climax in Jesus Christ and His Church; which had their first articulate philosophical expression in Plato and Aristotle, and their climax in Augustine, and finally in Aquinas whose genius it was which took the seemingly scattered columns of thought and fashioned them together into one great Gothic structure of wisdom and of truth, which stands today with the same permanence, the same usefulness, the same beauty, as does Chartres or Lincoln or the Duomo at Milan.

Granted then, that Catholic theology and scholastic philosophy are at the heart of our educational philosophy here at Santa Clara, we can, with more sureness of focus, perhaps, return to the consideration of our aim in regard to the youths committed to our care.

Coventry Patmore, echoing Newman, speaks of "a sort of sanctity of intellect, a power of perceiving an immense range of things rightly." Elsewhere he has said: "The best are best by the exercise of their high functions, and by having borne it well in mind." In these two sentences he has summed up exactly the Jesuit position on the meaning of culture and education. To perceive an immense range of things *rightly*, as they stand in the scheme of things; to bear well in mind always to exercise one's high functions—there is the intellectual culture and the culture of the will; there is learning harmonized and will energized; there is truth comprehended and good pursued.

It is the intellectual culture which we hope to infuse into our students by our teaching. The subject-matter of our literary and scientific courses, the laws of thought, philosophy, theology, put forth by a body of men who agree perfectly in very substantial detail of that philosophy and theology, who "all say the same thing" according to the Apostle, and who are certain that their outlook is the true one: all this forms the best possible means of transmitting to youth the power of perceiving an immense range of things rightly, be they things of the past, or new things to come.

The culture of the will is infused likewise by means of our teaching, but more specifically by those parts of it which lead to positive, active endeavor on the student to actualize his best potentialities. These are: the example of our good lives, the motivation we offer for right living and for the right exercise of one's high functions of contributing to personal and social and national sanctity and well-being, and the Grace of God. In the interpretations which philosophy and theology give to our presentation of divine and human phenomena, in the judgments by which we gauge and present faithfully all the great movements and achievements of the human mind since the beginning of time, and by which we reject what is false; in the models of goodness and of right thinking with which we fill the hearts and minds of our students; in the whole well-presented range of religious motivation included in the sacramental, doctrinal, liturgical, and devotional life of the Church: in these we have the source of power to teach our students their high functions and to enable them to bear well in mind to exercise them.

If what I have said above really constitutes the aim and the chief means of our educational system, it ought not to be difficult to discover why we so often feel that we fall short of it. Certainly, we may discover a need of some strengthening in the philosophical courses, some real additions to what now passes for theology, a fuller penetration of philosophy and theology into the professional courses, a return to a solidier rhetoric, and in general a more complete integration of all work done with a view to the totality of knowledge, and of Catholic living. Even in our professional schools, it ought to be possible for all our professors to strive for this complete integration, at least until such time as the Arts degree becomes universally a prerequisite to a professional degree. But I am not so sure that we need change our present curricula in any radical degree at all. I think rather, that if anything, we should change the *stresses*, or introduce a few stresses into them.

If every teacher knows that we are aiming at theological and philosophical right reasoning and willing over a range (as large as circumstances allow) of knowledge and activity, then every teacher has



within himself the power to orientate his teaching towards that particular aim. In saying this I am far from advancing anything new. I am actually returning to one of the fundamental points of the *Ratio Studiorum*, one whose application, I think, may have been greatly weakened in our teaching. I mean the part played in the *Ratio* by the *Mores*. The *Mores* were a definite and obligatory part of every teacher's work in the *Ratio*. Of course, if we are to think that it means merely a pious reflection here and there as we go along in a prelection of Cicero or Tacitus, then perhaps we have the reason why it has played so small a part in much of our teaching. But if we are to think of it as a magnificent means of integration by which we can always "point" our work, now moral, now theological, now philosophical, by summary, by passing reflection, by formal and informal reference to the aim, by showing our students how to correlate, to subordinate, to order their knowledge and their motivation, in much the same way that the teacher of rhetoric is supposed to correlate Cicero with Demosthenes and with Webster: then we can see, perhaps, where we can once again profit from a major part of our ancient method, and begin again to achieve our ancient high successes.

The teaching efficiency of the Society of Jesus was so marvelously kept intact in former times, not so much by any formal expression of our aims, but by a complete harmony of method which was in itself pointed to the aim I have endeavored to outline in these pages. However unexpressed, the aim was freshly in the minds of the men who had created the method, and in their successors. They wished their pupils to be what they themselves were. If we have fallen from the high standards of culture which were theirs, then we will have difficulty in imparting them to others. In any case, our teaching organization can only function at its best when every member, every department, every dean and official and superior is completely mastered by the same principles and the same aims, working together in perfect "mesh," in perfect gear-like subordination to the chief mover of the organization. If but one cog wobbles the entire mechanism is awry; so too, if but one teacher is unaware of the general aim, or is indifferent to its perfect working out, or is distracted from it by other and personal interests, or is not fully harmonized with the system, or is not rightly prepared to take his place in it: then the system is proportionately weakened and ineffective.

And so it is to further this harmony of teaching in all departments that I have thought it well to gather together in a sort of "profession of faith" as many of the principles as I could recall upon which we base our teaching and upon which Santa Clara demands that her teaching be based.

# A College Course in Theology

NOTE: No subject needs the more serious attention of Catholic educators than the teaching of religion. General dissatisfaction has been frequently expressed in the aims, methods, and results of teaching this difficult and most important subject of the curriculum. In an attempt at a solution, an experiment in this field was inaugurated last September in two colleges, Georgetown and Loyola (Baltimore). We gladly publish here excerpts from the *Introduction* to a new freshman text prepared as a part of the experiment. A fuller account of the course is promised in future numbers of the QUARTERLY.

## THE GENERAL OBJECTIVE OF THE COLLEGE COURSE IN THEOLOGY.

This is immediately suggested by the title itself: a course in *theology*. First of all, the supposition is that the student comes to college with at least an elementary knowledge of essential Christian truths, moral precepts, and devotional practices. If, for some reason or other, this supposition is not verified in individual cases, the deficiency must by all means be supplied. At any rate, the religious instruction given in college ought to proceed on a specifically college level. And this means that it must be not catechetical but rather theological in character. It should not aim merely at a knowledge of the individual truths and precepts that constitute Christian faith and morality, nor at a knowledge of the individual "means of grace" that are essential to a Christian life. Such is the purpose of catechetical instruction: to teach the Creed, the commandments, and the use of the sacraments.

On the college level religious instruction pursues a higher, more scientific, and more profoundly religious purpose. It recognizes the fact that the college man is expected to have a more fully intelligent possession of Christian truth, and a keener vision of the splendor of the Christian ideal of life, both personal and social, in order that the power of his Christian convictions and the strength of character they have fashioned in him may equip him to fulfill the function of intellectual, moral, and spiritual leadership in the community that is his proper responsibility. In a word, it recognizes his need of theology, vital theology.

For theology is something more than simple faith; it is faith that has been scientifically studied. And vital theology is faith that has not only been scientifically studied, but has also been brought into vivifying contact with all the problems of life, and with all the spheres of thought or activity in which the Christian layman may choose, or be obliged, to move.

Consequently, the college course in theology has two things to do.

First, inasmuch as it is a science, it cannot content itself with merely studying individual doctrines, etc.; rather, it must search out the "idea" of Christianity, what the thing is in its essence, what is its center, its core, its most intimate meaning. Then, around this center it must construct in organic fashion the whole of Christian theory and practice, showing the necessary and vital relation of part to part, and of each part to the center. Concretely, it must show that at the center of Christianity, giving it its whole meaning and expressing its "idea," stands the figure of Christ. It must show, too, that He is the source of all Christian truth, the sanction of all Christian morality, the inspiration of all Christian worship, both private and public, personal and sacramental.

For precisely in this respect does the simple Christian differ from the Christian theologian (such as, in his measure, the college man is expected to be): the former possesses his faith as a more or less heterogeneous collection of beliefs, moral habits, and devotional practices, to all of which he may, of course, be intensely devoted; the latter possesses his faith as a consistent whole, intelligently grasped as a whole, in the consciousness of its inner harmony and of the organic relation of truth with truth, of moral precept and devotional practice with dogmatic fact. In a word, the Christian theologian has accomplished in his own mind a work of reflection, of organization, of synthesis. He has made his faith properly intelligent, and proportionately strong. And in the process he has come to realize how complete is the satisfaction that it brings to all his human needs, and how adequate is the answer that it gives to the whole problem of human life, his own and that of humanity.

Secondly, in addition to this work of synthesis and unification (his supreme task as a scientist), the theologian has another important duty: he must systematically trace his faith to its origins in history. He does not evolve his idea of Christianity out of thin air, but out of hard fact. He does not construct his system of belief and practice while splendidly isolated in himself and in the present. Rather, his effort is always to attach himself to his roots in the past, to feel himself part of a history and a tradition, to convince himself that he possesses today, faithfully transmitted to him, the same living word that Christ and His Holy Spirit gave to the twelve men whom He chose as His apostles. In a word, he makes himself the historian of his own faith.

These two things, then, the college course in theology must do: a work of history and a work of synthesis. Both are works of science, but both, too, have a religious purpose, namely, a new enlightenment of faith, that it may in turn illuminate the whole of life, and direct and control its living. For though theology is primarily concerned with the search for Christian truth and with its intelligent organization, never-

theless it has not achieved its total purpose if it stops at mere academic knowledge and does not issue into life.

In the light of the foregoing remarks, it is easy to see what the starting point of the course should be, and what, too, should be the specific objective of freshman year. For obviously, any intelligent attempt to search out the "idea" of Christianity must necessarily start with the historical figure of Christ, its founder. And it must prosecute two ends: (1) the acquisition of a thorough knowledge of the *facts* of his life, and (2) the penetration of their *meaning*, of the "idea" he had in living here on earth. Thus only can we hope to achieve an insight into the essence of Christianity, by inquiring into its origins.

Moreover the freshman course is designed to give a preliminary insight into another, and hardly less important aspect of the "idea" of Christianity, namely, that it is essentially a new life in Christ, lived in a community that is visibly organized, and animated by the indwelling Holy Spirit, the Spirit of Christ. In other words, Christianity is essentially a Church, and it was such in its earliest origins. The point will have to be more fully developed at a later period in the course; but from the beginning it begins to appear with sufficient clarity.

[Further details of the freshman course will be given in a later paper. This much may be said here. By reason of its whole structure it furnishes the foundation and the background of the courses to be given in subsequent years. It situates Christ at the very center of Christianity. He is true God and true Man, humanity's Prophet, from whom man is to learn what the life of God is, and what the life of man must be. And from Him, as from its center, there grows out in natural, organic fashion the whole harmonious scheme of Christian truth and the whole corresponding scheme of Christian morality and worship. The demonstration of this truth will occupy the remaining three years. Briefly it may be said that sophomore will be dominated by the figure of Christ as humanity's Priest and King; junior year will be dominated by the Person of the Holy Spirit of Christ, humanity's sanctifying power, the creative agent of human personality and of human unity. In senior year the student's growing philosophical temper of mind will suggest a two-part program. First, he must undertake a critical examination of various philosophies of life that pretend to rival the Christian philosophy taught by Christ, and secondly, in the light of his fuller knowledge of the Christian idea of God and of human life and destiny, he must undertake a thorough analysis of the Christian social, economic, and cultural program in the modern world, in order to convince himself of its validity. This last conviction should complete his education as a Christian man, and equip him to play an effective role in the conflict of cultures that our times are witnessing.]

THEOLOGY AND THE AIM OF CHRISTIAN EDUCATION.

From the outset the student must endeavor to understand that the college course in theology cannot truthfully be regarded as occupying a minor and marginal place in the total curriculum. It is not just a little pious embroidery loosely attached to an educational pattern woven of secular subjects. On the contrary, if its objective is viewed in relation to the total objective of Christian education, it emerges clearly as the *central* course, that gives intelligibility to the whole pattern of education as it is conceived by Christian educators.

A simple argument should suffice to convince anyone of the fact. If the supreme objective of a Christian education is to form a Christian man, and if a Christian man can be formed only by vital contact with Christ, and if the proper objective of the course in Christian theology is precisely to bring the college student into vital contact with Christ, then obviously the course in Christian theology must be considered the very soul of the college curriculum.

Some development of this argument must at least be suggested. First of all the following statement of the goal of Christian education must be laid down as definitive:

"The proper and intimate meaning of Christian education is this: it is a form of cooperation with divine grace towards the formation of a *genuine and finished Christian man*. That is, it aims at fashioning the lineaments of Christ himself in those who have been reborn by baptism. The Apostle Paul vividly stated this aim when he said: 'My little children, with you I am continually in labor *till Christ be formed in you*' (Galatians 4:19). For the genuine Christian must live a supernatural life in Christ: 'Christ is your life' (Colossians 3:4); and he must show forth this supernatural life *in each single phase* of his activity: 'that the life of Christ may be manifested in our mortal flesh' (2 Corinthians 4:11). For precisely this reason Christian education embraces the *totality* of human life, sc. physical and spiritual, intellectual and moral, individual and domestic and civil life. Its purpose it *not* in any way to *diminish* human life, but to elevate, order and *perfect* it in accordance with the example and teaching of Christ. Hence the true Christian man, product of a Christian education, is the supernatural man, who thinks and acts and judges constantly and consistently in accordance with right reason, as illumined by the supernatural light of the example and teaching of Christ. In other words, to use a current term, he is the true and finished man of character" (Pius XI, "Divini Illius Magistri").

This magnificent paragraph suggests four intimately related ideas that lie at the very basis of the whole concept of Christian education. Their truth sustains the argument given above.

1 There is at work in the world a divine power (which is called "grace"), whose energies are directed at one goal, the formation of "Christian men." In the process of education the energies of both educator and student must ally themselves with that divine power and work toward the same goal. In that alliance is their major hope of success.

2. Consequently, as its end-product a Christian education should have that noblest of created things, a man, a being who is fully human, ready for the whole of human life, and equipped to be a force for human living in the world, because he realizes the dignity of human personality and the meaning of human life, and strongly wills to realize them in himself and in society.

3. A Christian education aims to make its subjects fully human by making them fully Christian. This is the cardinal principle which inspires the whole program of the Christian school or college, namely, that to be a "whole man" one must be a "whole Christian." It is too narrow a view of the function of Christianity to say that it aims at saving individual men from this world and guaranteeing their happiness in the next. Rather, that function must be conceived as the salvation of *humanity* in the fullest sense, both in this world and in the next. Of its essence it is a humanizing force, that desires not to diminish human life, but to make it more perfectly human in all its phases, personal and social. It flatly identifies itself with all things that are genuinely human; it asserts boldly that what is un-Christian is by that very fact inhuman; and it attacks incessantly, as hostile to itself, all the forces that are inimical to fully human life.

4. Finally, a Christian education aims to make its subjects both men and Christian by bringing them into vital contact with Christ. For this is its other cardinal principle, namely, that a life that is Christian and therefore human, is a supernatural life in Christ, the life of a son of God, guided and controlled in his every activity by the Spirit of Christ. The peculiarity of Christianity consists in this, that it is a way of being human, divinely. It asserts the impotence of humanity to be fully human out of its own resources and energies; it asserts the consequent need of a higher, divine energy in order that humanity may achieve itself; in a word, it asserts that the salvation of humanity is in Christ, that to be human is the grace of Christ.

Consequently, the major effort in a program of Christian education is to bring the student into vital contact with Christ: to open his intelligence to the meaning of Christ, to frame his affections to the doctrine of Christ, to develop in him the full potentialities of the grace of Christ that was given to him in baptism. This effort is the thing that distinguishes Christian education from purely secular education;

and it is made specifically in the courses of theology proper to a Christian college.

Consequently upon the success of this course the case for Christian education chiefly rests. If the Christian college fails in the secular part of its program (arts, science, etc.), it fails partially; but if it fails in the theological part, then its failure is complete. There can be no disguising this fact. For the secular subjects are of their nature limited in their influence upon the student's life. But the influence of theology should be pervasive, intimately penetrating, creative of the whole personality—in a word, instrumental beyond all other courses in the humanization of the student because effective of his Christianization. And if it fails to exert this influence, nothing else can redeem the failure. The student may emerge something of a man, but not a whole man, because not a Christian man.

One final remark, then, may conclude this rather lengthy introduction. The college is conscious of its own educative purpose, and realizes its responsibility. It is for the student to do the same. "Non nascuntur christiani, sed fiunt," said one of the greatest of them, Augustine: "Christians are not born, they are made." And they are made, as all things are made, only by effort. Furthermore, this effort must be cooperative, put forth by the student as well as by the college, both parties being conscious of their alliance with the higher, divine power that sustains their effort and directs it to success. Of the student is expected the patient, laborious effort to master the "idea" of Christianity as it unrolls before him during the four years, and to allow it to exert its formative influence upon his life by loyal acceptance of its demands. It is not a simple idea, nor is its acceptance easy, for it reaches into the deep things of life, and demands for itself complete control of a man's heart.

And the goal of the student's effort, as well as his personal responsibility, in which the college does not wholly share, may be easily defined. He will discover, if he has not already done so, that the contemporary world denies the assumption on which his whole Christian education is based, namely, that to be a whole man one must be a whole Christian—concretely, a member of the Church that is "Catholic," i. e. "whole." Consequently, it is for him to prove the truth of that assumption by the completely human, completely Christian quality of his whole life.

The world issues him a fair challenge: it stands ready to test the truth of his Christianity and the validity of its claims by the texture of the manhood it has wrought in him. And his college may supplement that challenge by another, insisting that he meet it first: Can the ideals of manhood that he cherishes in his finer moments, when he is given a glimpse into the measureless possibilities of his own nature, be

achieved by himself alone, without recourse to the higher energy that is the grace of Christ? That, too, is a fair challenge, to be met and answered on the field of his own experience. If his answer be affirmative, then the college may well close its doors. But if his honesty suspects that it may well be negative, then he would do well to open his mind and heart to the gift she has to give him: a vital contact with his hope of manhood, the Man, Christ Jesus.



# Social Leadership: The Challenge To Our Schools

JOHN P. DELANEY, S. J.

Many have been wondering about the INSTITUTE OF SOCIAL ORDER. What is its reason for existence? After a long time, we think we have found the answer. Our mission in life is to worry people. To prod, prick, good people. Not for the sheer pleasure of sticking pins in people, but to arouse them to a realization that there are social problems, that the necessary and vital emphasis today of Catholic teaching and Catholic activity is a social emphasis, that the social apostolate is not the work of a few specialists, but the task of the Church and of every member of the Church.

Time and time again we come up against the question, puzzled and well-meaning: "Why talk to people about the reconstruction of the social order if they are perfectly satisfied with the social order as it exists right now? The same question has been asked, sometimes in all simplicity, sometimes maliciously, of the mission work of the Church. Why bother pagans with Christianity if they are more or less satisfied as they are? Why hurl the Ten Commandments at them if they are happy in their ignorance of the Ten Commandments?"

The answer to the question as applied to the reconstruction of the social order is that the people so happily satisfied with the world as it is are sitting peacefully on a volcano that is all set to erupt; and for their own greater happiness, it is necessary to disturb their present very temporary contentment. Pius XI thought there was something radically wrong with our present social order, so radically wrong that he wrote a letter to the world, calling on Catholics to do something about it and telling them in general terms just how to do it. Leo XIII, fifty years ago, actually "viewed with alarm," and warned that if something were not done immediately to remedy the situation, widespread revolution would result. Not much was done and widespread revolution did result. Pius XI "viewed with alarm" and warned that the principles and operation of the present social order tended inevitably to world war. The warnings of Pius XI were paid more respect because Communism and upheaval were already on the scene, but there has been no general response to the late Pontiff's urgent plea, and world war is with us.

Worse is yet to come. Whether it is already too late to stave off that "worse" by a frantic universal Catholic mobilization to apply Catholic

social principles to the whole social structure, or whether our work is a work of preparation with the aim of rebuilding a new structure after the collapse of the present, it is hard to say. One thing is certain, that there is no time to be lost. Another equal certainty is that only Catholic social principles can work in either case. And a third certainty is that our schools should be preparing the leadership for the work.

Training leaders, of course, has always been the aim of our schools. The phrase in itself is rather vague. It is not always easy to judge either leaders, or the qualities of leadership. The number of Catholic names in *Who's Who* does not necessarily prove Catholic leadership. The Catholic names in large print or in high places are not in themselves an argument that our schools have succeeded in their aim of training Catholic leaders. Even a full roster of priests and bishops is not proof of Catholic leadership unless priests and bishops, in their awareness of modern problems and the Church's twentieth-century approach to modern problems, are actually leading people to play a Catholic part in salvaging and reconstructing the modern world.

As a test of our success, we might inquire into the Catholic influence of our graduates in politics, in the industrial world, in the labor field, in the professional world of law, medicine, engineering, advertising, writing, in the distinctly Catholic world of the parish, in the smaller world of the family. A Catholic leader is not merely a Catholic who succeeds in climbing to the top rung of his profession. A Catholic leader is a man who has made his influence as a Catholic felt in whatever be his chosen field, a man who has brought the thought of his surroundings more in harmony with the teachings of Christ. Or, to put it a little differently, a Catholic leader is a man who has brought Christ into the little world in which he moves, and brought the men and women of that world closer to Christ. Thus, a man never listed among "prominent Catholics" may be a real Catholic leader, while the "prominent Catholic" may actually be leading a retreat rather than an advance.

A statistical examination of conscience in the matter would be interesting and perhaps revealing. We might inquire into the number of our graduates who are exercising influential leadership (influential, as Catholics) in the field of education, particularly in the all-important educational fields of sociology and economics. We might inquire into the number of our graduates who are exercising a really Catholic leadership in politics, in law, in medicine, in labor, in industry, in the field, so important today, of labor law, in the field of the social sciences. Have our graduates in all these fields exerted their energies to bring a Christian viewpoint into their field? Have they fought the current that has led to collapse, the current of individualism, the current of materialism, in judging success, or have

they been merely men who "made good" in their chosen fields? Has the ideal of success as drilled into our students in their college courses differed fundamentally from the ideal of success accepted in non-Catholic institutions? Has their choice of life been really a vocation in which they sought an opportunity of service, service to country and service to Christ, in spreading the principles of Christ?

All that would be interesting and to a certain extent important, but more important still would be a consideration of the lines that that training for leadership must take in our schools today.

Catholicism is complete, inexhaustible in the sense that it has in itself the ability to meet every situation and every error. While Catholicism must always be a complete teaching and a complete way of life, emphasis at different periods will vary according to the needs of the time. And the needs of the present time call for a special emphasis on the social aspect of Catholicity. The great and necessary apostolate of the Church today is its social apostolate, so that our training in leadership must aim from the very first year in high school to awaken in our students an acute awareness of the very real social problems of the world, to inculcate in every student a deep sense of personal social responsibility and a thorough knowledge of the social doctrines of the Church which must be the foundation of any real Social Reconstruction.

The insistence on social Catholicity is the Church's answer to individualism run riot, just as devotion to the Sacred Heart was the Church's answer to Jansenism, and the poverty of St. Francis was the answer of the Church to the worldliness of that era.

The insistence is necessary because even Catholic thought has not remained unaffected by individualism, the pagan philosophy of the last century. It could not remain unaffected, for individualism came cloaked in Catholic phrases like liberty, the dignity of the individual, the rights of human beings, the equality of all men. All these are Catholic concepts, all fundamental Catholic truths when properly understood. But underneath the phrases was a sordid selfishness entirely un-Catholic, a disregard of the social nature of man, an application to all living of the theory of evolution, the necessary hostility of all men, the survival of the fittest in a struggle for existence.

Today the effects of individualism are evident in family life, in industry, in politics, in international relations. The selfishness of individualism has resulted logically in divorce and birth control and the domination of the family by the state. Industrially, individualism has meant unbridled competition, the accumulation of large fortunes, the centralization of wealth and economic power, the spread of proletarianism. Worse still, it had as a result that men are satisfied with their proletarian condition, satis-

fied with their loss of economic independence, and an easy prey to totalitarian ambitions. Free enterprise has meant the "right" of the wealthy to make money in any way whatever, and to do with money exactly as they willed. In the philosophy of labor unions, individualism means the "right" of labor unions, where powerful enough, to carry their demands beyond the realm of justice. In politics, individualism has meant ward bosses, graft and waste in government, government by special privilege. In international affairs, it has meant tariff wars and imperialistic expansion. The survival of the fittest, the superman, the unlimited freedom of the individual is logically and ultimately the survival and domination of a Hitler, a Stalin, a Mussolini. Our own nation has not yet traveled the full road, but the signs are all present, and individualism if unchecked in the United States must and will lead logically to the only thing to which individualism can lead—the selfish domination of the man or men powerful enough, brutal enough, and conscienceless enough to survive.

It would be flattering if we could say that Catholic education is entirely without blame in the present situation. But have we too taught an ideal of success that was rather an ideal of individual success? Many of our graduates have suffered from what Pius XI called a "strange cleavage of conscience" that failed to carry the religious principles of individual life into the field of industry, politics, and the professions. Many Catholics in high places, graduates of our schools, have merited the reproach that Pope Pius directed at those who, by their neglect of the fundamental principles of social justice, gave an excuse or pretext for the spread of Socialism and Communism. Catholic politicians have at times been a scandal to the Church. Catholic industrialists have rather generally subscribed to the theory that "business is business," and have resented the papal insistence that the moral law should have an important place in the business world. Catholic lawyers, men who live individually edifying lives, have been heard to say that you simply must put your conscience in your back pocket if you wish to succeed in the world. Catholic workingmen have subscribed to the use of force on the theory that anything that works is good.

There has been, unfortunately, some foundation for these attitudes in the individualistic note that has come even into the teaching of religion. Frequently, the high point of religious education has been the study of apologetics, the defense of the Church, rather than the *Apostolic Mission* of the Church and the spread of the Church, the conquest of the opposition rather than the conversion of the opposition. In many places, until very recent times, spiritual development and seclusion went hand in hand, and the ideal Catholic was the one who preserved his spiritual life in a glass case from the contamination of contact with the world. In industrial ethics much of our energy has been spent in a defense of the right of private

property, to a neglect of the duties and limitations of the rights of private property. Most educated Catholics today would look askance at the priest who would tell them that they had not a perfect right to do anything they wish with the money they own.

Even into prayer individualism has made inroads. To a majority of Catholics, the very Sacrifice of the Mass remains an individual sort of prayer. They attend, they listen, but there is no unity in their attendance or their listening. Whether they have not been taught, or whether individual attitudes have been a barrier to the penetration of the lesson, they miss the universality and the unity of the Offering. They say their rosaries, they read prayers out of a book, but rarely do they offer Mass as a group, with the realization that they are one with all the Catholics of the world, one with all the saints, one with the Blessed Mother, one with Christ.

Individualism in prayer has led almost inevitably to the idea that religion is something individual, something private, something apart from the ordinary contacts of everyday life.

That is the situation; and in the presence of this situation the Church has gone back to the social consciousness of early Christianity to find the answer to individualism at one extreme and false collectivism at the other. The study of the doctrine of the mystical body, the liturgical movement, more active lay participation in the Mass, a deeper understanding of the highest dignity of the individual in the brotherhood of Christ and a consequent zeal to spread Christ to others are the spiritual foundations of the Church's new social drive. Catholics are being taught more and more that man the person develops, and sanctifies his own individuality, not in isolation but in his social relations in the family, in the vocational group, in the parish, in the community.

Once a Catholic has grasped the idea that Catholicism must permeate all his social relations, individualism for him no longer exists. Catholic principles re-enter family life, neighborhood life, industry, law, and labor; and the vocation in life of a Catholic college graduate is not to "make good" but to make Christ influential in his sphere of activity. In his very choice of a vocation he will look to the possibility of serving the interests of Christ. He will aim to know the living conditions of his own neighborhood as well as he knows what is going on in Europe. He will be at least as interested in defending religion and democracy against enemies at home as he is in defending them against enemies abroad. He will know that the enemies at home, even in the Catholic camp, are indifference, poverty, proletarianism, and the consequent loss of self-reliant independence, an individualistic concept of religion summed up in the phrase, "Religion is all right in its place, but business is business, and politics are politics."

If our colleges today are to produce the leaders the times require, social responsibility must be drilled into them from the very first year of high school. The liturgical movement, corporate worship, the mystical body, sanctifying grace, the dignity of all human beings in the brotherhood of Christ must become as familiar as the Ten Commandments. A knowledge of Christ as a living leader must be at least as important as a knowledge of the four marks of the Church. Positive theology must be given at least an equal place with apologetics. Defense of the faith must not only give the answer to attacks of enemies, but a knowledge of the methods and technique of lay apostolate. The vocation of family life, with its high ideals, its importance, its responsibility, must be presented with the same reverence with which we treat the vocation to priesthood and religious life, the same insistence on necessary preparation, generosity, sacrifice, life-long dedication.

The study of social problems must begin in early high-school years, and may not be limited to a refutation of Communism. "The Church defends private property," should be only the beginning of a high-school graduate's knowledge of the Church's doctrine on property. Catholic teaching today lays new stress on the limitations and social obligations of property, a defense of property not for the few but for the many, and on the need of a greater distribution of property as a safeguard of democracy and independence. An early interest must be aroused in industrial problems and labor problems, in the long-range planning for what Pius XI calls the "redemption of the proletariat," the eventual redistribution of property with the aim that more and more people will become owners of productive property. Industrial democracy, profit-sharing, joint management, co-operatives, farm problems, housing problems, population problems, race problems must be made personal problems, problems to which all Catholics must give serious thought and study.

But, if ever our high-school students are to be taught such subjects, then our colleges and universities must turn out men thoroughly qualified in every way to speak with authority on social subjects. No matter how highly we esteem the outstanding economists, sociologists, and social planners who are leaders in the field in non-Catholic universities, their approach and their philosophy are not and cannot be ours. Our universities must face the task of preparing Catholic scholars in these fields so thoroughly competent, so well trained that they will be in a position to command the respectful hearing of all scholars and build up in our universities and colleges a curriculum of social studies the equal of, or superior to, the very best that is offered anywhere in the country.

Briefly, Catholic leadership today is social leadership. Spiritually, intellectually, practically, the emphasis in our training must be on the social

doctrine of the Church. We must train leaders spiritually conscious of a great social responsibility, imbued with a high ideal of the Apostolic Mission of putting Christ on a twenty-four-hour basis in every phase of modern life, thoroughly competent scholastically and practically to undertake leadership in every field—in education, law, politics, industry, labor, the priesthood.

Beginning with the family, Catholic social principles must be made operative in the parish, the community, the professional and vocational world, the state. That is the task of modern Catholic leadership. And we in our schools have made a profession of leadership.

# Education for Democracy\*

THURBER M. SMITH, S. J.

What the future holds none of us can foretell, but one need not be a prophet to see that in all probability the next five or ten years will be among the most vitally important in the history of our nation. The things to be done, the legislation to be adopted, the leadership to be developed, our response to the problems and events that lie ahead of us in the struggle between dictatorship and democracy will inevitably modify, if not fashion, a pattern of life for us all and for our children's children.

We, who are charged with the responsibility of education, have a duty whose importance cannot be overestimated. To us has been given the opportunity, and to us has been entrusted the sacred duty of guiding and influencing others, during the formative period of their lives. Hence, our judgments, our words, and our actions must be based not upon the emotions but upon real understanding of the issues and problems with which we as a nation are confronted.

Today we are engaged in the preliminary stages of a program of national defense. The questions confronting us transcend the interest of any party, section, or group. They affect on the one hand our political, economic, and cultural relations with other peoples of the world, and on the other hand our very doctrines and traditional views concerning the scopes and functions of our government.

It is not without profit, therefore, that in these troubled times we recall to ourselves and to those who come under our influence some of the fundamental principles which if adhered to will preserve our American way of life.

During the past few years it has become clearer that the structure of the modern world is changing. These changes are perhaps more observable in the political and economic order, but there is no doubt that they have affected, or will in time affect, the foundations of the moral and religious order as well.

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\* A paper read at a conference on educating in democratic principles at St. Louis University, October 1940. Presidents and representatives of forty-one institutions of higher learning attended. We are pleased to print this paper with its careful and scholarly analysis of a subject which is receiving foremost attention by the country's educators. A university president stated recently, "I am convinced that the schools of this country have not earnestly and intelligently considered the nature of their responsibility in the transmission of our (American) culture in its basic social, political, and moral ingredients."



One of the most striking features of this changing structure is the diminishing stature of the individual human being and the increasing importance of the group. No longer is the state conceived of as the mere umpire of disputes nor a policeman to suppress open discord. The modern state, whether it be looked upon as the organ of the proletarian class as in Russia, or a racial group as in Germany, or the incarnation of national and political aspirations and ideals as in Italy, is considered to be the one social reality which absorbs the individual and replaces *all other forms* of social organization. It is its own absolute end and knows no law higher than its own interests. Its claims embrace the whole life of the individual whom it insists upon moulding and guiding from the cradle to the grave, in order that it may make him the obedient instrument of its will.

This, of course, is *one* answer to the perennial problem which has confronted human beings from the beginning of social life—the problem, namely, of coordinating the forces of liberty and authority so as to attain the highest degree of social happiness. But it is an answer which is not acceptable; the answer of tyranny. A problem is not resolved by suppressing one of its terms. However vague and ill defined our concepts of authority and liberty may be we realize at once that they are at the same time complementary and opposed: *opposed* in the sense that they undoubtedly restrict each other; *complementary* because they really support and protect each other. Unrestricted liberty is abusive license; while unlimited authority necessarily implies the negation of both liberty and authority as well as the destruction of society. Liberty and license are as far apart as liberty and tyranny; indeed license breeds tyranny. It would be no exaggeration to say that the essential question for every social group is that of combining liberty and authority properly.

In all discussions concerning the relations of the individual and the state we find, I think, that the source of differences of opinion will be found in our varying ideas of what human nature is. As Aristotle warns us of the danger of a little error at the beginning of philosophical discussions so from this source momentous consequence can grow.

There are, I think, two fundamental positions which may be taken concerning the nature of man. According to one, man is the product of a material evolutionary process, or man, nature and that entity which some thinkers are pleased to call God are identified in the same reality which is undergoing a process of emergent evolution. If this is true, then, of course, the whole Christian point of view is a delusion. The human being is not the result of creation nor may he look forward to union with God. He has no inalienable rights resulting from his divine origin and destiny, but he is completely subordinated to the state or

organized group which is the highest manifestation of the emergent absolute. Right and wrong and the laws commanding the one and forbidding the other are no longer based on eternal plans but merely represent the exigencies of an ephemeral situation.

The other fundamental point of view can, I think, be summed up in the memorable words of the Declaration of Independence, "We hold these truths to be self-evident—that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it and to institute a new government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness." In this passage, I think, we find, to a large extent, the gist of our philosophy of government. First of all, our attention is called to the fact that we are children of God, created by Him and endowed with certain inalienable rights; rights which are given to us as so many means of returning to Him. We are brought face to face with two basic truths, our own human dignity and our divine destiny, and in these truths lie the explanation of all rights.

We are made by God in His own image and likeness and are destined to be happy with Him for all eternity. Indeed we are given *life* in order that we may *freely* pursue and attain everlasting *happiness*. In other words there are at least three basic rights which man may rightly claim in virtue of a divine heritage. They are life, liberty, and pursuit of happiness.

This is the doctrine that our Declaration of Independence sets forth. It asserts, moreover, that governments (in God's plan at least) are not instituted for their own selfish ends, but that they are instituted by men under the influence of a natural urge which impels them to live in society in order to secure and protect *their* rights and to attain *their* safety and happiness.

In other words the objective of man's existence, although it means personal individual effort, is not to be attained by him in isolation from his fellows. By means of mutual assistance and cooperation with his fellowmen, man can arrive at a fuller actualization of his powers and capacities than would ever be possible by his own unaided efforts. His needs cannot be met or safeguarded except in the broader framework of civil or political society. Hence, civil society or the state is a normal postulate of man's nature and destiny, an institution whose very *raison*

*d'être* is the procuring of those advantages which correspond to the social nature of man, and hence to the intentions and plans of the Author and Creator of that nature.

The question, however, which concerns us more directly at the present moment is that of the limits of the authority of the state or organized group, or more generally the relations between the individual human being and the group of which he is a part. Admitting the evident difficulty of fixing the limits to civil authority in many specific cases, still there are some principles that may help as guides to their solution.

In the first place it is true that the human being is an *individual* and as such is a *part* of the group. but the human being is something more than an individual—he is a *person*, that is, an individual of a *free, rational* nature and, as such, self-directing and master of his own acts. His dignity comes from the fact that he is a person, not from the fact that he is an individual.

The state, on the other hand, is not a mere collection of identical irresponsible individuals; it is an organism involving the mutual dependence and responsibility of its members. It does not exist *merely* as an instrument to serve man's needs and desires. It is an order, a sacred order if you will, in which and by which human activities are conformed to the Law of God. It is, in other words, a social expression of God's will.

The end or purpose of the state is, of course, the attainment of the *temporal* felicity of all its members by the cooperation of all. By temporal felicity is meant peace and prosperity or, to use the Scholastic expression, the "bonum commune," that ensemble of conditions necessary for its members' or subjects' well-being and happiness. Now this common good in the temporal order is not only material but moral in its scope. While it has a distinctive character and integrity of its own arising from its *temporal* end, it must not be forgotten that such an end in the Christian view is not final but intermediate. It is true that the function of the state is not precisely to guide men to Eternal Life, still its function is essentially subordinate to that ultimate end and, hence, in a very true sense it does foster the beginnings of something which transcends its own nature. It may be said, therefore, quite correctly that its purpose is to aid men to arrive at the perfection of which they are capable and not merely to aid them but to direct them and direct them authoritatively.

It seems obvious that no society, whatever its character, can accomplish its task unless it possesses authority to repress abuses and direct its members to the ends for which its was instituted. There can be no society without authority; and since human nature and the Author of

nature demand society, they require also the authority. Without attempting a complete analysis of the functions of authority we may describe it according to the common concepts as a moral power or right residing in a person to issue commands which are to be taken as rules of conduct by the free will of other persons.

It is to be noted: (1) That authority is not an impersonal necessity; it resides in a *lawgiver*. (2) It is not to be confused with *physical force* or coercion. Coercion may become an instrument of authority (as may persuasion) but it is not to be identified with authority as such. Such an identification leads logically to the conclusion that "might makes right." (3) Authority is not a mere *substitute* for deficiencies on the part of those ruled by it so that if deficiencies were to disappear authority would vanish. Indeed if this were so, then theoretically anarchy would be the best government.

The essential function of authority is to provide a fixed principle assuring unity of action in a social group. Even supposing a group of adults, all intelligent and of perfect good will, that is, not handicapped by deficiencies, authority would still have its place. The group is aiming at some objective which will be a common good for all. That is part of the very concept of society. Such an object obviously demands common action arising from some decision which binds all the members. Such a decision obviously may be the unanimous agreement. But there can never be any guarantee of unanimity of judgment; it is always precarious and casual. Any member can disagree with the others. Hence the unity of action required by the pursuit of the common good will be ceaselessly jeopardized unless all agree to follow one decision and only one, whether issued by a single individual or a selected part of the group. To submit to the legitimate and reasonable requirements of civil society is to obey the order of human nature in the same sense that it is obeying the law of man's nature to put into practice the essential duties of family life and to respect the property and rights of others.

The human mind, however, seems to find it exceedingly difficult, if not impossible, to face an antinomy without worshipping one or the other of its terms. Unfortunately there is a tendency among many to overemphasize the antinomic character of liberty and authority, while overlooking their complementary character. There seems to be a widespread acceptance of the assumption that *growth of freedom* and the *decay of authority* are synonymous terms; that we can have one only at the expense of the other but not both. That is why the world has oscillated between the extremes of apotheosizing the individual and deifying the group. It is not and cannot be true that we are doomed to fluctuate between tyranny and unbridled license.

The exercise of authority is not necessarily an unreasonable invasion of personal liberty. The end of social life is not merely to preserve and extend freedom of choice. Freedom is not really an end in itself but a means to something else—happiness.

On the other hand, if all individual autonomy, all individual freedom of choice, is completely merged and lost in the autonomy of the state, then the person becomes a mere sacrifice to social utility. Nor do I see how this sacrifice can be logically avoided if one remains on the plane of pure naturalism. Without ultimate reference to God it seems to me impossible to rescue the individual from complete immersion in the group because on the naturalistic assumption that the community is the absolute, the *highest* good, man is necessarily and totally subjected to the community. Today unfortunately many states, even some who try to reject the label totalitarian, seem to think that man is made for the state and derives all his good from the state. This is totalitarianism however labeled, and I must confess it is a perfectly logical consequence of the assumption of a humanity without God.

The Christian interpretation of man and society is based on the fact that reality transcends the material, the temporal, the purely natural; and that the whole temporal order is subordinated to spiritual ends. This does not mean that the temporal and material is of no importance—much less evil, nor does it mean that matter and spirit, time and eternity, nature and supernature are identifiable. But it must never be forgotten that the common good in the temporal order is not the ultimate end of man's activities. The temporal order is essentially subordinated to the extra-temporal and the goods of this life to the eternal interests of human personality. It is only when we appreciate this alternating rhythm of subordination that we perceive the true status of the individual human being. Considered as an individual or a part of the temporal order he is properly subordinate to the order as a whole. That is why it may be perfectly right and just that he should surrender his temporal goods and, if necessary, even his life for the welfare of the community. That is why the community may and perhaps should impose upon him, as a part of the whole, many restraints and sacrifices. But there is a limit beyond which the state or community cannot go. They cannot infringe upon the eternal interests of those human beings who are subordinate to them only from one aspect. States and nations are creatures of time. They have existed and passed away, but the souls of those men and women who once lived in them will exist for all eternity.

This concept of the state as an institution, complementing the individual powers of man, offering him a proper environment for the fuller development of his personality and a safeguard for the rights which

flow from his nature, protects him from the extremes of both state absolutism and exaggerated individualism. There are many today who, like Hobbes and his leviathan or "mortall God," look upon the state, the civil power, as the sole source of man's rights and duties, who make temporal welfare the exclusive object of all laws and the standard of all morality. It is this absolute subordination of the whole personality of its citizens which marks the absolute state as an inhuman despotism. Either the state is omnipotent and can do everything or it cannot. If it *can*, you have despotism under the dictatorial, oligarchic, or democratic form, benevolent or not as may be, but despotism for all that. If it *cannot*, then there is something beyond its power.

The dilemma which confronts the modern man is not merely a choice between rival economic or political systems. The question is much deeper and more complex. The choice, as Christopher Dawson says, is between the mechanized order of the absolute or totalitarian state (whether it be nominally Communist or Fascist or something else) or a return to that order which asserts the primacy of the spiritual, that is the subordination of the state and of the whole temporal order to spiritual ends; a return to that concept of humanity as a great community or republic in which all work out their final destinies under the rule of God. However fantastic a dream this may appear to the modern mind, it is a concept which was once accepted without question as a principle of the European social order and the foundation upon which our western culture has been built.

# Tentative Program of Annual Meeting, Jesuit Educational Association

ROOSEVELT HOTEL, NEW ORLEANS, LOUISIANA  
APRIL 15, 17, 18, 19, 1941



## I. GENERAL MEETING OF ALL DELEGATES

*Tuesday, April 15 · 7:30 P. M.*

1. Address of Welcome—The Reverend Thomas J. Shields, S. J., Provincial, New Orleans Province.
2. Report of the National Secretary.
3. "The Constitutions of Jesuit Educational Association"—Reverend William J. McGucken, S. J.

## II. DINNER MEETING OF ALL DELEGATES

*Thursday, April 17 · 7:00 P. M.*

"Education and Democracy"—Reverend Edmund A. Walsh, S. J., Georgetown University.

"Jesuit Education and Latin-American Relations"—Senor Jose Ortiz Monasterio, Loyola University, New Orleans.

## III. MEETING OF SECONDARY SCHOOL DELEGATES

*Friday, April 18 · 2:30 P. M.*

Panel Discussion: "Challenging Problems in Jesuit Secondary Education" by Members of Commission on Secondary Schools of J. E. A.—Rev. J. C. Mulhern, chairman; Rev. W. S. Bowdern; Rev. J. A. King; Rev. F. J. Shalloe.

## IV. MEETING OF UNIVERSITY AND COLLEGE DELEGATES

*Saturday, April 19 · 9:15 A. M.*

Panel Discussion: "Challenging Problems in Jesuit Liberal Arts Colleges" by Members of Commission on Liberal Arts Colleges, J. E. A.—Rev. W. M. Mallon, chairman; Rev. J. R. Maxwell; Rev. P. A. Roy; Rev. W. C. Gianera; Rev. A. P. Farrell.

# BROADENING HORIZONS

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## Annual Meeting of the Jesuit Philosophical Association

The sixth annual meeting of the Jesuit Philosophical Association was held in Detroit, December 29, 1940, in conjunction with the meeting of the American Catholic Philosophical Association. Twenty-nine members responded to the roll call.

The program of the meeting consisted of discussion of two papers, one on "The Nature and Purposes of the Course in Introduction to Philosophy," by Father R. J. Belleperche, of John Carroll University, Cleveland, Ohio, and another on "The Purpose of the Jesuit Philosophical Association," by Father John F. McCormick, of Loyola University, Chicago.

Mimeographed copies of both these papers having been mailed to members of the association some three weeks before the meeting, reading of the papers was dispensed with and the entire time of the session was spent in discussion of the issues involved. Department heads were requested to call meetings of their departments for discussion of these two papers and to report their findings to the secretary.

In summary, the paper on "Introduction to Philosophy" indicated the need for an approach to the study of the subject which would inspire that "wonder" or spirit of enquiry which Aristotle lays down as the reason why men begin to philosophize. This need is to be satisfied by dialectic, which was defined by Aristotle, as "reasoning from opinions that are generally accepted." Lengthy passages from Aristotle and St. Thomas were adduced in amplification of this definition. It was maintained that the function of Introduction to Philosophy is precisely to furnish this dialectical examination of problems which led to the Aristotelian synthesis, by an examination of the teachings of the pre-Socratics. Thus would be achieved the contact between philosophy and history, the latter serving as the raw material of the dialectical process.

The discussion of this paper brought out the following points: that Introduction to Philosophy is not prescribed for college curricula, that it is already customary for teachers of logic to spend their first few weeks introducing the student to philosophy in general, that a separate course in introduction might serve to arouse discussion among students concerning problems the solutions of which will be presented later on in their other courses; that there is danger in too free treatment, as problematic, of matters which are already settled, that any value which Introduction to



Philosophy as dialectic may have can be secured by dialectical treatment of each question as it occurs in the courses now given.

Reports of departmental meetings were received from the following schools: Santa Clara, Mount Saint Michael's, St. Peter's College, John Carroll University, St. Louis University. It was emphasized in these reports that while treating each question in philosophy as a problem until proven might stimulate interest among the students, it was necessary to guard against the dangers of causing doubts in students' minds, giving rise to the notion that the whole of philosophy has been covered in this one course, thus making other courses to appear repetitious, and confusing the student at the outset. It was also thought that proper handling of the "Status Questionis" which occurs at the beginning of each thesis obviates the need of a separate course in Introduction to Philosophy along the lines indicated in the paper.

The Memorandum on the Purpose of the Jesuit Philosophical Association may be summarized as follows: Since six annual meetings of this association have been held, it is well to examine the results. It may be admitted that mutual encouragement, inspiration, and some feeling of solidarity among philosophy teachers have been produced by these meetings, but it was maintained that more definite and tangible results still remain to be achieved. The following concrete suggestions were made:

(1) That an entire day be devoted to the meeting of this association in place of the single evening session.

(2) That a program be prepared of sufficient importance to occupy a morning and an afternoon session.

(3) That as a part of that program there should be a yearly report on the condition of our work, on the progress made and the projects undertaken. This report should include: an account of any learned contributions made by any of the members; an account of other writings of more popular nature; an account of new books or syllabi introduced in the colleges.

In addition it was suggested that more popularization be attempted by the members, and that a sort of clearing-house be established by the association so that the results of the industry of each might be made available to all.

A questionnaire, circulated among the members by Father John A. O'Brien, of Boston College, president of the association, gave the members opportunity to express their views on three points: (1) introduction to philosophy; (2) the purpose of the Jesuit Philosophical Association; (3) papers to be presented at future meetings.

Tabulation of the results of this questionnaire revealed that

(1) The majority favored a course in Introduction to Philosophy,

though opinions varied greatly as to method, content, and time to be given to such a course.

(2) The majority were of opinion that the Jesuit Philosophical Association has justified itself by its results, and favored a meeting consisting of two sessions in place of one; approved the suggestion that philosophy teachers mail to the secretary accounts of learned contributions, popularizations, new courses or syllabi, which could be made available in an annual report; also approved the suggestion that definite projects be undertaken by the association or under the sponsorship of the association.

(3) Of a list of seventeen subjects suggested as possible topics for discussion at the 1941 meeting in Philadelphia, the majority favored "The Primary Purpose of Undergraduate Philosophy."

Father John Moreau, Spring Hill College, was elected president of the association for 1941.

R. J. BELLEPERCHE, S. J.,  
*Secretary.*

## The Library and the Curriculum

One sentence in Mr. Joseph P. Desmond's frank and interesting article in the December 1940 issue of this periodical impressed me particularly: "When I was in college, it was possible to go through the four years without reading a single book—and many did." Mr. Desmond notes the fact that things are now happily "on the mend," and stresses the importance of books and reading if our colleges are to produce more scholars, and thereby more writers.

It is obvious that in any renaissance involving the use of books, the college library should play an important part. But it is not always obvious what that part is, or how it should be accomplished. It is necessary to distinguish two fundamental approaches to books: the reading of books, and the use of books. By "reading of books" is meant the cultural or the recreational approach; general reading in any field and on any level of seriousness. By "use of books" is meant the functional approach; the use of books as tools, sources of specific information, guides to other sources.

To paraphrase an old adage, you can lead a boy to a library, but you can't make him read. The student with a penchant for books presents no problem in this respect, but the majority of students do present such a problem. Brute coercion is no solution. It seems to me that a solution to the problem lies in a clear grasp of the distinction made above. For the "reading of books," extended discussion is not necessary here—

assigned reading, book reports, and above all the inspiration of a teacher who can communicate his own love of reading to others, are factors already familiar to educators. It is with the "use of books" as tools, that I wish to deal here, because this approach has received far less attention than it deserves.

The writer is pessimistic about the final value of formalized lectures in library science to college students as a part of their regular course of studies. Such instruction has definite preliminary value, but unless it is followed up with other requirements, it may prove more confusing than helpful. A knowledge of library sources grows more essential each year with the increasing number and complexity of reference books, library services, and other aids. A student who cannot find his way through a library with comparative skill and ease has not mastered the use of books; and one of the marks of a scholar is facility in the use of his bibliographical tools. What, then, are we to do about it?

The answer to this question lies primarily in the classroom, not in the library. We are all familiar with the conventional type of assignment, which consists in the reading of an assigned number of pages in a certain textbook, and in being responsible for them. It is not my intention to criticize this procedure from the pedagogical point of view. I merely wish to make it clear that after four years of such instruction, a student may leave the college and know no more about the use of the library than he did on the day he first came. He will simply have worn a path from library door to the assignment shelf.

Suppose, however, that at least occasionally, the student is given an assignment which is framed in such a manner that the intelligent use of the library is essential to its fulfillment? Suppose that at least some exploration of the library's facilities is incorporated by implication into the assignment itself? The result is distinctly different. For example, consider this hypothetical assignment: write a paper of 2,500 words on the CIO (or the Greek lyric, or armaments expenditures, or the President's veto power, or any other subject); use the card catalog to locate and examine at least two books on the subject; utilize three magazine articles; consult one encyclopedia article; use one reference book or other source of your own choosing; and cite in correct bibliographical form all sources consulted.

The first result of such an assignment will of course be a bewildered and floundering student. And that is precisely what we want. It is here that the librarian comes in. The student should be told in the classroom to take his library troubles to the librarian. When a student must use the card catalog, or the Readers' Guide to Periodical Literature, or the Encyclopedia of the Social Sciences in order to handle his assignment

successfully, he will learn where they are and something about their use much more thoroughly than he did while taking notes about them as part of his formal library introduction during freshman week.

It is apparent that all this presupposes, in addition to an adequate library, an adequate and competent library staff. But this should not be too sanguine a presupposition for our colleges. It presupposes also a great deal of personal assistance to students on the part of the librarian—assistance not in the sense of doing the student's work for him, but in assisting him to do the work for himself. Above all, it presupposes the existence of cordial and intelligent cooperation between the librarian and the teaching faculty.

It would seem then, at least in the opinion of this writer, that in order to render our students bibliographically independent in the use of books as tools, an integration of the library and the curriculum is essential. It does not call for any change in the content of the curriculum, but simply for an occasional alteration in the method by which that content is imparted to the student. It is realized that in some subjects (mathematics, for example) much of what has been said does not apply, or applies to a lesser extent, but in the humanities and social sciences the thesis holds. Perhaps it should be mentioned that the foregoing ideas are not spun out of the writer's head, but are based on experience in more than one type of library and with many types of students.

PHILLIPS TEMPLE

## Book Selection for School and College Libraries

Selection of books for libraries in Catholic high schools and colleges has always been difficult. The existing aids for selecting books for this purpose are not entirely satisfactory. For many years the *Standard Catalog for High School Libraries* has had great influence on book selection for school and public libraries. It was so widely recognized as "standard" that the Evaluative Criteria of the Cooperative Study use it as a valid norm by which to judge the high-school book collection.

On the colleg level the *Shaw List*, and its Supplement, have occupied a similar position for the yast ten years. Both lists are admirable in many respects, but it is inevitable that they should fail to represent the Catholic viewpoint in matters touching on faith and morals. Some of the books included are positively objectionable. A similar difficulty existed in the selection of periodicals. The Evaluative Criteria for Secondary

Schools made no provision for allowing Catholic periodicals a rating higher than 1, even though they might be comparable in content and format to the best of those listed by the Cooperative Study. For colleges, periodical titles were included at the beginning of each subject section of the *Shaw List*.

During the past year some members of the Catholic Library Association made plans to provide Catholic schools and colleges with comprehensive, well-chosen, and accurate lists, comparable to the two mentioned above. The intention is to compile them in such a way that any educational agency will admit them as valid norms in judging our school libraries. Fuller explanation of this plan may be found in the *Catholic Library World* for last December and January.

*The Catholic High School Catalog*: The purpose of this project is to examine all titles included in the present *Standard Catalog for High School Libraries*. Those which are unacceptable will be dropped from the new list and additional titles, particularly in the field of religion, will be included. Entries, index, etc. will be the same as in the *Standard Catalog*. This and other additions should make the new work extremely helpful in building up a suitable high-school library. The Catholic Library Association at its 1940 convention at Cincinnati endorsed this undertaking. Richard J. Hurley, Catholic University, is chairman of the committee. Teachers and other authorities in various subject fields are aiding in compilation and criticism and the results are submitted to the librarians of approximately two hundred accredited schools for criticism.

*Scale for Evaluating Catholic Periodicals*: The *Catholic Library World* for December 1940 contains a list of Catholic magazines suitable for the secondary-school library. This list was compiled with the advice of Dr. Walter Eels, coordinator of the Cooperative Study and of Dr. E. D. Grizzell, chairman of the Executive Committee of the Middle States Association. It will fit into the periodical list of Section F of the Evaluative Criteria, and the ratings have been compiled in the same way as those of the original list. Mr. Kenneth Eels, statistician of the original Cooperative Study, is responsible for the statistics. The thirty-three titles listed (among them are five Jesuit publications) should prove a satisfactory guide for the purchase of periodicals for the high-school library. During 1941 it has been tested by the Middle States Association in evaluating Catholic schools. If satisfactory there is every hope that it will become a permanent part of the Evaluative Criteria.

*Catholic Supplement to the Shaw List for College Libraries*: The work already begun by the Mid-West unit of the N. C. E. A. will be expanded to provide a satisfactory check list of worth-while books for Catholic college libraries. Miss A. M. Cieri, Catholic University, is in

charge of the project. Preliminary work on the religion section is under way at Woodstock College. Each preliminary list is examined by five college faculties before it is submitted, in mimeograph form, to Catholic colleges and universities throughout the country.

W. J. GIBBONS, S. J.

## The Granger Plan

The homestead community at Granger, Iowa, has become famous both for its homesteads and for its high school. The Assumption parish at Granger comprises rich farm lands and two soft coal mines. The fifty families gathered into a homestead community earn about \$800 a year working 200 days in the mines. By paying \$15 a month they will own their homesteads, consisting of four-and-a-half acres and a home, in thirty years. They have become very proficient in supplying their own food and clothing; they produce for their own use each year goods worth approximately \$50,000. This amount increases annually as the craftsmen and housewives acquire new skills and efficiency in the use of new and more intricate tools; the knack, for example, of processing raw materials, as grinding flour with a small mill. Thus four acres can be made to produce food for a family of twelve.

The pastor of the community at Granger, Monsignor Luigi Ligutti, and his assistant, Father Gorman, have worked out courses especially adapted for the children of homesteaders. The Granger school plan is this. All the children in the parish high school follow customary courses for the first two years: Latin, English, history, mathematics, and so on. And in the last two high-school years they take these same academic courses in the morning session. For the afternoon session the arrangement changes. Students who may have an opportunity to enter college continue with Latin and other pre-college subjects; the remainder—perhaps half the class—elect vocational subjects. There has been no special inclination on the part of the students to elect shop work, possibly because the courses in the mechanical arts demand close and hard work. The arrangement, however, makes the Latin classes smaller and confers a benefit on the pre-college students, who thus practically receive tutoring.

The purpose of the vocational courses is to teach the young people production for home use. The usual technical high school trains boys for jobs as technicians and for other types of commercial production, whereas at Granger, since the homesteader produces primarily for his own use, the training is directed to this end. The unemployment

problem does not exist for the homesteader; there is always sufficient work to be done at home. So, when Father Gorman teaches vocational courses, the theory is given immediate application. The boys may be studying landscaping. Well and good; they go over to Jim's home where there is landscaping to be done, and they do it, under direction. The interesting subject of the bee culture is studied and applied in the same way. Some of the courses are: crops and soils; animal husbandry; vegetables—production and management; floriculture; fruit-growing.

Shop work is administered in a similar way. The shop work at Granger began with the building of the work-shop at the school; some of the tools were forged. The boys have use for such training as in woodwork, glasswork, soldering, forging, plumbing, repair of machinery, electric wiring, leather work, and metal work.

The vocational training given the girls is planned for the same home purposes. They are not trained to be typists, but to be home-makers, and the topics they treat range from "buying for the home" to "the care of children." They find that even a loom constructed in the school workshop is highly efficient. They find that when they make garments from the wool of their own sheep their labor is highly repaid.

The religious training which accompanies all courses in the school lays proper emphasis on the Catholic doctrine with regard to the home and work.

The Granger plan fills a special need. There are already 10,000,000 people in this country who live by adding part-time farming to regular jobs. The movement of people from the center of large cities to the suburbs is increasing steadily and rapidly (600,000 have so moved in the Manhattan area). The number of small farms has also increased greatly in a few years. In order to make this movement effective, there is need of many more schools like that at Granger, Iowa.

JAMES MC SHANE, S. J.

# NEWS FROM THE FIELD

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## 1540-1940: Academic Celebrations

The Hierarchy, the clergy, alumni, students, friends have joined with members of the Society in tribute to the 400th anniversary of the Society's confirmation. Many pages of the QUARTERLY could be filled with the detailed reports of the celebrations. Reports and programs indicate that Jesuit schools uniformly marked the occasion with solemn Mass of Thanksgiving with the student body in attendance and with sermons, frequently by members of the Hierarchy or of religious orders; school publications and annuals made the anniversary their theme; there were essay contests, oratorical contests, radio programs, feature articles, and rotogravure sections in diocesan and local newspapers. Banquets by the score, for clergy, alumni, friends, seem to have upheld the "whole man" tradition of Jesuit education.

It had been our intention to record the academic features of the celebrations but we find it would be too long a list. We therefore note the following as *samples* of the many activities by which the Society in the Assistency honored its birthday.

St. Ignatius High School, Los Angeles: In 1940 a series of talks by seniors on various phases of the Society's work was delivered over the public address system in the school.

John Carroll University: A series of seminars by departments of chemistry, physics, and biology was offered with a program of dedication to the commemoration of the Quadricentennial. At the March 23 Alumni Breakfast Bishop James A. McFadden, Auxiliary Bishop of Cleveland, an alumnus of the University, is scheduled to speak.

University of Detroit: From June to December 1940, the fourth century was celebrated by the students and for the public and clergy and religious in a variety of ways. A unique feature was the sending of six hundred copies of Father James J. Daly's *The Jesuit in Focus* to the clergy, and friends, and benefactors of the University.

Milford Novitiate: An academy will include a Latin play "Edmund Campion." In May, the townsfolk of Milford and friends from Cincinnati will attend an outdoor celebration on the Novitiate grounds of a dramatic performance and addresses.

Xavier University joined the observance of the Quadricentennial with its own centenary celebration with a variety of academic features.

West Baden College: In honor of the 400th anniversary a public scholastic disputation in theology was presented in the presence of Bishop Joseph Ritter of the Diocese of Indianapolis, diocesan clergy, and mem-



bers of religious orders. Mr. Ernest McClear defended propositions *De Hominis Origine et Natura*.

Loyola University, Chicago, in a multiplicity of ways planned the celebration of the anniversary.

St. John's High School, Shreveport, on December 10, 1940, held a day-long celebration: a solemn procession and pontifical Mass for students of Catholic schools; a dinner for the clergy at noon; and a varied academic celebration in the evening.

Spring Hill College: Oratorical contest: "Jesuit Contribution to Civilization." Presentation of Sophocles *Oedipus Rex* in outdoor theatre.

Loyola University, New Orleans: Although primarily a church celebration, the observance was noteworthy in that several thousand participated during the three days; December 7, solemn pontifical Mass for clergy and religious, Bishop Desmond of Alexandria pontificating; December 8, solemn pontifical Mass for alumni and alumnae, Archbishop Rummell pontificating; December 9, a similar Mass for students of Loyola University and Jesuit High School, celebrated by Bishop Jeanmard of Lafayette.

At June commencement exercises, at Jesuit High School, New Orleans, the Quadricentennial was commemorated with a series of tableaux by the students, presenting the Origin, the Approval of the Society, Foreign Missions (St. Francis Xavier), Defender of Faith (St. Peter Canisius), Cardinal and King (St. Robert Bellarmine), Missions in the United States (St. Isaac Jogues).

Canisius College: In 1940 the third Alumni College offered its series of lectures and discussions in history, science, religion, literature, architecture, and philosophy, and its program dedicated the lectures to St. Ignatius Loyola in commemoration of the 400th anniversary.

Canisius High School: Solemn high Mass and solemn religious pageant with tableaux of Jesuit history from 1540-1940.

Fordham University: On September 27, 1940, at the Convocation of Faculties, Archbishop Spellman of New York was present, and an honorary degree was conferred on Bishop Joseph Corrigan, rector of Catholic University. The Apostolic Letter of Pope Paul III approving the Society was read by Reverend Father Provincial.

In January 1940 a three-act drama of the life of Blessed Edmund Campion, "Who Ride on White Horses," written by two undergraduates, was presented in academic commemoration of the anniversary.

Georgetown University: The recent celebration of the Sesquicentennial of the "Alma Mater of Catholic Colleges in the United States" was a prelude to the national celebration of the Confirmation.

Loyola College, Baltimore: *Cenodoxus*, a seventeenth-century spec-

tacle drama of Jacob Biderman, S. J. (translated by Father R. Grady, S. J.), inaugurated the year of events. In October an academic convocation was held with delegates of seventy-five colleges in attendance. Bishop Peter Ireton of Richmond and others received honorary degrees. Father Edmund Fitzgerald of Boston College delivered an address "Humanism in Jesuit Education."

The annual program of public lectures at the College included a series of four on "Jesuits in History" by Father Edward Ryan of Woodstock College.

At the national Alumni Communion Breakfast on March 23, Governor Herbert R. O'Connor of Maryland, alumnus of Loyola College, will speak over the national radio broadcast as representative of eastern Jesuit alumni.

St. Joseph's College dedicated its series of alumni lectures on four Sundays in February and March in commemoration of the "400th Anniversary of the Confirmation of the Society of Jesus." Several hundred alumni and friends attended. On September 27, a solemn pontifical Mass of Thanksgiving was offered by His Eminence, Dennis Cardinal Dougherty, in the Church of the Gesu.

St. Peter's College: "Musa Petraea," an anthology of student verse, was published and dedicated to the Society. In April 1941, in an academy on Sophocles eight students will present the dramas, with questions by prominent classicists.

Brooklyn Preparatory School, in honor of the 400th anniversary, presented a three-act play, "Shadow of the Tree," on the life of Edmund Campion, written by Mr. Arthur McGratty, S. J.

At the Juniorate, Wernersville, Mr. E. J. Messemer, S. J., presented the plays of Sophocles in a classical academy, attended by representatives of several colleges, who questioned the expositor. In April of this year a similar academy will present the works of Virgil.

At the annual meeting of the American Council on Education in Washington, May 1940, Father Robert I. Gannon, president of Fordham, delivered an address on "Jesuit Education." The program of the annual meeting of the Middle States Association of Colleges and Secondary Schools entitled a general session, "In Recognition of the 400th Anniversary of the Founding of the Society of Jesus" and addresses on Jesuit education were delivered by Father Allan P. Farrell and Father Robert I. Gannon.

On November 17, 1940, the Catholic Alumni Sodality of Boston sponsored commemorative exercises in honor of the anniversary at Copley Square Hotel with an audience of 1,800. The Sodality comprises graduates of sixty colleges and universities and meets monthly at the Church

of the Immaculate Conception. Father James Mellyn, S. J., is spiritual director. The addresses on the occasion were "The Jesuit and the Arts" by Charles D. Maginnis, architect; "The Jesuits in Education" by W. F. Downey, Commissioner of Education of Massachusetts; "The Jesuits and the People" by Senator David I. Walsh. His Eminence, William Cardinal O'Connell, was present and spoke at the conclusion of the exercises.

Boston College High School: "History Speaks," a pageant of Jesuit history, written by Father Mortimer Murphy, S. J., was presented by the High School Dramatic Society on four occasions: for the parents of the students, for the parishioners, for the sisters of the archdiocese, and for the students of the high school.

Shadowbrook: The Juniors presented two classical academies: in December, on selected works of Cicero, Virgil, Horace, and ecclesiastical poets, and in February, Mr. Joseph Scannell defended the plays of Aeschylus.

St. Louis High School conducted a Fourth Centennial Essay Contest, in which every student of the school participated in order to "acquaint our students with the aims, history, accomplishment, and great men of the Society."

Campion High School celebrated simultaneously the 400th anniversary and its own sixtieth birthday. Father W. Mallon, S. J., gave the principal address on "Jesuit Education." Campion likewise conducted an essay contest for the entire student body and twelve medals were offered as prizes; a gold, silver, and bronze medal for best essays in each year.

In December last year a commemorative program of public lectures was presented by the faculty of Regis College, Denver.

Marquette University: At the solemn pontifical Mass, Archbishop Moses E. Kiley of Milwaukee was celebrant and Archbishop Samuel A. Stritch of Chicago preached the sermon.

At St. Louis University, a colorful three-day celebration honored the Quadricentennial of the Society's Confirmation. A solemn pontifical Mass inaugurated the festivities planned for each day. Friday, October 25, was dedicated to the students and faculty members with Bishop George J. Donnelly, Auxiliary Bishop of St. Louis, officiating at Holy Mass. The sermon was delivered by Bishop Francis C. Kelley, of Oklahoma City and Tulsa. Saturday, October 26, was devoted to priests and religious of the St. Louis area. The celebrant of the Mass was Bishop Henry Althoff of Belleville. The sermon was delivered by Bishop Henry P. Rohlman of Davenport.

In the afternoon the St. Louis University faculty and delegates from seventy-two colleges and universities attended, in academic dress, a symposium on Jesuit scholarship. Dr. Louis J. A. Mercier of Harvard Uni-

versity delivered an address on "The Jesuits and Liberal Education." "The Jesuit Contribution to Philosophy" was the theme of the paper by Reverend Gerald B. Phelan, president of the Institute of Medieval Studies, University of Toronto. Father James B. Macelwane, S. J., director of the department of geophysics of St. Louis University, discussed "The Jesuit Contribution to Science." "The Jesuit Contribution to Theology" was the subject of the paper by Very Reverend Thomas Plassman, O. F. M., president of St. Bonaventure College.

On Saturday evening at a banquet honoring the delegates from the various colleges, President Harry B. Crimmins, S. J., presented the greetings of the University, Mayor Bernard Dickmann the greetings of the city, and Chancellor George R. Throop the greetings of Washington University. Bishop Paul C. Schulte of the Diocese of Leavenworth, speaker of the evening, discussed with interesting detail the Jesuits in St. Louis.

On Sunday, October 27, a solemn Mass was celebrated in St. Francis Xavier (College) Church for the friends of St. Louis University. His Excellency, John J. Glennon, Archbishop of St. Louis, was celebrant, and Bishop James H. Ryan of Omaha, formerly rector of the Catholic University, delivered the sermon. In the afternoon a reception was held in the gymnasium, attended by more than five hundred friends of the University who presented to the St. Louis Jesuits their congratulations on the 400th anniversary of the founding of the Society.

St. Mary's Theologate: On November 25 a scholastic disputation on The Holy Sacrifice of the Mass was held. Father Robert J. Henle was defender. The reverend guests included Bishop Schulte, of the Diocese of Leavenworth, Bishop Schuler, of El Paso, Bishop Winkelman, of Wichita, Bishop Thill of Concordia, and seventy members of the clergy.

As we go to press, announcement is made that the Jesuit alumni of the United States and Canada will commemorate the Quadricentennial with Communion Sunday and Communion Breakfast simultaneously in the different cities throughout both countries on March 23. Four speakers representing Jesuit alumni from the four geographical divisions of the country will give addresses over a national broadcast.

So far the inspiring chronicle of the year's celebration. Members of the Society in the Assistancy may rejoice and may be thankful for the multiple expression of good will by so many for their effort and for their aims. In prayerful emulation of the zeal, courage, and vision of their Father, Ignatius, they may enter, in his spirit, upon the task of the Fifth Century—*ad majorem Dei gloriam*.

# Jesuit High School Basic Reference Collection

JOSEPH F. CANTILLON, S. J.

## INTRODUCTION

A list of the ninety best reference books for a high-school library does not exist. In fact, such a list could not exist, because an essential book in one type of school, with one basic course, would be a superfluity in another type of secondary school.

The following reference bibliography, therefore, is only suggestive and not absolute. It may serve as a norm for the adequacy of our libraries, with the emphasis placed upon religion, English, and the classics. The titles selected seem to me to be well-balanced, appropriate, and of recent date. If the library already possesses another book "just as good," then that need is satisfied. For example, another librarian might prefer the *Oxford Companion to English Literature*, where I have chosen two works by Brewer.

A library possessing forty of these titles would rightly lay claim to being a good working collection. A Jesuit library should be particularly rich in the eleven titles dealing with religion, the ten dealing with the classics, and the seventeen in English literature.

Abridged reader's guide to periodical literature, 1935. New York, Wilson, 1935. Service basis.

American Catholic who's who, 1940-41. Detroit, Walter Romig and company, 14 National Bank Bldg., 1939. 496p. \$6.50. To libraries \$5.85.

American Council on Education. American universities and colleges; 4th edition, edited by C. S. Marsh. Washington, American council on education, 1940.

Bancroft, Jessie Hubbell. Games, revised and enlarged edition of games for the playground, home, school, and gymnasium. New York, Macmillan, 1937. Text edition \$3.00.

Barton, Samuel Goodwin, and Barton, W. H. A guide to the constellations. 2nd edition. New York, McGraw, 1935. \$3.00.

Book of the states, 1939-40. (Editor, Virginia Savage Lanahan. Published under the supervision of public administration service.) Chicago, Council of state governments, 1313 E. 60th st., 1939. 454p., il., maps, \$3.50, suppl. 25c.

Brewer, Ebenezer Cobham. Dictionary of phrase and fable. New edition, revised, corrected and enlarged. Philadelphia, Lippincott, 1937. 1440p. \$3.50.

Brewer, Ebenezer Cobham. Reader's handbook of famous names. Philadelphia, Lippincott, 1935. 1243p. \$3.50.

Butler, Alban. Lives of the saints. New edition, revised and supplemented. New York, Kenedy, 1926-37. 12 vol. \$36.00. And: Attwater, Donald. Dictionary of the saints. An index to revised edition of Butler's Lives of the saints, New York, Kenedy, 1939. 319p. \$2.75.

Cambridge ancient history. New York, Macmillan, 1923-39. 12 vol. Vol. 1-4, 8,

- 12, each \$10.00; vol. 5, \$7.00; vol. 6, \$9.50; vol. 7, 9, 10, each \$11.00; vol. 11, \$10.50; vol. 12, (Toronto), \$11.00.
- Cambridge history of American literature. New York, Putnam, 1931. 4 vol. \$4.00 per vol.
- Cambridge history of English literature. Without bibliographies; edited by Sir A. W. Ward and A. R. Waller. Reissue. New York, Macmillan, 1939. 15 vol. \$25.00.
- Carlen, Sister M. Claudia. A guide to the encyclicals of the Roman pontiffs from Leo XIII to the present day. New York, Wilson, 1939. 247p. \$2.00.
- Catholic encyclopedia. New York, Catholic encyclopedia press, c1907-22. 17 vol. \$90.00. Gilmary society inc., 1936-. \$100.00.
- Catholic periodical index. 1939. Published for Catholic library association. New York, Wilson, 1940. Service basis.
- Chapman, Frank Michler. Bird life; a guide to the study of our common birds. New York, Appleton-Century, 1924. \$5.00.
- Compton's pictured encyclopedia. . . . Chicago, Compton, 1938. 15 vol. \$62.50.
- Dyke, Andrew Lee. Automobile and gasoline engine encyclopedia. 18th edition. Chicago, Goodheart-Wilcox, 1937. il. 1242p. \$6.00.
- Encyclopedia Americana; a library of universal knowledge. New York, Americana corp., 1936. 30 vol. il., pl. (part. col.) ports., maps, facsims., diagrs. 26cm. \$120-\$180, according to binding.
- Encyclopedia Britannica; a new survey of universal knowledge. 14th edition. New York, Encyclopedia Britannica, 1936. 24 vol.
- Encyclopedia of the social sciences. Editor-in-chief, Edwin R. A. Seligman; associate editor, Alvin Johnson. Reissue, 15 vol. in 8 vol. New York, Macmillan, 1937. \$45.00.
- Essay and general literature index, 1900-33. Editors, M. E. Sears and M. Shaw. New York, Wilson, 1934. Service basis.
- Firkins, Ina T. Index to plays, 1800-1926. New York, Wilson, 1927. 307p. Service basis.
- Firkins, Ina T. Supplement. New York, Wilson, 1935. 140p. Service basis.
- Firkins, Ina T. Index to short stories. 2nd edition, enlarged. New York, Wilson, 1923. 537p. Service basis.
- Firkins, Ina T. Supplement, 1929. New York, Wilson, 1929. Service basis.
- Firkins, Ina T. 2nd supplement, 1936. New York, Wilson, 1936. 287p. Service basis.
- Foster, Robert Frederick. Foster's complete Hoyle, an encyclopedia of games; revised and enlarged, with the complete rules of contract and duplicate bridge. Heineman, 1938. 8vo. 410p., il. 10s, 6d.
- Gardner, Helen. Art through the ages; an introduction to its history and significance. Revised edition. New York, Harcourt, 1936. 795p. \$4.00.
- Garnett, Richard and Gosse, Edmund. English literature. New edition. New York, Macmillan, 1935. 4 vol. in 2 vol. \$7.50.
- Gayley, Charles Mills. Classic myths in English literature and in art, based on (originally) Bulfinch's "Age of Fable" (1855) accompanied by an interpretive and illustrative commentary. . . . New edition, revised and enlarged. Boston, Ginn, 1911. 597p. il., pl., maps. 20cm. \$1.92.
- Goode, J. G. T. School atlas, physical, political, and economic, for American schools and colleges. 4th edition, revised and enlarged. Chicago, Rand McNally, 1938. 287p. \$4.40.

- Granger, Edith. Index to poetry and recitations. 3rd edition, revised and enlarged. Chicago, McClurg, 1940. 1525p. \$17.50.
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# Contributors

FATHER CHARLES J. WALSH was appointed rector of Santa Clara University July 31, 1940. Father Walsh was formerly dean in the Juniorate, Los Gatos.

FATHER JOHN P. DELANEY is director of the Institute of Social Order (24 W. 16th St., New York, New York). During February and March of this year, Father Delaney prepared and distributed throughout the Assistancy programs for the commemoration of the "Fiftieth Anniversary of *Rerum Novarum* and the Tenth Anniversary of *Quadragesimo Anno*." The present article, "Social Leadership," was written as a stimulus to our educators.

FATHER THURBER M. SMITH is dean of the Graduate School of St. Louis University.

FATHER R. J. BELLEPERCHE, professor of philosophy, John Carroll University, is secretary of the Jesuit Philosophical Association.

MR. PHILLIPS TEMPLE is librarian, Riggs Memorial Library, Georgetown University.

MR. WILLIAM J. GIBBONS, B. S. in L. S., is at present in theology at Woodstock College.

MR. JAMES MCSHANE is in theology at St. Mary's, Kansas.

FATHER JOSEPH F. CANTILLON, B. S. in L. S., is on the faculty at Regis High School, New York and librarian of the High School Library.