

Jesuit Educational Quarterly

VOLUME IV

NUMBER 2



SEPTEMBER 1941

The JESUIT EDUCATIONAL QUARTERLY, published in June, September, December, and March by the Jesuit Educational Association, represents the Jesuit high schools, colleges, and universities of the United States.

EDITORIAL STAFF

Editor

EDWARD B. ROONEY, S. J.

Associate Editors

CAROL L. BERNHARDT, S. J.

JAMES A. KING, S. J.

MAURICE G. FLAHERTY, S. J.

JOSEPH C. MULHERN, S. J.

RICHARD F. GRADY, S. J.

CHARLES M. O'HARA, S. J.

BERNARD J. WUELLNER, S. J.

An editorial advisory board is composed of the regional directors of education in the several Jesuit provinces:

HUGH C. DUCE, S. J.

California Province

MATTHEW J. FITZSIMONS, S. J.

Maryland-New York Province

JOHN S. FORSTER, S. J.

Oregon Province

WILLIAM J. MCGUCKEN, S. J.

Missouri Province

JULIAN L. MALINE, S. J.

Chicago Province

JOSEPH J. ROONEY, S. J.

Maryland-New York Province

ARTHUR J. SHEEHAN, S. J.

New England Province

ANDREW C. SMITH, S. J.

New Orleans Province

ADDRESS COMMUNICATIONS TO THE EDITOR

55 EAST 84TH STREET

NEW YORK, NEW YORK

Jesuit Educational Quarterly

September 1941

CONTENTS

THE PSYCHOLOGY OF INTELLECTUAL AND MORAL HABITS	
<i>Jaime Castiello, S. J.</i>	59
PROGRAMS IN GRADUATE PHILOSOPHY	71
COMMISSIONS OF JESUIT EDUCATIONAL ASSOCIATION	75
IS LATIN WORTH FIGHTING FOR?	
<i>Paedagogus</i>	77
BRODENING HORIZONS	81
ENGLISH PROGRAM FOR AN UNDERGRADUATE PROFESSIONAL SCHOOL	
<i>John Waldron, Ph. D.</i>	81
SELF-ACTIVITY IN JESUIT EDUCATION	
<i>George V. McCabe, S. J.</i>	85
NEWS FROM THE FIELD	89
FORDHAM UNIVERSITY CELEBRATES ITS CENTENARY	89
RELIGIOUS INSTITUTE—COLLEGES	91
RELIGIOUS INSTITUTE—HIGH SCHOOLS	94
PHILOSOPHY CONVENTION—EASTERN PROVINCES	96
CONTRIBUTORS	99

The translation and reprinting of the following article may serve, we trust, as a tribute to Father Jaime Castiello, S. J., whose sudden death, five years ago, deprived Catholic education and Jesuit education of a vital force and a truly dynamic personality. The article contains many stimulating and profound thoughts on the principles of our teaching-process.

Father Castiello was born in Guadalajara, Mexico, in 1898. His early schooling was at Stonyhurst, England, and his studies in the Society were made at Sarria, and Valkenburg. He completed his doctorate studies in education at the University of Bonn. In 1935 and 1936 he lectured in the psychology of education at Fordham University and at St. Louis University. He was likewise a popular and brilliant lecturer on various subjects to divers audiences. He returned to Mexico in September 1937, and was the victim of an automobile accident four months later. His publications include several brochures in Spanish and English and his volume, *Humane Psychology of Education* (Sheed and Ward, 1936), is well known to Catholic educators.

His Jesuit brethren in Mexico summarized his devoted and generous life on his memorial card: Fue hombre docto, amigo sincero, hermano caritativo, padre amante, y humilde religioso de la Compañia de Jesús.

The Psychology of Intellectual and Moral Habits¹

JAIME CASTIELLO, S. J.

The chief concern of education is to know how to develop the child into that type of adult which men judge to be the best. We Catholics can point to the Gospels to direct us, together with dogma, philosophy, and the encyclicals; these give us the abstract formula for the ideal human type. The problem remains, however, of realizing this perfection *in materia viventi*; and besides the general laws which set forth the unchanging truths about human nature, the educator finds himself casting about for clear psychological statements which will show him the art of sketching in due proportion the countenance of the man on the features of the child. It is these psychological statements that we shall try to present here.

The problem is complex, and as soon as one touches it, a thousand questions bristle up. We are trying to mould a man; that is to say, mould his mind. And when I say "mould his mind," I mean his habits. But only his habits? Are not his attitudes—those subconscious, affective forms of attraction and aversion, so important in life—also true molds of the mind? To confine ourselves to habits, have we a concrete formula for them? And in the working out of a habit, what role does thought, will, action, repetition play? Is habit, once formed, specific or general? For example, will the child who is obedient at home be equally obedient in school? If I pursue a classical course will I possess greater aptitude later for the experimental sciences? How shall I change a specific habit into a general habit? Again, which habits are specific and which general? These are some of the many problems that have to do with life and are fundamental not only to education but also to asceticism.

These various questions could be studied from the philosophical or the historical point of view. Without neglecting these avenues of inquiry, otherwise indispensable, we shall adopt here the experimental method; for facts carefully examined give precision and support to thought. "The abstract," Peguy used to say, "is sustained by the concrete, and the concrete is made luminous by the abstract."

¹ This article appeared in *Les Etudes Classiques*, Tome V, No. 3, July 1936, pp. 433-46, under the title of "Psychologie des Habitudes Intellectuelles et Morales." It is a summary of Father Castiello's doctorate thesis, *Geistesformung, Beitrage zur experimentellen Erforschung der formalen Bildung*, Berlin, 1934. The translation from the French is by Rev. John E. Mahoney, S. J., St. Xavier High School, Cincinnati, Ohio.

After analysing experiments on habits made by others, I shall explain two which I conducted in Germany; and finally, on the basis of these experiments, I shall formulate a theory of habits.

EXPERIMENTS CONDUCTED FROM 1890 TO 1934 ON THE NATURE OF HABITS

Any evaluation of these experiments must take into account the point of view of the psychologists who conducted them—for the most part, English or American. Their problems are of the practical sort: Does the study of Latin help in the study of French rather than of mathematics? Is there a "transfer of training" from one branch to another? Or, to put it in another way, are habits specific or general? Without attempting to list their experiments—a hundred or more—we will be satisfied with explaining their methods and the particular faculties that they studied. We shall then see what pedagogical conclusions are to be drawn from these experiments.

I. Methods Employed and Faculties Studied

1. The Functional Method:

The problem was to find out, for example, whether learning nonsense syllables influences the logical memory (memorizing prose) and the rhythmical memory (memorizing verse). For a period of three months, a group of children learns by heart nonsense syllables. Their logical and rhythmical memories have been tested before the experiment. At the end of the three months of experiment, comparison is made between the present and former state of memory. It is easy to judge whether or not a change has taken place.

The principles of this method are, first, test the power of a faculty, secondly, exercise the faculty in a different field from that in which it is usually exercised, and thirdly, observe whether the exercises in this different field have an effect on the power of the faculty when it is re-applied to the first field.

Studies were made of the following: memory, attention, judgment, quality of observation, aptitude for arithmetic, geometry, language study (Latin, French, Spanish, German).

2. Second Method: Assimilation of an Ideal:

We understand by an ideal, "a fundamental idea which, by means of action, has been associated with a group of feelings or secondary ideas." Take an ideal, neatness for instance, applied to a specific field, a task in geometry. Examine whether there is a transfer of this ideal to another field, say, an assignment in history. Habits that were thus studied are: neatness, exactness, observation, attention.

Apropos of this method, the experiments of Dr. Knight Dunlap have a special importance.² For example, a child has the bad habit of biting his nails. He is broken of the habit if he is forced to bite them. In this case and in others like it, the action serves, not to create a corresponding habit, but rather an attitude of mind that is contrary to the action. Does not this explain why certain students of Catholic schools, forced to assist daily at Mass, habitually stay away once they are free? In any case, one can conclude that the repetition of external acts, with a view to creating a habit, is ineffectual, so long as these external acts are not born of an inner impulse. It is therefore impossible to train the mind of a young student in an atmosphere which he judges to be artificial or disagreeable.

3. *The Affective Method, Irrational and Subconscious:*

Experiments on emotional attitudes begun by Pavlov and continued by J. B. Watson are in my opinion of very great importance. Watson worked with three children. His findings were that there are but three instincts in the child: fear, anger, sex. There is fear when it runs the risk of falling or when it hears a very loud noise; anger, when its freedom of movement is impeded; and finally there is the sex reflex. These three reflexes are connected with invariable stimuli. By association, however, one can release these reflexes through the medium of other stimuli, and thus create conditioned reflexes.

For example, Albert (eleven months old) fears only violent noise or the danger of falling. Up to this age, he has never been afraid of rats. But now, whenever he is shown a rat, simultaneously a clanking noise of iron is made near him. Albert then forms the habit of fearing rats and anything which looks to him like a rat—a rabbit, a little dog, a piece of fur. Thus fear, associated formerly with noise, is now attached to anything that has the appearance of a rat.

Freud studied with great penetration transfers of this kind in the field of sex; and Mr. Shand³ has shown how they are verified in all reactions of feeling. These observations are of importance for education. In practice, we transfer our emotional reactions en bloc from one field to another, so that a feeling very strongly associated with one object is released almost automatically in the presence of other objects which resemble the first. It is in this sense that feelings can be said to be moulds of the mind. These attitudes have not the rational character of habits, but their influence is not the less considerable and constant, and that by the very reason of their irrational and subconscious character. Who is not aware that a youthful antipathy can last throughout life?

² K. Dunlap, *Habits, Their Making and Unmaking*, New York, 1932.

³ In his notable work, *Foundations of Character*, London, 1920.

II. *Conclusions Drawn from These Experiments*

1. There are but three ways of training the mind (that is to say, of extending it to one or more fields) which, however, depend on the three methods just studied:

- (a) by the assimilation of a method;
- (b) by the assimilation of an ideal;
- (c) by the formation of an emotional attitude more or less conscious.

2. Laws determining the extension of a habit:

(a) A habit acquired by the assimilation of a method is specific or general if the method is specific or general.

(b) A habit acquired by the assimilation of an ideal is specific or general if the ideal is specific or general.

(c) A habit acquired as the result of a psychological reaction never becomes general; but a certain transfer takes place more or less subconsciously, according to the laws of affective transfer.

3. With regard to the formation of a habit by the assimilation of an ideal, Ida Saxby,⁴ as a result of a very interesting experiment, has established the following points:

(a) The ideal is never developed without the action.

(b) With children the ideal is associated with a certain routine or method.

(c) If this exterior routine is taken away, the ideal disappears. This last statement is confirmed by observations made in the United States. It was noticed that in a new environment the character of immigrants has a strong tendency to lose its identity.

4. It is a fact that the majority of people do not generalize their experience. The amount of generalization is in direct proportion to two elements: the method of the teacher and the intelligence of the child.⁵ The experiments of Hamblin in the teaching of languages prove that according to the method employed the intellectual returns can be tripled or even quadrupled, according as the transfer of habits is extended to more fields. Overmann, on the other hand, has ascertained that the less intelligent child profits little by generalization. Strongly rooted in the concrete, he does not grasp the relationship of things, etc. . . .

5. All these experiments have proved that you cannot mechanize the training of the human faculties. The memory, the judgment, the power of observation, the taste, can never be trained in one field in such a way

⁴ *British Journal of Psychology*, 1917-1919, Vol. 9, p. 93.

⁵ J. R. Overmann, *An Experimental Study of Certain Factors Affecting Transfer of Training in Arithmetic*, Baltimore, 1931.

as to be found in the same degree in other fields. The transfer, or, if you wish, the generalization of an acquired habit is in proportion to the generalization of the method or of the assimilated ideal. We should not deceive ourselves with regard to Latin. The effects of its study will not be felt in other fields except in the measure in which methods or ideals are generalized.

6. According to the experiments of Thorndike,⁶ the general intelligence does not depend on the nature of the studies. We understand by general intelligence that native intelligence which is not acquired, and which seems to grow with the brain and atrophy with it. *Quod Deus non dat, Salamantica non praestat*, says an old Spanish proverb: If God did not make you a genius, neither will the University of Salamanca. After several months of Latin or Greek, of chemistry or manual work, this general intelligence remains the same. The methods, the ideals, the attitudes have changed, but the original power seems to have remained quite the same.⁷ Hence those captious and much abused expressions, such as "intellectual gymnastics," "development of the mind," take on a more precise meaning. They mean no more than the assimilation of ideas, methods, ideals; the working out of this or that kind of psychological reaction.

TWO EXPERIMENTS OF MY OWN

I. *Relation between the Type of Studies and the Training of the Mind*

1. *The Problem:*

As we said above, attitude, as distinguished from habit, is the result of psychological reactions of a subjective and somewhat subconscious character. It is the discovery of various tendencies which can come either from heredity or environment. Thus, the attitude of the peasant is not the same as that of the sailor. Likewise, there should be a difference of attitude among students pursuing a purely scientific, a purely literary, or a mixed course of studies. The environment of the first is the world of extension and number. The environment of the second is more spiritual; it is not subject to the tyranny of matter. The students following the mixed curriculum live equally in the one and the other environment. German *lycées* with their *Realschule* (modern humanities), their *Gymnasium* (ancient humanities), and their *Realgymnasium* (Latin, sciences), furnish us with

⁶ E. L. Thorndike, "Mental Discipline in High-School Studies," in *Journal of Educational Psychology*, 1924, Vol. 15, pp. 1-22; 1927, Vol. 18, pp. 377-404.

⁷ If one considers the whole of man's intellectual power in the concrete, it is evident that the kind of studies pursued is of very great importance. The soldier's natural courage does not depend on his weapons, but his courage in any given situation depends on whether he is armed with a stick or a rifle. So in the intellectual sphere, it does make a difference whether we possess only superficial values and methods, or have assimilated values and methods which touch the very roots of our being.

these three different environments and train students of each of the three types. The aim of the experiments which I conducted at Bonn was to discover the difference of attitude resulting from these three types of training and to express the difference in a clear formula.

2. *The Method:*

Judging that the methods explained above had been sufficiently utilized in experimental work, I adopted what may perhaps be called an "analytic" method. Its steps were: (a) I was to analyse the thinking of students representing the three different types of training. I sought to discover their processes of reasoning in the fields of history, philology, sociology, ethics, psychology, mathematics, pure logic, and mechanics. I intended studying also their teleological conceptions. (b) Conclusions were to be drawn as to the cast of mind peculiar to each type of training. (c) Then each type was to be compared with the others.

3. *The Experiment:*

I chose three large *lycées* in the same province of Germany. All the students of these schools were Catholics. The only difference between the three groups under experiment was the type of studies being made. I had taken students from the two highest classes. The course of studies in the German *lycées* runs through nine years, the intellectual level of the last two years being that of a university.

I had prepared twelve problems or tests, very simple in appearance, but really difficult enough. Here are some examples: Psychological thought: Because I am thirsty, I drink. What kind of causality is expressed by "because." Aesthetic thought: In all times and in all countries, men have made use of rhythm to express their poetical thoughts. How do you explain this coincidence? Ethical thought: It is a fact that among the greatest educators of the human race, some have written poorly, like Pestalozzi, others did not write at all, like Socrates and Jesus. How do you explain this? Mathematical thought: Why is the formula $c^2 = a^2 + b^2 - 2ab \cos y$ called the generalized theorem of Pythagoras?

The tests were administered to a hundred students from each of the three divisions. They did not know the reason for the experiments. They were obliged to answer in writing.

4. *The Result:*

(a) Students of the *Oberrealschule* (science course). It is interesting to note that this group was the strongest from the point of view of general intelligence. Their range of interest was the most restricted; in particular, historical, aesthetic, social, and philosophical questions hardly interested them. They showed a marked tendency to interpret things in a

material sense. Thus, in their explanation of the psychological problem, they spoke of "nerves," "brain," "telephone exchange of the brain"; but they made no mention at all of "soul." In the teleological part of the test, the answer was never stated in a general or abstract formula, but simply put down as a fact. And in their explanation of this fact, they did not think of the last end; they did not use the word "God." In the problem dealing with pure logic, their thoughts were formulated in algebraic symbols. It was to be expected that these students would explain a psychological fact in the language of physical chemistry, with which they were familiar. But it was a most interesting finding that they tended to interpret everything from a material and concrete point of view.

(b) Students of the *Gymnasium* (classics). Their range of interest was much wider than that of the preceding group. They showed a tendency to interpret everything in a spiritual sense, particularly in the psychological, teleological, and mechanical tests. In the problem on psychology, they spoke of "the soul" and "the will." In the teleological test, it was the last or final cause which presented itself to their minds—God; and they presented the principle as general. They did not use algebraic formulae to explain a syllogism.

(c) Students of the *Realgymnasium* (Latin, sciences). This group of students displayed the widest range of interest. The fundamental character of their attitude was plasticity, flexibility. Their interpretation of facts adapted itself pretty well to the material or spiritual nature of the things they described, though perhaps superficially.

In conclusion, the general principle deduced from this experiment, it seems to me, is that the intellectual environment creates a definite mental attitude. If the environment is spiritual or characterized by the spiritual, the student thinks in terms of the spiritual, and what is still more important, he also interprets the material in a spiritual sense. If, on the contrary, his environment is material, he then thinks in terms of matter and tends to interpret even the spiritual in a material way.⁸ When the environment is mixed, a certain flexibility of mind seems to be developed. But in this case—and I emphasize the fact—there is real danger of producing superficial minds. It is especially interesting to note that these various tendencies are wholly subconscious. Hence, we are dealing with mental attitudes properly so called, of an emotional and subconscious nature, which become deeply rooted in one's intellectual life and exert a marked influence upon all activities in the intellectual order.

⁸ "Accustomed to consider as real only those things which yield a livelihood on this earth, it is not surprising that he disregards anything that does not strike the senses. He mistakes the spiritual for the abstract." F. Charmot, *L'Humanisme*, p. 93.

II. *Habits Developed by Manual Work in the Primary School*

1. *The Problem:*

A considerable number of well-known educators (Kerschensteiner, John Dewey, T. P. Ballard, Ferrière), promoters of the activity school, have lavished praise on manual work. They have placed strong emphasis on its moral influence and its value in moral training. From it, they maintain, precision, exactness, neatness, application are learned, and above all, attention is developed. It was my wish to verify these assertions experimentally.

2. *The Method:*

The method, though simple, involved a great deal of labor. I assigned five months of manual work to eight thirteen-year-old boys, and I then examined the effect of this work on their student life.

3. *The Experiment:*

The eight children selected for the experiment were attending schools in Bonn, a city of 90,000 inhabitants. Six of the students were considered lazy and unruly, but in other respects quite normal. The other two were "good children"; for I did not want the group to have the impression that they were problem children, because this might have discouraged them. They continued their schooling as usual; but they were free in the afternoon—that being the standard practice in the schools—and so they came to the university, where they were given a course in manual training in the observation hall of the experimental laboratory. A teacher with a diploma in manual training conducted the classes, while I observed unseen in a room equipped with a special window, transparent on one side, opaque on the other. In order to be able to analyze the attention of the pupils, I photographed them at work every two minutes, without their being aware of it. I examined their work daily so as to note their progress in neatness and exactness. The course of training was given them according to the Prussian primary school system.⁹ The pupils took to their tasks willingly, and their stay at the laboratory was made very pleasant. The conditions were ideal for the formation of habits. The professor, a young man and an excellent teacher, was known to the pupils, since he was also conducting courses in the schools from which the pupils came. His system was that of the activity school, and he made much of neatness and exactness in the manual work. I did not ask him to generalize these principles of neatness and exactness, but allowed him to conduct his classes as is ordinarily done in the schools.

⁹ In the primary schools of Prussia, manual training is not obligatory, nor are such courses conducted at Bonn.

4. *The Result:*

(a) The attention of the pupils to the manual work, which was very good from the beginning, became better in the course of the five months. *But this progress had no visible effect on their attention at school.*

(b) Very noticeable, too, was the progress in neatness and exactness in the manual work, but again *there was no progress in this at school.*

(c) Nevertheless, *the work, qualitatively as well as quantitatively, done at school reached a maximum never before attained by these pupils.* Their academic achievement was ten times greater than in the two previous years.

(d) The psychological effect of the manual training was:¹⁰ (i) The success of the children in their manual work made them more conscious of their powers. Those who till then seemed good for nothing but tearing things to pieces, found success in at least one field. The feeling of personal power passed by transfer to other studies. (ii) The intimate and prolonged contact with one teacher changed their attitude toward other teachers and toward the school in general. They had a feeling of self-confidence, of greater self-respect, and in consequence were mentally stimulated. (iii) The working out of what may be called "the sense of value of self" (Ich-Wert) resulted in a socialization of the children and a better adaptation to their school environment. (iv) The rather general and wide influence of this sense of personal worth accounted for the improvement in general scholastic work. (v) These results are corroborated by those obtained at Besford Court, the famous English school for retarded children. There the psychotherapeutic method consists in giving pupils a consciousness of their capabilities in a determined sphere of action. Then an attempt is made to effect a gradual transfer to other spheres of action similar to the first.

(e) I do not think that the experiment proves that general habits can be formed by starting with manual training. It seems to me that with the ordinary methods in use today, if one contents oneself with insisting only on specific ideals (neatness and exactness in manual work), without generalizing them, habits acquired in manual work will remain specific and will not be transferred except to very similar fields, according to the laws of conscious transfer.

(f) In regard to *attention*, it is my opinion that it is difficult to generalize, even when the principle is generalized, because attention is dependent upon interest. And interest, which is by its very nature subjective and connected with feeling, deals with the concrete and specific. It is only by awakening love of something that interest is captured.

¹⁰ I was aided in arriving at this conclusion by the character test prepared by Professor C. Spearman of the University of London. It is the only test so far devised that can be used with any success.

PSYCHOLOGICAL FORMULAE FOR INTELLECTUAL AND
MORAL TRAINING

1. A habit is formed by the assimilation of a *method* in the intellectual or moral order.

2. The habit thus formed will be specific or general according as the method is specific or general.

It should be noted that habits of this kind do not of themselves stir to action unless they are linked to a sentiment or an ideal. Thus a convict may possess perfectly the technique of his work, and also have the habit of it; but he will feel himself in no way stimulated to do this work, because he has no love for it. This is especially true of purely motor or sensory methods, which reach only the surface of the mind.

3. A habit is also formed by the assimilation of an intellectual or moral *ideal*.

4. The habit thus formed will be specific or general according as the ideal is specific or general.

It is well to recognize that only a very small proportion of adults—perhaps twenty per cent—and a smaller proportion of children, tend to generalize a method or an ideal. This tendency to generalization depends on the intelligence of the pupil and the method of teaching.

5. In order to form a habit, the essential thing is not the repetition of the act, but the assimilation of a value (moral, intellectual, aesthetic, etc.). Action, however, is an indispensable condition.

The proof of this principle, which to my mind is the most important of all the principles, may be found in the experiments analysed above, and notably in the experiments of Knight Dunlap. From this principle it follows that no habit can be formed in an environment which is essentially hostile, artificial, and incapable of arousing the immanent powers of the soul. For this interior form, which is called habit, is the result of no external constraint; it is the fruit of a free act, spontaneous, deliberate, which man performs because he loves and wishes to be nourished by the true, the beautiful, the good, and all that is one and simple like himself. It is the soul which, so to speak (and I think this is the true meaning of the Platonic legend), on finding itself face to face with a multitude of possible forms, chooses its own form prior to living it and assimilating it to itself by action.

The assimilation of a value can be brought about in two ways: (a) By direct assimilation of an ideal through meditation or study. This ideal then tends to realize itself, and in so doing works out its own method. (b) By the assimilation of a method. Thereupon if the action is not distasteful to

the one who performs it, there is developed little by little a strong subconscious attraction toward the action.

One might call these two procedures the contemplative and the active. Judging from laboratory experiments, though daily life affords equal proof, the contemplative method never succeeds without a certain amount of activity; and even the active method remains sterile without at least a minimum of contemplation. There should be no question, then, of a separation of the two procedures, but rather of uniting them, the one or the other, of course, predominating.

6. The essential task of the educator—who is nothing more than a mediator between the student and his studies—consists in unveiling the values which are hidden under the various forms of creation. These values are the true, the good, the beautiful, the living, which are vibrant in all creation, and which appear under a particular aspect in the different sciences (literary truth and scientific truth; material unity, biological unity, social unity, divine unity, etc.). This particular aspect does not prevent the mind from rising to the general ideal which is found realized in the Divine Absolute.¹¹ The educator should teach the student to model his actions on the type of perfection that will make them true, good, and beautiful, and establish them in the social-divine environment in which they will flourish.

7. *Of the values to be implanted in the soul of youth, the most important is that of the self.* For self, like the true, the good, the beautiful, and the one, is the foundation of all particular aspects of things. The self realizes itself in all our actions, and a right sense of personal dignity is what urges on to perfection in all fields. On the contrary (and this is evident from the psychology of Adler), a feeling of incapacity is an invitation to negligence. The inverse of these propositions is equally true: success develops a sense of power, just as failure begets a sense of inferiority. Hence the danger, above all in youth, of too frequent failure, and the healing function of success. Besides, *experiments prove that this right value of self cannot be found except under the influence of the social environment; and I shall add, the divine.*

8. The educator who wishes to increase the power of his teaching should point out *explicitly* to his students how the methods they are learning in a specific field can to a certain extent be generalized, and how specific ideals are only elements of the general ideal which is applicable in all phases of life. Thus, mathematical exactitude is only a concrete form of a certain species of truth. Parallel with mathematical exactitude are to be found aesthetic, moral, philosophical exactitude.

¹¹ "The aim of learning is to rethink the thoughts of God" (Kepler).

9. A habit, in the sense of an attitude as defined above, is also acquired by means of complex psychological reactions which result in subconscious feelings of attraction and aversion for certain categories of objects. Hence, in the case of the child, the necessity of relating these subconscious tendencies with the noblest ideals and methods.

In determining attitudes, the environment seems to play a predominant role. To the conclusions of my first experiment may be added the following fact mentioned by Dr. Burt:¹² Studies in criminal psychology made in Chicago have proven that it is not race nor poverty nor religion, but the environment that is the most important factor in the making of the criminal type.

10. When an adult or a child is ignorant of a thing, he will interpret it according to the knowledge he has acquired in other fields, and when he does not possess a correct method for the study of a subject, he will apply to it methods proper to studies of which he is master. Thus, for a specialist in physiology, all human functions reduce themselves to conditioned reflexes. The reason is that the physiologist has never been in contact with the soul, whose activities are, so to speak, crystallized in philosophy, literature, and history. He therefore explains the mind in the only sense possible to him, in a mechanical sense.

¹² Cf. *The Delinquent Child*, London, 1931.

Programs in Graduate Philosophy

The preparation of college teachers of philosophy has been a concern in the Assistancy for some time. At the request of the Board of Governors of the J. E. A., the Executive Committee made the following recommendations:

" . . . All teachers in this department with rank of Professor should have a Doctor's Degree. With a view toward working toward this ideal, the Committee recommends (1) that new teachers of Philosophy be priests with at least one year of Doctoral work in Philosophy completed beyond the regular course of studies in the Society; (2) that to meet the immediate needs of our colleges for teachers of undergraduate Philosophy, the Provinces avail themselves of the provisions made by Fordham University and St. Louis University of courses especially designed to meet this need."

The two universities mentioned have prepared programs for this purpose and we print them here for the information of our readers:

FORDHAM UNIVERSITY

The Department of Graduate Philosophy at Fordham University announces a special program of studies for the training of Jesuit professors of philosophy. The program is so constructed as to form either a complete unit in itself, thereby meeting the needs of those who can devote only one year to graduate studies, or an integral part of the general program, thereby permitting those who may continue their graduate studies to profit from the other courses offered in the department. A second advantage of this new course is that its successful completion will guarantee the candidate his M. A. degree in philosophy. In case the candidate already has the M. A. or its equivalent this course will account for twenty-four of the thirty-six semester hours required for the Ph. D., or two-thirds of the doctoral work in course. Lastly, by a special concession, the two-year residence requirement is suspended for those Jesuit students entering this course for doctoral work. In their case, the residence requirement is reduced to the year's work in this special course. It is understood that the year's work referred to shall comprise a complete academic year plus one summer session. The remaining eighteen semester hours may be made up by attendance at successive summer sessions.

If numbers warrant it, this program shall be inaugurated in the summer session of 1941; otherwise it will begin formally in the regular school year of 1941-1942.

FOR THE M. A. DEGREE

To Jesuit priests (or scholastics) who enter this course, having completed the normal two-year juniorate and three-year philosophy courses, Fordham grants six semester hours of advanced credit. The remaining eighteen semester hours are divided among the following courses.

1. HISTORY OF PHILOSOPHY—Nine semester hours.

- a. Ancient History—3 hours.
- b. Medieval History—3 hours.
- c. Modern History—3 hours.

2. THEORETICAL METHODOLOGY—Six semester hours.

This course will acquaint the student with the standard works of reference in the fields of historical, genetic, and systematic philosophy. An ideal order of philosophy from the pedagogical standpoint will be offered. The central problems of each branch of systematic philosophy will be reviewed. Finally, using the twenty-four theses of Thomism as a standard, a critique of the various scholastic systems will be offered. In other words this course will be

- a. Bibliographical.
- b. Pedagogical.
- c. Problematic.
- d. Critical.

3. PRACTICAL METHODOLOGY—Three semester hours.

Methods, lecture-technique, interest factors, etc., will be studied. The student will be required to conduct several classes in the branches of philosophy he is preparing to teach. These specimen-classes will be criticized and discussed in regular seminars.

4. A six-hour comprehensive examination will be held in the matter just outlined.

5. To insure profitable references to source matter, a written examination, at-testing the student's reading knowledge of either French or German will be required.

6. A dissertation, written under the guidance of a mentor, completes the work of the M. A. candidate.

FOR THE PH. D. DEGREE

1. To Jesuit priests (or scholastics), possessing the M. A. degree, and matriculating as Ph. D. candidates, courses Number 1, Number 2, and Number 3 in the M. A. schedule above are available. The successful completion of these courses will constitute the required year of residence.

2. The remaining eighteen semester hours may be made up in successive summer session.

3. An eighteen-hour comprehensive examination will cover the whole field of historical and systematic philosophy.

4. Written examinations in both French and German will be required.

5. A dissertation and oral examination completes the work for the Ph. D. degree.

ST. LOUIS UNIVERSITY

I. The programs for graduate work in the Department of Philosophy of St. Louis University are designed to give the student a knowledge of the development of philosophical speculation and to train him for independent investigation and research in the field.

This implies, in the first place, an acquaintanceship with the techniques and methods of philosophical research as well as the more important collections and bibliographies.

It implies, moreover, familiarity with the various philosophical *systems*, and

the special or fundamental philosophical *problems* which have arisen under given *historical conditions*. In other words, the approach to a study of philosophy must be both *systematic* and *historical*.

Finally, philosophical training cannot be considered complete unless it results in a power of *critical evaluation* of positions and conclusions.

Based on the conviction that some true and certain conclusions to philosophical speculation are possible and that they are expressed in a *philosophia perennis*, in this university the general norm of evaluation and criticism is the *Aristotelian-Thomistic* synthesis which is partly presupposed as a foundation laid in the undergraduate curriculum but amplified and coordinated, especially in the earlier stages of the graduate program.

Upon this basis the program of courses and training will consist in an investigation of:

1. The Aristotelian-Thomistic synthesis;
2. Other philosophical positions and syntheses in the three periods, ancient, medieval, and modern;
3. The relationship between the Aristotelian-Thomistic synthesis and other philosophies in the various periods.

Studies in graduate philosophy are conducted on the basis of a progressive cycle extending through three full years. They consist for the most part of the historical approach to a problem, combining with this a critical evaluation based on the Aristotelian-Thomistic synthesis as a norm.

A qualifying examination may be required of those seeking acceptance by the Department of Philosophy as applicants for the Master's degree. This examination will be in writing and will test: (a) The general background in systematic philosophy. (b) The student's familiarity with the writings of St. Thomas, his general philosophical position and his method.

In certain individual cases the examination may be waived by the department, especially in the case of students who have satisfactorily completed the comprehensive examination required as one of the conditions for the undergraduate degree for students majoring in philosophy in this university or who have passed the examination "de universa" required in the Jesuit philosophate curriculum.

Since a reading knowledge of Latin is considered necessary for graduate work in philosophy this will be required of all students majoring in this field in addition to requirements in French or German. Candidates for the Master's degree are expected to have a reading knowledge of either French or German; doctoral candidates, of both languages.

II. Requirements for the Master's Degree.

The degree of Master of Arts in Philosophy requires a minimum of twenty-four semester hours of work exclusive of the thesis. Minors in fields other than philosophy are not ordinarily approved.

It must be understood, however, that a graduate program in philosophy does not consist in a mere accumulation of semester hours of credit but a reasonable mastery of a field. Hence, independently of course assignments students will be expected to be familiar with the more important texts and readings in the field.

The student's training will be tested by the completion of a satisfactory thesis and comprehensive examinations both written and oral, covering the following fields: I. One of the periods listed under I to III of the examination requirements for the Doctor of Philosophy. II. An organic part of the work of one major writer from a list approved by the department. III. Systematic scholastic philosophy.

Notanda:

1. Those Jesuits who have finished the ordinary three-year philosophy curriculum at any scholasticate but who have not yet received the degree of Master of Arts with a major in philosophy should be able to complete all requirements within one year of residence.

2. Those who have finished the curriculum at any scholasticate and who have received the Master's degree should with one year's residence be able to complete a considerable part of the course program for the doctorate. The remaining residence requirements may, if necessary, be fulfilled by part-time attendance.

3. Jesuits in either of the above categories should be well equipped to teach philosophy since they would have a satisfactory background both in the scholastic synthesis and method and considerable familiarity with the major periods and non-scholastic schools of thought.

4. They should be able to complete the doctoral course program and perhaps also the doctoral research and dissertation in *two years* full-time residence or their equivalent as indicated above.

III. Requirements for the Degree of Doctor of Philosophy.

While the quantitative requirements for the degree of Doctor of Philosophy are secondary, since the degree implies development which cannot be estimated in time or credit hours, the degree will not be conferred unless minimum time and credit hour requirements are fulfilled, that is, three years devoted entirely to resident graduate study. The application of this regulation as affecting Jesuits is indicated above under "Notanda" 2 and 4.

Comprehensive examinations for the degree of Doctor of Philosophy shall be both written and oral. The written examinations are divided into the following parts:

I. Ancient philosophy.

II. Medieval philosophy.

III. Modern philosophy from Descartes to the present.

IV. An organic part of the work of *two* major writers from a list approved by the department.

These examinations are designed to test the student's knowledge of the course of development of philosophical speculation, his acquaintance with sources, collections, bibliographies, and so forth, and his special knowledge of the fields and writers chosen in Number IV above. The applicant will also be expected to take an examination in systematic scholastic philosophy unless the Master's degree has been secured at this university or the department is otherwise satisfied with the applicant's competence in this field.

With the completion of a satisfactory dissertation, there will follow a final public examination on the dissertation and the student's special field.

Commissions of Jesuit Educational Association

The Constitution of the J. E. A., Article VII, provides for the establishment by the Board of Governors of permanent commissions on secondary schools, liberal arts colleges, professional schools, seminaries, and graduate schools.

"The functions of these permanent commissions shall be to study specific problems in their respective areas. The chairmen of the commissions shall present the results of their findings to the Executive Director of the Association a month before the spring meeting of the Executive Committee. The Executive Committee shall determine whether it shall be advisable for the chairmen of the respective commissions to make reports at the annual meeting of the Association" (Article VII, 2).

For 1941-1942, the personnel of these commissions is as follows:

COMMISSION ON SECONDARY SCHOOLS

Rev. Joseph C. Mulhern, Chairman, Jesuit High, New Orleans.
Rev. William S. Bowdern, Campion, Prairie du Chien, Wisconsin.
Rev. James A. King, St. Ignatius High School, San Francisco.
Rev. Francis J. Shalloe, St. Peter's High School, Jersey City.

COMMISSION ON LIBERAL ARTS COLLEGES

Rev. Wilfred M. Mallon, Chairman, St. Louis University.
Rev. Allan P. Farrell, Milford Novitiate, Ohio.
Rev. William C. Gianera, University of Santa Clara, California.
Rev. Joseph R. N. Maxwell, Holy Cross College, Massachusetts.
Rev. Percy A. Roy, Loyola University, New Orleans.

COMMISSION ON PROFESSIONAL SCHOOLS*

Rev. Samuel K. Wilson, Chairman, Loyola University, Chicago.
Rev. Charles J. Deane, Fordham University, New York.
Rev. Albert H. Poetker, University of Detroit.

COMMISSION ON SEMINARIES

Rev. John F. X. Sweeney, Chairman, Woodstock College, Maryland.
Rev. Edward S. Flajole, Mt. St. Michael, Washington.
Rev. Robert A. Hewitt, Weston College, Massachusetts.
Rev. John J. O'Brien, St. Louis University.

* Sub-commissions for Law, Medicine and Dentistry, Engineering, Business, etc., will be appointed by the commission.

COMMISSION ON GRADUATE SCHOOLS

Rev. Francis J. Gerst, Chairman, Loyola University, Chicago.

Rev. Gustave Dumas, Fordham University, New York.

Rev. George A. O'Donnell, Boston College, Massachusetts.

Rev. Thurber M. Smith, St. Louis University.

Is Latin Worth Fighting For?

PAEDAGOGUS

The lucubration hereinafter set forth has the avowed purpose of provoking discussion.* If that aim be attained, the ensuing debate is bound to devolve, sooner or later, to an exchange of *argumenta ad hominem*; so, I might as well introduce a few personalities right at the start.

As a teacher of Latin in fourth year of a New York high school during a three-year period in the depressed thirties, I could not claim any signal success in firing young men with an enduring enthusiasm for the majestic harmonies of Virgil's song of arms and a man who had some pretty far-fetched adventures along what the travel-agency come-all-ye's till recently referred to as the Mediterranean littoral, or for the oritund rhetoric of a political windjammer. However, there are yet some of the unfortunate pupils of those years who acquired at least an ephemeral interest in the humane literature which those two disparate Romans bequeathed to an appreciative, even adulatory posterity. One and another of them still write me an occasional letter in which, perhaps to flatter the old pedagogue or merely to dabble their toes in the stream of memories, they quote a phrase or two aptly from epic and oration, and show a lingering familiarity with "classical allusions." But recently returned to the Mark Hopkins' end of the log, after sundry alarms and excursions elsewhere, I endeavored, with a painful lack of success to awaken some few adolescents to the sound common sense perennially hidden beneath the grammatical elegance of the *Pro Archia* and the *Ars Poetica*; to quicken an appreciation of the melodic, if philosophically shallow, verse of a poet little more enlightened morally than the majority of his effeminate confreres; and to sample the more wholesome writings of several of his pagan predecessors. The effort was, as many will hasten to inform you, after consulting available records, not very successful. Indeed, the results were both discouraging and embarrassing. Perhaps it was decided that I will do less harm in being permitted to continue with Latin, seeing that the number of students who elect Latin is diminishing yearly to the vanishing point.

And now that I have made my confession, I go boldly on to say what I intend to say—and the editor will doubtless delete irrelevant adjective and invective.

Why do we still continue to cling to Latin in our schools?

* The QUARTERLY will gladly publish replies, clarifying a third viewpoint.

The enrollment of high-school pupils in Latin courses has been steadily decreasing; and the high-school graduate who voluntarily continues Latin in college is becoming as rare as the tufted puffin. Figures are figures: and the statistics of students of Latin are symptomatic of something. Is Latin merely the relic of a dead Renaissance, and as such has it ceased to have educative value sufficient to warrant a place in modern curricula of general education? Or have educators failed to adapt the presentation of Latin to the present needs? Or have they permitted the growth of an erroneous estimate of the value of Latin?

If Latin is worth fighting for, then what tactic short of totalitarian decree will defend it?

I have heard many a defense of Latin proposed by those who profess to esteem it; yet, even to my prejudiced ears—for I am one of those who still believe in Latin, for myself at least—the arguments perennially advanced to support the defense are weak and wide open to rebuttal.

Tell me that Latin is the source of technical terms in law, medicine, botany, aeronautics, and the still voice of reason within me replies: then get an etymological dictionary; or give the affected students a brief course of Latin, not more than two years. Tell me that Latin is a fine intellectual discipline, and the same perverse rationality responds: so is any other subject, if well taught. I can be trained to observe details in a course of woodcraft—all Boy Scouts know what that is—as well as in chemistry, accounting, cookery, or psychology. The gerundive construction does not contribute as much nuance to a sentence as does a lifted eyebrow or a studied flick of cigarette ash. Tell me that Latin is a splendid medium, unparalleled, i'sooth, for training the youth in grammar and in developing a literary style. I answer that you cannot hope to make Latin grammar intelligible to those who know no English grammar (the *non-sequitur* is only apparent), and that English grammar can be taught quite well by reading and writing English, and by diagramming sentences. Deliver me from the man who writes English in the Latin idiom, and speaks in Latin syntax! I like Newman's periods as well as the average educated man. But I read Newman for Newman's ideas, enduring the formal style; and I hazard there are few, save eccentric enthusiasts, who can stand a heavy diet of such prose today.

Ah, but to be in touch with the culture of Rome, to know the classic genius! I am heartily in favor of the ideal. But I fail to find great thought in the exemplars of Roman culture, Roman genius, prescribed in the usual Latin curriculum: viz., in the carefully edited military autobiography of an astute sadist, or in the rhetorically brilliant but fundamentally insincere senatorial speeches and pamphlet apologies of an opportunist career-politician; or yet in the race-myth of the Roman Siegfried, and the mol-

lescent sonnets of a professional parasite. Strange anomaly: that, although the best of Roman philosophical and literary thought is but a wan reflection of the greater Greek, even this best of Roman culture is seldom a part of the Latin curriculum. Still, if the thought of Rome be the touchstone of Latin teaching, cannot the same end be achieved by reading translations from the Latin—as many a Roman learned Greek thought through translations from the Greek? Nay, anyone can arm himself with a quiverful of apt allusions by a casual use of Bartlett's Quotations and a reading of Bullfinch's Mythology.

When pushed to the wall, as it were, not a few have finally declared that, come what may, we must teach Latin to equip possible candidates for the priesthood with the language of the Church. If that be all, then why impose an invidious task upon the many who have no sacerdotal aspirations? More, indeed, why is it that, after all their years of exposure to Latin, so few candidates for the priesthood come to the seminary able to translate with any ease the simple Latin of their textbooks?

Now, I have heard about the *Ratio Studiorum*; in fact, I have read the several editions which have till now appeared. In my opinion, it is unfortunate, for present polemicists, that they who framed the *Ratio* developed the *Ratio* methodology around the Latin course. The only detailed syllabus in any subject presented by the *Ratio* is a syllabus for teaching Latin. The reason for that fact needs restatement: Latin, at the time of the *Ratio's* writing, was the language of the educated man. He wrote and spoke Latin; he was still in the atmosphere and under the influence of the Renaissance; and with one exception, the European vernaculars had not, as yet, attained the stature of a full-grown literary language. The natural consequence was an insistence in the schools upon elegant form, on grammar, syntax and style, modelled after the classical masters most in favor with Renaissance minds: Cicero, Virgil, Horace.

If the *Ratio* were being written today, I believe its framers would put English in the place of Latin, in English-speaking lands. Because the ultimate reason for mastery of any language is to use that language as a medium of expression of thought. It was, and remains, the plan of Jesuit education that students should become as well-developed writers and speakers as an educational process can make them, with the help of God's grace and diligent practice.

Far from being a classphobic (a word coined by Mr. Frederic Irland in an article, "High Schools and Classics," in the *Atlantic Monthly*, July 1919, which should be obligatory reading for all educators), I am interested enough in and sufficiently convinced of the value of Latin, and Greek besides, to desire a thorough examination of purposes, procedures, and products of our present Latin teaching. The Jesuit Educational Asso-

ciation in plenary session, at Georgetown in 1939, voted to institute a cooperative study of the values of Latin. What, if anything, is being done about such a study?

The most persuasive argument in defense of continuing, or rather of widening the requirement of Latin studies of the average boy in our schools, is that Latin is the language of the Catholic liturgy and the Catholic literature, philosophical and theological; and as such should be part of the ordinary equipment of the members of the Church militant. And Latin is, as G. N. Schuster opines (in reviewing Mary Perkins' *Your Catholic Language*, Herald Tribune Books, April 1940), the only possible Esperanto. It is the "esperanto" of the Church. That Latin should be taught universally in Catholic schools because it is the Catholic language is an unabashed religious reason for teaching Latin. It sounds sensible and is sensible. It is, furthermore, a base to build on.

What this uninvited critic would suggest to any committee for the study of the values of Latin, is, first, that the committee also study what the value of Latin could be if the formal object of Latin courses be changed from the Renaissance objective to the more practical aim for moderns: a literary and linguistic, rather than a grammarian and stylistic objective. Of course, there is nothing to prevent teachers of Latin from making such a change even before it is recommended by any committee. We might then do something about the curriculum: we might, for instance, present old Cicero more faithfully as he was by substituting his letters, his philosophical essays, and some of his more sincerely inspired speeches for the present paradigms of eloquence; put Caesar's meticulously myopic account of his successes in imperial invasion of small nations where it belongs, in the graduate school; temper pagan poetry with the poems of the Christian muse; and restore the much neglected Tacitus to his place as a pioneer and master of historiography. And then do something positive about reviving the study of Greek, which has far more to recommend it than has Latin.

BROADENING HORIZONS

English Program for an Undergraduate Professional School

JOHN WALDRON, PH. D.

EDITOR'S NOTE: This Syllabus will be of particular interest to undergraduate professional schools. Many of the ideas and viewpoints will be welcomed by all teachers of English.

General Aims. The chief aim of the first four semesters of English study in the School of Foreign Service is to carry forward the development in the student of such skill in correct and effective writing, especially of expository compositions, as his earlier training has given him.

It is a matter of general agreement and of general concern, not only among schoolmen but also among personnel officers of public and private services, that there has been a serious falling off in the ability of the supposedly "educated" to produce compositions that are clear and firmly organized in thought and expression. This fact has prompted numerous discussions—not all of them intelligently realistic, or courageous, or even ingenuous—in the meetings and in the journals of those who are forced to a concern with the practical problems it raises.

The solution of those problems is a matter of urgent concern to the colleges. Sympathetic as they may be to all investigations and discussions directed toward the illumination and analysis of the situation—a complex of social, political, economic, as well as educational elements—that has produced the problem, they cannot delay action until the possibly millennial hour when a universally acceptable practical program of action will have emerged from these studies. They must deal each year with the concrete and pressing problem of developing such language skills as that year's students have brought with them from their preparatory or high-school training.

The purpose of these notes is to set out the principles and policies that govern the work done in the first four semesters of English study in the School of Foreign Service. It will be seen at once that these principles and policies are an adaptation, as close as was possible for what is in essence a modern American professional school, of the methods tested for centuries in the Jesuit-directed classical schools.

I. *Grouping of Students.* Experience has shown us that the skill in writing correct and effective English among the incoming students varies widely as the necessary combination of particular talent, helpful environment, and excellence in classroom influence has been well effected, or only partly so, or not at all in the earlier years of the individuals that form the

group. This variety of degrees of readiness to follow English studies at the college level has dictated the policy of dividing the freshman and sophomore classes into homogeneous groups of well and less well prepared students. The organization of these sections is based in the first months on the findings of an exploratory examination given the freshman class before the school year begins. The division of the class is made in the best interests of the students themselves: to make it possible for them to work to their best advantage, at their own pace, for their own individual needs. Such a division implies no violation of sound democratic principle: that principle accepts the fact of difference of degree in skill among individuals and guarantees the right of each to the fullest development of his abilities. Again, we do not recognize the divisions as final. Often, for instance, a student in a slower division will demonstrate his right to a place, with its responsibilities, in the faster paced group.

II. *Composition.* In the arrangement of the work of these first four semesters the formal "composition" course is, contrary to general practice, deferred to the last semester. In that last semester composition as such is the exclusive subject of the student's study and exercises. In this course he will be concerned primarily with the fundamental principles that govern the organization of larger wholes in the various kinds of writing: narration, argumentation, exposition—chiefly, this last—and with the conventions that control such special forms of composition as letters, reports, research papers, and the like.

The work of the earlier semesters is aimed at making the student ready to receive the fullest benefit from this course. Too frequently the students in "composition" courses are so constantly harried with the small details of correctness—of grammar, usage, sentence structure, punctuation, spelling—that they achieve no clear notion of what composition, the putting together of parts in a larger whole, is. In the Georgetown plan we try to clear the way for a proper study of composition by a study of the details of correctness and by constant exercises in their practical mastery, in the courses that precede that of the fourth semester. In those courses, especially in English I and II, the student reviews all such matters, in the expectation that he will acquire an instinct for, and a habit of respect for, the essential deficiencies of expression. A weekly composition, normally a precis of a prose passage, or an exposition of the meaning of a short piece of prose or verse, is required of all students in English I, II, and III. In the corrector's review of such papers the organization of the thought in the composition is not, of course, neglected, but his primary concern is with the correctness of the student's language and with the form and coherence of the shorter elements of composition, the sentences and the paragraphs.

III. *Reading.* One principle, in our view, unifies all the multitudinous

"rules" for correctness and effectiveness in writing, the principle, namely, that the fundamental law of good writing is the law of good manners. Language is man's chief instrument of communication and the use of language is, therefore, one of the most essentially social actions of man. If the student can be brought to see this truth all the hitherto bothersome rules that he has learned will come to a focus of intelligibility and practical point.

In the light of this principle the role of a discipline of reading, to be taught not only in English but in all classes, becomes clear. Since language is a form of manners, and since manners are best, almost inevitably, learned from those whose company we keep, the practical importance of keeping good language company in the form of good reading is obvious. The student will learn more from a disciplined, observant reading of the work of those who write acceptably and effectively than he can ever learn from "practical" drill courses without such reading. Sensitized to the value of acceptable language habits by keeping the company of those whose language habits are fine, and exercised and drilled at the same time in the rules and principles set out in such a manual as *The Century Handbook*, the student can achieve a sound beginning of a discipline for the improvement of his speech and writing.

In the reading required in all courses, including those of the last two years, we follow an adaptation of a method explored by I. A. Richards and described in his *Practical Criticism*. By that method the student is forced to the task of determining as clearly as he can the meaning ("What has been said by these words in this order in this context?") of the prose and verse passages of his assigned reading.

Thus, the reading of a literary essay, of a story, of a play, or of a poem, provides a truly cultural exercise. The meaning of the word "cultural" seems rarely to be understood. Lord Bacon's use of it in his definition of education illustrates its meaning when he describes that process by resort to the language of the farm as "the culture (the plowing and harrowing) and manurance of mind." No careful director of a reading course will, either, allow his students to go unaware of the value of the "manurance" of mind—of the enriching and fertilizing power of seemingly "impractical," purely literary, reading: the soil of the mind can use such enrichment for the growth of practical wheat as for ornamental flowers. The man who has been taught to learn from the best writers will presumably write the most effective interoffice memoranda and the most effective reports.

Besides serving as exercise for developing the ability to comprehend what is being read, the reading program is also regarded as a means to the establishment of the other two skills which mark the liberally educated gentleman—the faculty for interpretation, and the faculty for critical

judgment. The student is encouraged to view his immediate mental experiences not as isolated, having meaning and importance only of momentary nature, but to consider them in terms of other experiences, and of other ideas, and of the contributions, such as he has encountered, of other minds to the sum of human experience and wisdom. Securing the capacity for forming judgments that proceed from the individual's qualitative estimate of comparative values is the end which the courses as a whole are designed to serve.

DETAILS OF COURSES

English I. Of the four class hours a week, two are given to a review of the elements of correct English: grammar, usage, diction, spelling, sentence structure, punctuation, paragraph building. The review begins with notes on the more important points of grammar, with special attention given to the meanings of grammar terms as a help to the students in their French, German, and Spanish classes. Quizzes and exercises are based on Greever and Jones's *The Century Handbook of Writing* (New York: D. Appleton-Century Company).

The remaining two hours are devoted to a reading course in essays, short stories, and plays. The textbook for this part of the year's work, an introduction to a method of reading and to certain basic types of composition, is Watt and Munn's *Ideas and Forms in English and American Literature* (Chicago: Scott, Foresman and Company). Longer writing exercises, discussion papers or precis of texts read in class, are required weekly. Normally, the student will have a mimeographed list of such reading and composition assignments weeks beforehand to allow him time for a more leisurely and careful preparation of his work. In these compositions the two lines of the semester's work come to focus: all papers are carefully examined, corrected, and returned with the purpose of assisting him with his reading and to indicate his progress in the elements of composition.

English II. In this course the general aims are those of English I. At the discretion of the teacher the review of essentials may be carried forward into the class hours of this semester or be followed up by comprehensive written quizzes every two weeks on sections of *The Century Handbook*.

The reading course takes the form of a simplified survey of English literature through the study of a selection of poems and prose compositions representing English literature up to and including the work of Milton. The selections dealt with are found in the first semester textbook, *Ideas and Forms*. The reading of assigned literary histories and reference books and lectures by the instructor on matters pertinent to a fuller understanding of the texts read, supplement the class discussions of the texts themselves. A selection of four medieval and Elizabethan plays and four modern novels, all designated by the instructor, are to be read and be reported on in writing.

As part of this survey a brief history of the English language is given with a view of helping the students to understand the peculiarities of modern English sentence structure, spelling, and the like. This history is based on the notes given in Hixson and Colodny's *Word Ways* (New York: American Book Company, 1939). By the middle of this semester the review exercises in *The Century Handbook* are discontinued and give place to drill classes and quizzes based on those sections of *Word Ways* which are devoted to methods of vocabulary building. All students in the course are required to read and report on Johnson O'Connor's essay "Vocab-

ulary and Success" (*Atlantic Monthly*, February 1934; or O'Connor's *English Vocabulary Builder*, Chapter I). This work is regarded as seriously important since vocabulary tests have been stressed (because of the findings of O'Connor's famous study) by the boards of examiners both for government and private service.

The weekly written exercises, other than the reports on assigned plays and novels, are commonly discussion papers or precis of compositions read in the survey course. Faults against correctness will be graded more severely than they were in the compositions of the last semester.

English III. This is primarily a reading course, in which another section of English poetry and prose is surveyed—the period from Wordsworth to Yeats. The reading experience, valuable in and for itself, provides a widening of the student's knowledge of Victorian and modern prose that will be of use to him in the composition course that follows. Lieder, Lovett, and Root's *British Poetry and Prose* (Boston: Houghton Mifflin Company), Volume II, is the required textbook.

Compositions—precis, elucidations of texts, brief critical essays—are based on the current reading assignments.

English IV. The aim of this course is to assist the student in assembling and organizing the material of longer compositions—of analyses, reports, and theses. One long research paper is required of all students in the class. In the composition of this paper the student must show his knowledge of the conventions governing the setting up of a bibliography and of the various sorts of footnotes. The last weeks of the term are given over to notes on the conventions to be observed in the composition of various kinds of letters. The textbook for the course is Williams and Stevenson's *A Research Manual* (New York: Harper and Brothers). It is suggested but not required that the student own a copy of W. G. Campbell's *A Form Book for Thesis Writing* (Boston: Houghton Mifflin Company).

Self-Activity in Jesuit Education

GEORGE V. MCCABE, S. J.

After fifty years of oblivion in our attic of heirlooms, the doctrine of self-activity has been brought downstairs, dusted, polished, and presented to the American Jesuit family of 1941. The last issue of the QUARTERLY contained a summary of Father Allan Farrell's talk on "The Distinctive Teaching Procedures in Jesuit Liberal Education," in which he maintained that the most important principle in Jesuit education is student self-activity. Most of us agree, simply because we have always taken this fact for granted. Father General Martin, in 1893, satisfactorily outlined our principles, and the doctrine of self-activity was listed by him as the most important. Why, then, this recent public re-emphasis? Let us note our present position.

Since 1915, when Horne's *Psychological Principles of Education* was published, the factor of self-activity has been the focal point of dissension among American educators. Horne himself, and his followers, outlined four fundamental requisites for a good teacher, and in the enumeration completely omitted the necessity of student stimulation by the teacher.

Immediately the Progressives swung to the other extreme, maintaining that the essential ability required of a teacher was that of stimulation. Dewey and his followers disregarded anything that resembled logical sequence or definitive programs. In fact (and Bagley has pointed this out) the Progressives are now entwined in the meshes of their own contradiction. After insisting for years on pupil-freedom and planless curricula, they are now ardently advocating a planned economic order, a central control of industry and an abandonment of *laissez faire*.

Meanwhile, the Jesuits, in the typically Jesuitical manner, kept to the middle course. Father Farrell's summary outlined our historical position. He stated the two fundamental procedures used by Jesuits to achieve this end: (1) the Prelection, and (2) the Repetition.

That these two procedures are fundamental, everyone will admit. That they are theoretically practical, most will agree. But few will maintain that they are practiced. Not that most teachers omit Prelections and Repetitions! Rather, most teachers (especially we younger ones) do not conscientiously devise Prelections and Repetitions according to the method outlined in the *Ratio*. The word "conscientiously" is used deliberately. At the present time, our teaching method is almost entirely the result of tradition. Most of us have attended Jesuit schools before entering the Society; and if the professors in those schools employed the distinctive Jesuit method, we learned it, or absorbed it. All have passed through the juniorate, and provided, again, that the professors were imbued with the correct Jesuit method, we experienced there the characteristic method of the Society. The excellence of these former teachers is the gauge of ours. The system to which we have ourselves been exposed in our formative days is the basis for our own teaching when we are assigned to the classroom. We attempt to reproduce as far as possible the methods which appealed to us, and we supplement these by such other methods and devices as our own imagination will suggest. If we were fortunate in having inspired and inspiring teachers, we will carry on the correct tradition. If not—

Such a method, however, does not seem sufficiently sharp and precise for an educational organization. It leaves too much to individual ingenuity. When the individuals are gifted with the "divinus afflatus" they become successful teachers and the results are consoling; in other cases the results may easily be harmful both to the school and to the individual. Familiarity with the Society's objective in education and with its distinctive method may reduce the extent of that initial period of experimentation in the classroom—a certain amount of which is inevitable. This period, of course, is always booked to our credit under the heading of "Experience"; but is not "Experience," as Oscar Wilde says, "merely another name we give to our mistakes"? After all, parents send us their sons for the traditional Jesuit

education, not for the purpose of being pedagogical guinea pigs. That no hit-or-miss method was employed in the early Society is clear from the *Ratio Studiorum*. The 9th Rule for Rectors specifically states: "Professors of the Lower Classes should not begin their work of teaching without having had some training and preparation for this work. The Rector of the College from which the teachers of literature and grammar are usually appointed must see to it that they will receive this preparation. For this purpose, he should select a very skilful teacher, and towards the end of the period of studies, those who are soon to take up the work of teaching should, three times a week, attend a class conducted by this professor, in which they will receive training which will fit them for undertaking their new work of teaching. This training should consist in personal practice in giving prelections, dictating, writing, correcting, and performing the other duties of a good teacher."

Supposing that every teacher actually turns to the *Ratio* with a firm desire to model his class on its precepts, what would he find? The *Ratio Studiorum* is a peculiar and difficult document; many of its technical prescriptions can be understood, even by one skilled in Latin, only after close study and comparison with other passages. For instance, the professor of the highest grammar class is given eight rules to guide him in the presentation of a Prelection. Boiling these down to the briefest epitome the reader would discover the following: "Argumentum tum latino tum patrio sermone perstringat. Periodum interpretatur. Binas aut ternas seligat voces, vim, originem expendat ac cum patria lingua conferat; auctores exemplo confirmet. Translationes evolvat ac demonstret; quae ad eruditionem, brevi expediat. Phrases elegantiores excerptat. Scriptores verba vernaculo elegantiori latinum argumentum, observationes. Proprietates, phrases brevissime dictare."

Obviously these rules do not provide any magic formula for successful teaching. A great deal of thought, an active imagination, and some adaptation, is necessary to inject sufficient vitality into these eight rules if one is to conduct an effective Prelection. The same holds true for the prescriptions governing the Repetition. An English translation of the *Ratio*, together with critical notes (such as Father Farrell is preparing at present), will be of immense value. But what might prove of equal value, provide more interest, and assure successful results, would be *Model* Prelections and Repetitions.

The idea is not new. Father Lawrence V. Britt, of West Baden College, has already mimeographed excellent model Prelections for Cicero's *De Senectute*. These were studied at the Holy Cross Summer School last year with excellent results. They are concrete; they exemplify the old adage that example is always a more effective teacher than precept. It would be

very profitable to have Model Prelections and Model Repetitions for every class from first year high school to second year college. Such a plan would not be difficult to work out. The Prefect of Studies in each Province could assign whomever he considers the best teacher to prepare sample Prelections and Repetitions for his particular grade, and a composite model could be made for each year. The QUARTERLY could publish them, one at a time, or they could be mimeographed as a pamphlet, or appended to Father Farrell's book. In this way, they would become available to all.

The benefits accruing from such a plan would be threefold; it would assure (1) the renewal of student self-activity in our teaching; (2) increased efficiency on the part of our teachers; (3) a unified method which we have claimed for years, and which would at last be a reality.

NEWS FROM THE FIELD

Fordham University Celebrates Its Centenary

On the feast of St. John the Baptist, June 24, 1841, Bishop John Hughes stood on the steps of the old manor house on Rose Hill in upper New York City and greeted a pioneer class of six students who sought higher education at the first Catholic college in the northeastern United States. From this modest beginning as St. John's College, Fordham has grown to its present position as the largest Jesuit university, with a registration of more than 8,000 students.

After a year marked by conventions, lectures, and symposia, Fordham brought the celebration of its centenary to a close on September 15, 16, and 17, when members of the Hierarchy and delegates from more than five hundred and seventy colleges, universities, and learned societies joined in an impressive tribute of felicitation.

The final program of religious, educational, and social events was formally opened with an invocation by the Most Reverend J. Francis A. McIntyre, Auxiliary Bishop of New York. The Reverend Robert I. Gannon, S. J., president, gave a brief address of welcome, which was replied to by Dr. Frank Aydelotte, director of the Institute for Advanced Study, Princeton, speaking for the institutions of higher learning, and by Dr. Harry Miller Lydenberg, director of the New York Public Library, responding for the learned and professional associations. A two-day program of papers and round-table discussions then followed, at which papers were read by one hundred and fifty leading Jesuits and lay scholars from all parts of the eastern United States on topics of university and universal interest. In his talk, Father Gannon made reference to the many authorities who had been invited to cooperate in the program. "The only thing we cared about," he said, "was whether they were real scholars—whether, that is, they quoted facts as facts, opinions as opinions, guesses as guesses, and did not reach conclusions broader than their premises."

Solemn Pontifical Mass was celebrated on Tuesday morning in the University Church by the Most Reverend Bartholomew J. Eustace, Bishop of Camden, with Archbishop Francis J. Spellman, a graduate of Fordham, presiding. In his sermon, the Most Reverend James E. Kearney, Bishop of Rochester, pointed out that Fordham's century of tradition has its greatest glory in its continuity with the traditions of Catholic education that stretch back through history: "These traditions go back to the glories of mediaeval Oxford and Cambridge, Salamanca, Paris, and through them to Jerome and Augustine, to Peter, Paul, and to the great Teacher, Jesus Christ."

That afternoon, Pontifical Vespers was celebrated on the campus by

the Most Reverend Stephen J. Donahue, Auxiliary Bishop of New York, in the presence of the Most Reverend Archbishop Amleto Cicognati, the Apostolic Delegate. The sermon was preached by the Most Reverend Joseph M. Corrigan, rector of the Catholic University of America.

Those who assisted at the Mass and Vespers were chosen with Fordham's historical beginnings in view. They memorialized the early associations with the diocesan seminary, with the Vincentian order, and with Mount St. Mary's College, Maryland, and St. Mary's College, Kentucky.

Twenty-five hundred friends of Fordham attended the President's Dinner on Tuesday evening, held at the Waldorf-Astoria Hotel under the direction of the Alumni and Alumnae Associations. Two archbishops, sixteen bishops, and six monsignori shared the triple dais with representatives of civil and educational institutions. President Roosevelt was represented by Vice President Wallace, New York State by Governor Lehman, and New York City by Mayor LaGuardia. The speakers were the Vice President, the Apostolic Delegate, the Governor, Archbishop Spellman, Chancellor Harry Woodburn Chase of New York University, and Father Gannon.

The centennial ceremonies came to a close on Wednesday morning with a solemn convocation on the campus, at which honorary degrees were conferred on fifteen leaders in educational, literary, and ecclesiastical fields. The delegates, including sixteen from foreign countries, were then individually presented to the Fordham president. The splendor of their academic gowns was commented on by Father Gannon, who saw the reflection of mediaeval pageantry as indicative of "a certain nostalgic hoarding of older glories." Commenting on the ties with the past, symbolic and real, he said that "more people than we realize are still aware that education, especially higher education, has a two-fold function; that its aim is not only to increase knowledge, but to preserve it." As an echo of this two-fold function of increase and preservation, he pointed to the motto of Fordham's seal—"Sapientia et Doctrina"—wisdom and information. He lamented the fact that information at the expense of wisdom has become the earmark of much modern schooling.

Those selected for centenary honors were the Apostolic Delegate, Governor Lehman, Lieutenant General Drum, Nelson Rockefeller, Senor Jijon y Caamano, distinguished Catholic historian and archaeologist from Ecuador, and the scientists, Gustav Lundell and Nicholas Heck. Other degrees were in keeping with the spirit of the university's hundred years. Her educational interests were marked by the degrees to the Very Reverend John Fearn, rector of St. Joseph's Seminary, and to Brother Victor, president of Manhattan College; her historical career, by the degrees to Monsignor Peter Guilday, whose latest contribution in a life-time of schol-

arship will be the history of Fordham's founder, and to Mother Mary John, now president of Georgiam Court College, and the first of the pioneer nuns in the Graduate School to become a college president; her reliance on the strength of the Catholic laity, by the awards to Paul T. O'Keeffe, president of the Alumni Association, and to Mrs. Helen Murray Bradford, president of the International Federation of Catholic Alumnae; her tribute to intelligent journalism, by the recognition of the labors of Thomas F. Meehan and Francis X. Talbot, S. J., of the staff of *America*.

With the opening of classes the following week, Fordham began its second century with courage and assurance.

Religion Institute—Colleges

The fourth annual meeting of the Institute of Religious Education, Midwest Section (Missouri, Chicago, and New Orleans Provinces), was welcomed with the typical Campion welcome, August 18, 1941. The Very Reverend Peter A. Brooks, S. J., Provincial of Missouri, put heart into the delegates by his short talk. He insisted that "the Institute already had made great contribution to Catholic education."

The first point opened to the house was the brief outline of *Chastity and Catholic Youth*. Father Gerald A. Kelly, professor of moral at St. Mary's, Kansas, invited comments on the booklet. *Chastity and Catholic Youth* is the title of a new text, jointly thought out by Fathers Kelly, Benjamin R. Fulkerson, Clarence F. Whitford, but composed by Father Kelly. The booklet is the response by these three to the plea of last year's Institute that something definitive be written on the subject. Freshmen are primarily aimed at by the booklet because experience has shown that there is much misunderstanding, false information, lack of information, wrong orientation, currently discovered in them by their Instructors in the freshman religion classes. The "Opus" hopes to clarify their thinking, succinctly to state the Catholic principles of the virtue of chastity, to arm them adequately with the Catholic ideals so that these students can thereafter with better spiritual economy lead Catholic lives, be apostolic in conduct and knowledge, and can, it may be, devote themselves with more single minds to their other religion courses as they occur. Pursuing such purposes, the booklet details the principles and ideals of the Catholic in the matter of chastity, adding such definite information on physiology and psychology as are properly presented to classes in a Catholic school.

Marriage is not covered in the booklet. Only the unmarried are aimed at. Thus a course has been created which can easily enough be taught in three weeks, two hours a week being devoted to class.

Father Benjamin R. Fulkerson, S. J., next made clear the possible difficulties that might be urged against the course or the booklet. The Decree of the Holy Office of March 21, 1931 (A. A. S., XXIII, 1931, p. 118), might be misinterpreted, the covering letter of our Very Reverend Father General of April 5, 1931, might be misread to our hurt; and we Jesuits might be thought to be out of order in this enterprise. He learnedly, with ample and profound exposition of multiple authorities, showed that our program and our work are completely legitimate, and that, far from overreaching ourselves or daringly skating close to thin ice, we are but actually meeting the wishes of Pius XI.

The house discussed the booklet and its adoption with complete favor and approval. Discussion was pointed, able, well-informed, since each delegate had previously been supplied with a generous condensation of the booklet (in twenty-five mimeographed pages). The "Opus" itself is one hundred and twenty-five typewritten pages.

A general resolve to give the booklet a thorough try-out during the coming year was the obvious, tangible result of the discussion. The schools severally pledged themselves to demand the shorter form as a text and to insert the subject matter into the freshman curriculum. Actually the program is being put in force. One mildly amusing apprehension that did occur to one of the delegates over the adoption of this booklet was the effect such instruction might have on the parents of the youth so disciplined. It was conjectured that the parents themselves might swamp the college with requests that they, too, be privileged to take such a course!

Father H. V. Stockman, S. J. (Holy Cross), gave a very clear and attractive account of his own text: *Christian Marriage. Senior Religion Notes*. Mimeographed, the course was given in 1940-1941 at Holy Cross with admirable results. The most remarkable item of the treatment Father Stockman gives to Christian marriage was, perhaps, to be found in his ingenious and very happy treatment of the impediments.

The interest of the Institute in these two topics was vital. The discussions were helpful, because so practical. Apparently a definite, wholesome, unquestionably Catholic and practical program has at last been settled on and is ready for use; and the Institute relaxed momentarily in mild wonder at its own competence and wisdom.

The discussions carried over to the second day. A new note, not entirely alien to the previous point, was struck by Father R. Bakewell Morrison's (St. Louis) plea for a more humane understanding of the purpose of religion courses and of the possibilities for idealism to be encountered in entering freshmen. His selection of St. Augustine, as the proper person to incarnate all that a student should, and should not, be, was debated. But his urgency on the possibility of real character and even real heroism

among our students was not questioned. They love our Blessed Lord and know with their hearts many things that are not able to be made clear by them in words. This humane portion of their religious education must be made the definite objective of deliberate cultivation. Mind is not the only part of man that serves his Creator!

Next in order was the education of Sisters in religion and religion teaching. Father Christan L. Bonnet had some inspiring remarks on the success of the summer program at St. Louis; but every school, notably the South, could boast of similar achievements.

The better use that might be made of "closed retreats" for our own students was a point that stirred the Institute. Apparently, school administrators find themselves obliged to frown on such closed retreats because they might possibly interfere with the administration of the routine, annual retreat given all the students. The Institute was of the opinion that a closed retreat was a thing to be furthered, not a quasi-club to be held over the heads of reluctant students.

Father Julian S. Maline (West Baden) interpreted the Institute for High School Teachers of Religion which Father William J. McGucken had conducted for five laborious, fruitful days in July at West Baden. The interest of the Institute at Campion in the doings of its new-found brother at West Baden was obviously due to the fact that high-school students eventually come in some numbers to college and bring thither the training, instruction, and inspiration with which their high schools have fitted them. The Campion Institute was quick to acknowledge the immense strides forward that high-school religion teaching has been making by acknowledging the excellent equipment that the high-school boys normally bring with them from our high schools to start their college religion classes. But there were points where it was felt that the high schools might still improve—such as definiteness, sureness, insistence, on fundamentals.

Father Albert J. Muntsch (Marquette) quite won the Institute with his own specific account of his method in a freshman class at Marquette. The "Beatitudes" became alive under his treatment. His fine understanding of the needs of his freshman was obvious, and the pointedness of his account of his own work was most helpful.

The subject matter of courses, the curriculum in general and in particular, received some attention. In fact, the interest in this matter was so obvious and the advantage of more elaborate work on the whole problem was so clear that, unless catastrophe intervenes, the Institute of next year (1942) will devote itself to the subject, still hoping that the question of interrelation of religion and philosophy can be aired.

Adjournment came, and the Institute felt satisfied that much had been accomplished.

Religion Institute—High Schools

WEST BADEN COLLEGE, INDIANA, JULY 7-11, 1941

More than forty priests convened this summer at West Baden College to discuss the status of the teaching of religion in Jesuit high schools. The delegates came chiefly from the Chicago and Missouri Provinces but both the Maryland-New York and New Orleans Provinces were represented. The Institute was organized by Father Julian L. Maline and conducted by Father William J. McGucken. Reverend Father Rector and the faculty of West Baden College were most generous in their welcome and most hospitable in their entertainment.

First Session: Father McGucken led a discussion on the exact purpose of our religion course and distinguished carefully between theology and religion. It was generally agreed that the imparting of information or even of knowledge was by no means our whole purpose. We must make religion vital for our students and arouse in them enthusiasm for their faith and love of our Lord, if we are to be in any way successful. The minimum to be achieved is that our students should become and should remain good Catholics. While the exact meaning of that term is not too easily determined it is clear that anything below fidelity to the laws of God and the Church is certainly failure. Much more is, of course, to be attempted and should in many cases be realized. Any effort to estimate experimentally our present or past success is very difficult since there is no way of checking on our graduates.

It was generally agreed that our present curriculum and our present methods are not wholly satisfactory. Lack of interest in the courses on the part of teachers may be a cause. Some seem content to give a more or less disjointed precis of their course in theology. Failure to present our Blessed Lord as a Person, and attractive to youth, makes this course dry and ineffective. Present textbooks were criticized for inadequate treatment of certain subjects, for example, the Mass. Administrative problems, time allotment, credit for religion, the difficulty of getting teachers who are at once capable and interested, were likewise discussed. It was generally felt that two hours a week, in a difficult part of the day and often used for other purposes, is an insufficient amount of time. The content of the course, although in many ways well arranged, suffers from a lack of emphasis on the life of Christ and on many practical problems which students must face.

Second Session: It was emphasized that although there is need of introducing changes in the course there is a far greater need of vitalizing the presentation of matter. This led to two obviously sound conclusions.

The teacher's knowledge should be accurate and clear; accurate, in order that the teacher may know what to select for the students and so clear that he can make it intelligible to them. Definite knowledge should be given of the natural and the supernatural, of what is known by faith and what by reason, of God's plan for man, of the Fall and its consequences, of Redemption with its hope and the meaning of grace and life. The Mystical Body too should be explained but without lyricism. The idea of sacrifice should be explained together with God's and man's part in it, as well as Christ's Sacrifice and the Mass. Sex instruction should be treated with tact and caution but it should be taken care of—not avoided. The second conclusion, reached after much animated discussion and helpful suggestions, was that there is need of revivification, or perhaps, resurrection of methodology.

The Third Session was devoted to a study of methods. Father McGucken extolled the method of the Spiritual Exercises: Knowledge leading to Love leading to Following. The lecture system is clearly unsuitable. "No souls are saved after the first fifteen minutes." Too much emphasis on the "question and memorized answer" is likewise deadening. There are, of course, certain essential definitions which vitally depend on precise wording and these should be faithfully committed to memory. Other methods were discussed: the problem method, the project method, the principles of prelection, charts, chalk talks, essays, Evidence Guild talks with hecklers, etc. The high point of this session was Father Jerome O'Connor's exposition of his "Chalk-Talk" course.

The subject of methods was continued in the Fourth Session and some of the traditional problems of high-school life were discussed. Why do boys misbehave at Mass? How keep them interested? In answer to the latter question it was suggested that the *Missa Recitata* and communal singing be employed, but principally that an effort be made to teach them to understand and appreciate the Mass and its meaning. How counteract the influence on students of changing norms of morality outside the Church? How teach them to pray? How induce correct attitude in them in relation to the Church and science, the Church and marriage, toward the sacraments, toward unedifying priests, toward Catholic education? In the course of this discussion many useful suggestions were made and it was clear that the pooling of wisdom and experience of many Jesuit teachers was the most profitable element of the Institute.

In the last session, Father Gerald Ellard gave a masterful and stimulating exposition of the Holy Sacrifice, in terms of gift-giving and active participation.

A committee of three was appointed and remained after the sessions to discuss the content and arrangement of the curriculum. A course based

on the intrinsic value of certain doctrines and the capacity of youth to assimilate them was recommended as an experiment, for fourth year. Apologetics was assigned one semester, the Mass, one quarter and practical problems, one quarter. If the teacher finds that students grasp apologetics he is to stress this subject. If, on the contrary, he finds apologetics too difficult he may give them the bare essentials and spend more time on the Catholic teaching on marriage, Catholic Action, and the moral virtues.

Philosophy Convention—Eastern Provinces

The eighteenth annual convention of the Philosophical Association of the Eastern Jesuit Provinces assembled at Georgetown University, Tuesday, September 2, at 7:30 P. M., and closed Thursday, September 4, at 4:30 P. M. Eighty-three Jesuit professors of philosophy, history, and the social sciences, representing the universities and colleges of the Eastern Provinces, were registered. Both houses of studies, Weston and Woodstock, were especially well represented. Geographically, and in age also, a fine cross section of the membership was present. Several of the founding fathers of the association, to whose persistent pioneering courage our current vigorous good health is radically due, mingled with young graduate students from Woodstock—to their mutual advantage.

After the president of Georgetown University, Rev. Arthur A. O'Leary, S. J., had expressed a friendly welcome, the president of the association, Father Stephen F. McNamee, presented the following program to the convention and in an address prepared the background for an appreciation of its general theme: *American Culture, Its Rise and Present Status*.

Wednesday, September 3, 10:00 A. M. General Session: (Public). The Integration of American Culture. (a) The Historical and Political Factors, Rev. James L. Burke; (b) The Philosophical Factors, Rev. Wilfrid Parsons.

3:00 P. M. Sectional Meetings: (a) Philosophical (Combined meeting of all sections): A New Study of Final Causality, Rev. Philip J. Donnelly; (b) Historical: Some Reflections on the Origins of Representative Government, Rev. J. F. X. Murphy.

Thursday, September 4, 10:00 A. M. General Session: (Public). The Disintegration of American Culture. (a) The American Philosophical Past and Present, Rev. J. Hunter Guthrie; (b) The Ethical and Legal Tendencies in American Culture, Rev. John C. Ford.

3:00 P. M. Sectional Meetings: (a) Ethics and Sociology: Panel Discussion. The Integration of Ethical Principles and Sociological Facts in Some Marriage Problems. Discussion Leaders: Rev. J. F. McDonnell,

Rev. J. J. Ayd, Rev. J. J. O'Connor. (b) Metaphysics: Forum on Practical Problems. (c) Psychology: Forum on Practical Problems. (d) History: Bellarmine and Democracy, Rev. E. A. Ryan.

As the program reveals, the sessions of the convention for the second year were divided into public and private meetings. To the former were invited the lay faculties of the several schools of Georgetown University, the interested faculties of the five universities in Washington, and the local members of the national honor societies. Only sixty-two externs responded to these invitations. But quality substituted for quantity because several of the important members of the faculty of the Catholic University as well as the National Catholic Social Science School and the National Catholic Welfare Conference were present both days. The private meetings in the afternoon were for the Jesuit delegates only.

The setting of the convention in the national capital, the expanding daily crisis, internal and external, enhanced the original timeliness of the general theme of the convention. An understanding of the factors that went into the integration of our American way of life, and more especially an appreciation of the fundamental philosophy that underlies the form of government under which we have lived these past one hundred and fifty-two years, and without which this form of government shall surely perish, was a timely subject for study in these days when we are arming ourselves to defend our American way of life. We were further favored by careful research and able presentation on the part of the four main speakers. Father James L. Burke, S. J., of Boston College, and Father Wilfrid Parsons, S. J., of the Carroll House at the Catholic University, presented the economic, political, and philosophical factors that went to the making of our particular form of government. Father Burke showed that, contrary to the general belief, the founders of our federal government did not look with favor upon the inclusion of a Bill of Rights into the Constitution itself. They seemed to have had a blind spot so far as a federal constitutional guarantee of these fundamental liberties was concerned. He indicated that only since the adoption of the Fourteenth Amendment has the modern trend of the extension of the federal government's guarantee for these essential liberties grown more vigorous and more predominant in American legal procedure. Thus the Bill of Rights in this year 1941, its one hundred and fiftieth year, due to the gradual strengthening process of court interpretation, is a better guarantee of the fundamental liberties of our American democracy than it was at its birth.

The thesis of Father Parsons' paper is best expressed by two quotations: "The modern intellectual Catholic by a sort of natural affinity finds himself drawing more closely to the early American cultural origins at the same time that his fellow American non-Catholics are disavowing

those origins with indecent haste. A strange turn of history has brought it about that the very Catholics who were hated and persecuted by the old Puritans now find themselves looking back upon them with something approaching affection or at least a sort of nostalgic and sympathetic understanding. He, the old Puritan, and we, the modern Catholic, after all these years have found a common ground or at least we have realized that were he alive today, we would find ourselves to our surprise and to his, fighting in the same trenches against a common enemy."

In the public session of the second morning, Father Hunter Guthrie, S. J., of Fordham University, traced the present confusion in the philosophical thought of secular America back to its roots. He outlined the steady disintegration of the sturdy religious philosophy of the colonial and the revolutionary periods into the current chaos. "American philosophy on coming of age has freed itself from reason and has crumbled into the philosophy of existing pragmatism—the metaphysics of sentiment." Father John C. Ford, S. J., of Weston College, professor of Canon Law and a graduate of Boston College Law School, examined the disintegration in the practical fields of ethics and jurisprudence. He focused his attention on Justice Oliver Wendell Holmes because at present he is the "prophet" in these fields in the United States and his voice speaks on in the decisions of his many disciples strategically placed in vital positions in the present government. The frightful impact of Holmes' practical philosophy on our American way of life is best expressed by a simple quotation. "To Oliver Wendell Holmes the essence of law is physical force. There is no such thing as the moral ought. Might makes right! Law is to be divorced from all morality. Ultimately there is only the physical necessity of behaving or being killed. There is no absolute truth." This expresses the depths of disintegration into which American non-Catholic philosophical thought has fallen. It is our hope that the publication of these papers for the general public may awaken many to the realization that the most active enemy to our American way of life and liberty lies not beyond the sea but within our own secular university halls.

It is hoped that *The America Press* will shortly publish these four papers. The annual *Bulletin* of the association will contain the Proceedings of the Convention. The association hopes to increase the attendance at the public sessions. Therein is the only contact the academic public can have, in oral discussion, with Jesuit professors of philosophy, history, and social sciences.

Contributors

JOHN WALDRON, PH. D., is professor of English and director of the department at Georgetown University School of Foreign Service. Dr. Waldron is enjoying a sabbatical year and plans to prepare texts for the integrated program he describes.

MR. GEORGE V. MCCABE, S. J., is instructor at Cranwell Preparatory, Lenox, Massachusetts.

For the Reports in *News from the Field*, we are grateful to the following: to MR. THOMAS J. KENT, S. J. (Fordham) on the Fordham Centenary; to FATHER BAKEWELL MORRISON, S. J. (St. Louis) on the College Religion Institute; to FATHER JOSEPH BOLAND, S. J. (Creighton) on the High-School Religion Institute; to FATHER STEPHEN F. MCNAMEE, S. J. (Georgetown) on the Philosophy Convention.

The December issue of the QUARTERLY will publish the statistics of enrollment in Jesuit schools, together with a comparative study of national enrollment.

Notice to Librarians: An Index to the first three volumes of the QUARTERLY has been prepared by FATHER ALLAN P. FARRELL, S. J., and will be distributed with this issue.