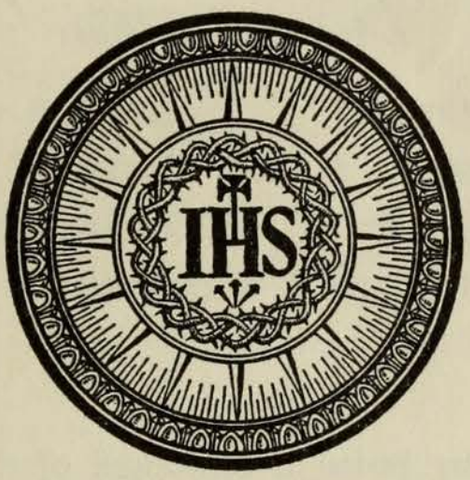
Jesuit Educational Quarterly

VOLUME V - - - NUMBER 1



JUNE 1942

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.

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55 EAST 84TH STREET
NEW YORK, NEW YORK

Jesuit Educational Quarterly

June 1942

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General Meeting of All Delegates

MONDAY, APRIL 6, 7:30 P. M.

Address of Welcome . . . . . Reverend Samuel K. Wilson, S. J.

Report of National Executive Director . Reverend Edward B. Rooney, S. J.

Jesuit Education and the Future

"Problems" . . . . . Reverend Raphael C. McCarthy, S. J.

"Solutions" . . . . . Reverend Albert H. Poetker, S. J.

Address to the Delegates . . . Very Reverend Zacheus J. Maher, S. J.

Address to the Delegates Jesuit Educational Association

VERY REVEREND ZACHEUS J. MAHER, S. J.

Through the goodness of God and of the Church, and by reason of the rights enjoyed under the Constitution of this country, the Society of Jesus in America has been, to all practical purposes, unrestricted and secure in her development. The American Assistancy has grown continuously in the number of men, of houses, and of activities. Generally speaking, to plan a new step was to take it, and to take it was to succeed in it.

During these past one hundred twenty-seven years in the United States of America we have not been driven out of any given place, we have not been robbed of our possessions, whether movable or immovable, we have not been proscribed or exiled; whereas to recount the misfortunes which have befallen our brethren in other Assistancies during this same period would be to unfold a tale of criminal hardships, always borne however with the courage and the gallantry characteristic of the Society.

Just recently, by way of illustration, the Novitiate of Lavalle in the Province of France celebrated the centennial of its foundation. During these one hundred years it has been compelled to change its location seven times, or an average of once every fourteen and one-fourth years. Today it finds itself back on the original site. God grant it may be permitted to stay there.

Perhaps it was due to this continuous shifting of men that these provinces took up the social rather than the educational apostolate, though this latter was by no means neglected. Perhaps it was because of our stability and security that we have emphasized the educational rather than the social ministry. Mobility is essential to the latter, stability to the former.

Yet this very stability has not been without its consequences. Because our undertakings have always moved along so steadily and so successfully, because our plans have never been interfered with either by war or by anti-clerical politics, a sense of security (I had almost said of complacency) has been begotten in us, as if nothing could ever happen in America to disturb our future any more than it had to disturb our past. Therefore a life has been envisioned academically serene, socially secure, and affording much of the hundredfold even in our standard of living. This attitude

on the part of not a few persisted during the period of defense preparation which preceded the war, and doubtless would have persisted longer, had not the fatal 7th of December dawned. Before the enemy had winged away, not only ships and planes, but this false sense of security and complacency had been bombed and blasted.

World War I was a short war for America. It was confined in time and space. On Armistice Day men said the last shot had been fired, for it had been a war to end all war. We dismantled our guns, sank our ships, and fashioned our planes for peacetime flying.

World War II is unrestricted in space and time. The present is ominous and the future is unpredictable. America is calling for men and for more men, for production and for combat; nor will any one dare say how long this gigantic effort must be sustained.

The consequences of all this on our Jesuit way of life has not yet been sensed to the full. It is of certain aspects of these that I would speak tonight.

The financial structure of any given American province is precarious at any time. The province looks to the colleges for the payment of the man-tax with which to support its houses of formation. The colleges in turn depend on the income from tuition not only for the operation of the college and for the support of its Jesuit faculty, but also to meet the required man-tax. It is commonly admitted by secular institutions that tuition can never meet the cost of education adequately. With us, it must not only meet this cost, but go beyond. That it goes so far is a marvel of administrative ability and one of the consequences of the life-service of members of the Society. Our rectors and procurators are not as poor financial administrators as some, even of Ours, would at times make them out to be. The wonder is that they have and can do so much with so little.

If you lower registration, you lower the income from tuition and make it more difficult to operate the college, support the Jesuit faculty, and pay the province tax. If you drop enrollment below a certain minimum, you can do none of these things. How then, if it be dropped so low (and it may), will the colleges be supported. How the Jesuit faculty? How will the tax be met?

No Jesuit Seminary Aid can carry the full provincial load. No province has bulging Arcae. No one of our colleges has an appreciable endowment. Most are deeply in debt. Few, if any, have a cash reserve sufficient to tide them over the duration.

Clearly, it is imperative that registration be kept up and operating expenses be kept down. I do not advance our support and province support as a motive. I merely state it as a fact. For no Jesuit would put his personal interest before the best interests of the country. If it were def-

initely established that it would serve our country better if our schools were to close, we would close them tomorrow, no, today, and employ ourselves in other ministries. But it is our firm conviction that it is for the best, for the essential, interest of our country that our schools remain open; and to effect this we are prepared to bend every effort and to make every sacrifice, personal and corporate.

This our conviction is based on three chief reasons: (a) No nation, least of all this nation, can exist without a corps of thinking men, and we can train such thinking men. (b) Without culture a people is brutalized. Our education is always cultural. (c) Without religion a people is paganized. Our education is always religious.

I need not enlarge these points to this audience. The identical reasons which justify our schools in peacetime, doubly justify them in wartime.

Hence, we Jesuits, engaged in education, need not hang our heads as if we were slackers, because we are exempted from military service, or because we are not employed in production commonly called essential in wartime. Let us say once and for all that we are engaged in an essential peacetime and wartime occupation. The country needs all the implements of war in gigantic quantities; but it needs above all things that religion and a Christian philosophy of life be implanted in the hearts of its people, and this planting cannot be done, much less can it be brought to the needed maturity, except in such schools as ours.

My great fear, however, is that in this speedup of curricula which we are experiencing today, the acceleration may be produced not only by abbreviating the time element, but also by cutting down the course content—and this by the elimination of subjects judged nonessential in wartime, notably religion and philosophy.

I wish to protest against any curtailment of our religion and philosophy courses, even though these must be made extracurricular to retain them.

My fear that even we may be caught up in the swirl of this acceleration is based not so much on the fact that these courses may be judged nonessential by agencies shaping the curricula; it is grounded much more on the fact that an attitude has prevailed among us which can make us too prone to accede to this judgment, if not in theory, certainly in practice.

There has been a growing tendency among us to thin out the religion and philosophy courses, to disguise them under a vague nomenclature, and to insist less and less on formal religious practices in our schools.

A scant decade ago, our colleges, particularly our professional schools, were accused to the Holy See of not being Catholic. The charge was seriously made and by men in high places. Some of you will remember how Father General immediately called upon us to furnish him accurate statistics. The charge was refuted as grossly exaggerated, though not with-

out some foundation. Directions were given us how to make our schools more Catholic in faculty, in student body, in textbooks, in intensification of religious practices, in general tone and spirit. Much has been done. Much yet remains to be done; more in some places, less in others.

Some will undoubtedly disagree with me. The subject would make a very interesting topic for discussion. There is no time to enter upon it tonight. But I would ask those who do disagree with me to compare the curricula and the practices of our colleges of two decades ago with the present. Ask the boys of yesterday who are, many of them, the faculty men of today. Read the minutes of the Philosophical Association. Study the reports of the Religion Institute. Listen to the plaints of student counselors and sodality directors. Sense the general response of the student body to things of spirit as contrasted to the reaction to things of sense, and I think you will agree that I am not too far in the wrong.

Many reasons will be advanced to explain or defend this. The spirit of the age has changed. We cannot be singular. We must lead, not drive. There are so many required subjects, and the number of hours is limited. Accrediting agencies will look with disfavor on an overemphasis on religion and philosophy. Classes must be dismissed soon after noon. And so on.

But have we not yielded too readily and too much to the spirit of the times, to the plaints of our students, to the strictures of the standardizing agencies? And has this been for solidly prudential reasons, or because something of the same worldly spirit has affected our own lives and vitiated our judgments? Have we put first things first with a determination to keep them there, strong enough to stand up under opposition, stricture, and complaint?

If this be so, then the first step in remedying the situation would be to intensify our own personal and corporate religious life, to heighten our esteem of the things of the spirit, to reappraise their place in our whole educational endeavor, and thus to influence our students more forcefully, more forthrightly, and more effectively in their spiritual formation.

This alone is the justification of our whole ministry of teaching, and if we fail in it, we have no right to persist. Yet a thorough grounding in religion and in a Catholic philosophy of life is more needed today than ever before, and needed most by the very men who must be accelerated to graduation. Thousands of these young men will return to civil life after the war and will be the leaders of tomorrow. This is our one opportunity to make of them leaders according to the ideals of the Church. We cannot, we must not, let the opportunity slip by. We must make the fullest use we can of it.

This, then, is the challenge of today and we must meet it. We must

continue our colleges. They must survive the war. We must be makers of men according to the heart of God, today and tomorrow. To this end we must sacrifice any and every personal convenience gladly. We, too, can turn from our wonted way of life for the duration. Unaccustomed hands can do unfamiliar manualia. We can take care of our own rooms, clean our own lecture halls, help the cook and the refectorian. Why not? We are no better than our fellow citizens. Many a man in the army today is doing things he never did before, and is living in circumstances far different from those he enjoyed at home. We must not expect others to do all the fighting, all the serving, all the dying. We, too, must share in the labor and the toil, would we honestly share in the victory. Nay, we should thrill at the thought that the opportunity has come at last for doing the harder things for Christ and for country.

Doing all this, cutting short our own hours of leisure, taking on extra assignments, exercising those many little economies which total up so appreciably in any community, we will do much, all that we are individually able, towards the continuance of our schools. Doing this and retaining religious instruction and philosophical training against all odds, intensifying the Catholic tone of our schools, realizing the ideal of the Society in our educational ministry to the full, we will not be thinking of self first or in any degree, we will be thinking rather of the souls of youth, of the soul of America, of the soul of the world.

On the rectors and deans of our colleges falls the more immediate responsibility. It has not been possible, because of the diversity of local conditions, to formulate any uniform plan of procedure. Each college, under the direction of the provincial, will have to work out its own salvation. It has been inspirational to see with what determination rectors and deans have addressed themselves to the task of continuing their respective colleges, of rendering every possible service to the student body and to the country. This is as it should be. It is our simple duty. Yet I am happy to have the opportunity publicly and officially to thank those who have done their duty so well; and I would ask you to carry this my message back to your several colleges. Nor are the faculty members less deserving of thanks and appreciation. Without their cooperation the best laid plans of rectors and of deans would be inoperative. It is a call to action on the part of all, and all will respond to the call.

This war cannot last indefinitely. Our prayer and our conviction is, and to this we dedicate all we have and are, that America will emerge from the conflict to be the continued home, through centuries of peace and liberty under an unchanged Constitution, in which our colleges of tomorrow will function and flourish as they have in the past.

Our belief in the present worth of our schools is unshaken. Our belief

in their future need is equally solid. Our determination to hand on these colleges to those who will come after us, that they may do even more efficient work than we have done, is as strong as our gratitude is deep, to those who have gone before and have left us these colleges as our inheritance.

This determination is based, ultimately, on our faith in America, in the Society, and in you.

Report of the National Executive Director

This is the fourth time I have had the pleasant duty of making an annual report to the Jesuit Educational Association. The past four years have, I think, seen a constant increase of unity among the Jesuit educational institutions of the United States. The result of this unity has been a constantly growing, corporate strength that is seen and felt by ourselves and others. And this is well; for at no time more than the present has there been need for such conscious unity and cooperation among all schools in general and among Jesuit schools in particular. For at no time has education been faced with such grave problems.

Since the last general meeting of the J. E. A. our country has become involved in another world war. Our educational resources have been sorely taxed. The all-out effort of the war has resulted in a sharp drop in student enrollment. Experienced teachers have been called to the more immediate service of the country. In the brief period since December 1941 unheard of adjustments in curriculum have been made. All of us are aware, I think, that, short almost of a miracle, this is but the beginning. Common sense, not pessimism, tells us that more difficult days are ahead. We will lose more men, more students, more faculty members, both Jesuit and lay; we will be called on to make more radical adjustments.

So many times I have been asked in the past few months, "What about your schools? Are they feeling the effects of the present crisis?" And my answer is always in the affirmative. Our schools have no special immunity from the social and economic and political ills of the times. But, thank God, they are no worse off than other American institutions of learning. It may be that the storm of war, and all it means, will be too much for many educational institutions, and some of them will go under. For the present at least, I see no immediate danger of disaster for any of our schools. Although it is true that we have no immunity from the effects of the social and political and economic ills of the time, we are engaged in a work that in the long run, in its ultimate objective, is supernatural, and hence we have a need of, and a right to, and a sincere hope for protection from God. Ultimately, we can say in all truth, our work is His. It is in His hands. It will not suffer complete defeat. But here, as in all things, does the principle of *ora et labora* obtain; pray as if all depended on God, and work as if all depended on us.

Acceleration Program

At the Conference of College Presidents and Administrators held in Baltimore, January 3 and 4 of this year, it was recommended that immediate consideration be given by institutions of higher education "to ways and means for accelerating the progress of students through such extension of the annual period of instruction and such adjustments of curricula as may be consistent with national needs and with educational standards, and as may be possible with available resources." It was likewise recommended that a study be made "of desirable articulation in the academic calendars of the secondary schools and the colleges to facilitate acceleration of total educational progress."

Within a very short time after this Conference, most of the colleges of the country had adopted or were considering plans for speeding the college course by one year. Practically all the Jesuit colleges of the country have adopted, in one form or other, the accelerated program. There is no need to list the various plans. Suffice it to say that by lengthening the school year and by almost eliminating holidays the acceleration programs, up to the present, have called for little, if any, reduction in the content of the curriculum. Our professional schools throughout the country, law, medicine, dentistry, business, etc., have adopted similar accelerated programs, but again with a minimum of reduction in the curriculum.

In reference to the acceleration program there are a few observations which I should like to make. The first is that I do not look upon acceleration as the panacea of all the ills that have resulted, and will result from the educational dislocations consequent upon the war situation. As I see it, acceleration is predicated on the assumption that a young man who has had the advantage of a complete college education will be of greater service to his country when he joins the military forces. Another assumption is that through a program of acceleration, a college course could be made available by the twenty-first year. The first assumption is true, provided the effort to accelerate does not result in thinning out the curriculum so much that it loses all substance. In regard to the second, it seems that if the war continues for another year or two, the draft age will certainly be lowered to nineteen or eighteen, as it has been in other countries. Any effort to have acceleration programs keep pace with a lowering of the draft age, would, I think, result in definite lowering of college standards. It would be better to give a student a year or two of solid work in a college rather than to try to rush him through to a degree that would not stand the test of time. Should the war continue for a longer period, far greater adjustments will be necessary than those recommended at the Baltimore Conference.

We will do well then, I think, to bend every effort to maintain stand-

ards. If the war and other circumstances are to result in considerable cutting of time devoted to schooling, if for example, the Chicago plan of granting a degree at the end of sophomore, should become the practice, as well it may, then let us try to do as thorough a job in the time given to us as we can. Further adjustments in our curriculum will become necessary; but while making them we must keep an eye on the permanent good of the individuals we are trying to educate as well as on the service we can render to our country.

As regards nondegree defense courses, I strongly urge every college in the country to give 100 per cent cooperation to the Government in setting up such courses wherever feasible. In degree courses there should be no watering down. I make haste to add that emphasis on mathematics, and a general requirement of a strong course in a physical science is by no means to be considered as "watering down." But any effort to multiply indefinitely "ad hoc" courses with a view to offering as much preinduction training as possible would be shortsighted.

In this connection I refer you to a recent letter of Mr. Henry L. Stimson, Secretary of War, to Dr. Guy Snavely, Executive Director of the Association of American Colleges. Under date of March 27, 1942, Dr. Snavely sent a copy of the letter to members of the A. A. C. A few quotations from this letter will not be out of place.

> The War Department hopes that the educational activities of the colleges of the country will be interrupted as little as possible consistent with the Army effort but it is recognized that very serious interruption may become more and more necessary as time goes on. I want to make it entirely clear that higher education in certain general lines and also in certain specific fields when seriously undertaken and successfully pursued develops qualities which will be a definite advantage to any man in the Army and will be carefully considered as an important factor in determining his qualification for admission to an Officers' Candidate School after he has taken the required basic training in the Army. Such education will not take the place of other required qualities of leadership but the capacities which should be produced by such education are elements of leadership. . . .
>
> Certain special courses can be of great value for future work in special branches of the Army and competence in such specialities will be a considerable factor in determining the qualifications of a man for advancement. For example, familiarity with internal combustion engines in the Armored Force and Air Corps and familiarity with electronics and radio engineering in the Signal Corps. Without enumerating further special courses which might be of value, I want to make it clear that emphasis should be put on basic understanding and thoroughness rather than a superficial smattering in a multitude of so-called "defense" courses.

Acceleration programs in the high school will no doubt receive much consideration during the meetings of the N. C. E. A., and also in the Secondary School sectional meetings of the J. E. A. As far as I can judge, there has been up to the present a general unwillingness on the part of

secondary-school authorities to accelerate the high-school courses. But any considerable prolongation of the war will probably modify this attitude. Not all the burden of acceleration can be placed on the colleges. Should we be forced by circumstances to shorten the high school we shall conform; but here again we must keep in mind the remarks I made above on the necessity of holding to educational standards.

Report to the Reverend Provincials

Article VI, A, 1, c., of the Constitution of the J. E. A. prescribes that the Executive Director shall "present to the Board of Governors (i. e., the Provincials) at their annual meeting his own recommendations, the recommendations of the Executive Committee, and the resolutions passed at the national meeting of the Association." In accordance with this prescription, I attended the meeting of the Provincials held in Chicago last May. By way of parenthesis, I should like to take this opportunity to thank publicly the Fathers Provincial for the genuine interest they have shown in the work of the J. E. A., and for the unfailing kindness and patience with which they have received your Executive Director.

Certain sections of my report and the answers of the Fathers Provincial concern all our educational institutions, and will be of interest to the delegates.

To my comments on the approval of the Constitution of the J. E. A., and the need of adhering to its prescriptions the Fathers Provincial answered:

(a) The Provincials note with pleasure the publication of the Constitution of the Jesuit Educational Association.

(b) They desire that its various prescriptions be observed with care, that the meetings called for, especially regional meetings, be held with regularity, and that each school be represented at the meetings.

High commendation was expressed by the Provincials on the progress that had been made in the Assistancy toward unity and cooperation among Jesuit educational institutions, increased Catholic emphasis, increased emphasis on Jesuit traditions, and constant insistence on the important place of scholastic philosophy in our curriculum.

My report emphasized the need of a new edition of the *Ratio Studiorum*. Having commented on the lamentable lack of knowledge of the *Ratio* among Jesuits, young and old, I was happy to be able to tell of serious discussions that had taken place both in the Executive Committee and in groups of administrators and teachers. The general feeling in these discussions seemed to be that a good edition of the *Ratio* should be published; it should be a Latin-English edition with brief but lucid notes; the project would be assured of success if it had the approval of the

Fathers Provincial; Loyola University Press could print the edition reasonably and well; all teaching Jesuits as well as scholastics in study should have a copy of it as their educational *vade mecum;* copies could be sold to the public; and Father Allan P. Farrell should be asked to edit the edition and notes.

The answer to these proposals was:

The Provincials recognize the pressing need of a new edition of the *Ratio Studiorum* and consequently heartily approve of the proposal that a Latin-English edition with notes be published, and that Father Allan P. Farrell be asked to edit the work. Father William Magee, Provincial of the Chicago Province, agrees to allow Father Farrell to undertake the work. Further details the Provincials leave to Father Farrell and the Executive Committee of the J. E. A.

The excellent results of the Program of Special Studies for Ours were pointed out, as well as the need for still further effort in some provinces, and the general need for preparing a long-range plan according to the present and future needs of each province. Recognizing the need for and the wisdom of a long-range program, the Fathers Provincial stated that: "Where not already done such a plan should be drawn up with the help of the Prefect General and other officials concerned."

The next item discussed with the Provincials was the report of the Executive Director made at the general meeting of the J. E. A. in New Orleans, April 1941. The sections of the report presented to the Provincials for their opinion and action dealt with:

(a) Policy concerning Conventions
(b) National Defense
(c) Federal Aid
(d) National Federation of Catholic College Students
(e) Ways of Increasing Progress in Our Schools

(a) The policy on conventions recommended by the Executive Committee was as follows:

(1) Individual Jesuits are to remember that they are delegates of a school or a department and hence must consult the good of the school or department, and not merely their own individual good, or professional growth.

(2) They are to be faithful in attending the meetings of the convention.

(3) They should make every effort to meet other delegates and not go off in groups by themselves. Mix with laymen and other priests and in this way valuable contacts will be made.

(4) Upon returning from a meeting or convention a report should be made to the rector of the institution and to the dean, or department head, and through them to the department or other faculty members informing them of trends, problems, etc., noted at the convention.

(5) Be articulate at meetings. Join in discussions and accept places on programs when they are offered.

Answer:

The Provincials approve the suggested policy and add that at least one representative of each high school and each college should be present at the meetings of the J. E. A. and N. C. E. A.

(b) *National Defense.*—The point was stressed that, like all Catholic schools, our schools must lend ready, loyal, and wholehearted cooperation to the program of National Defense. That this might be done intelligently, rectors, deans, and other officials were urged to keep in constant touch with such national organizations as The American Council on Education and the Association of American Colleges. In the interest of maintaining faculty stability and also of assisting students, a Committee on National Defense should be set up in each of our institutions, to keep in touch with local draft boards and to watch legislation concerning Selective Service. No blanket deferment of lay faculty members should be sought; each case should be judged on its own merits.

Answer:

The Provincials approve the procedures and policy outlined, until such time as circumstances may indicate a need for a change of policy or procedure.

(c) *Federal Aid to Education.*—(Digest of Father George Johnson's remarks to Father Rooney, explaining the bishops' attitude on federal aid to education).

(1) The bishops are, of course, opposed to federal control of education.

(2) They are opposed to federal aid to education if it means federal control.

(3) If federal aid to education does come, then the rights of Catholic education, or perhaps, better still, Catholic citizens, must be protected—and they must share in the benefits of federal aid.

(4) In any system of federal aid we must continue to guard against federal control.

Answer:

Provincials desire that this attitude of bishops be made known to administrators and to others who may be concerned, e. g., the editors of *America.*

(d) *National Federation of Catholic College Students.*—Having ascertained that this organization does have ecclesiastical approval the Executive Committee of the J. E. A. gave as its opinion that "it is a worthwhile organization. We desire, however, that each college be left free to join or not to join the association as local authorities may decide, and that, where possible, participation be through our sodalities. However, before taking any steps toward joining the association it will be wise to ascertain the mind of the Ordinary of the diocese toward the organization."

Answer:

Provincials approve the position taken by the Executive Committee in regard to the N. F. C. C. S.

(e) *Ways of Increasing Progress.*—Under this heading the Executive Director urged continued effort, (a) to make our schools even more Catholic; (b) to hold to Jesuit traditions; (c) to improve teaching by supervision of classes; (d) to better the standing of our colleges by seeking, where feasible, approval by the A. A. U.

Answer:

Provincials second the suggestions of the Executive Director that a constant effort be made by teachers and officials alike to make our schools more Catholic, to hold fast to Jesuit traditions, where this can be done. They wish to urge on deans and principals the obligation of supervising classes. This includes the deans of our houses of study. As an indirect method of supervision, they wish deans to require

of all department heads syllabi of the various courses offered in departments, as well as lists of required readings.

The Provincials also urge colleges that are in a position to do so to seek the approval of the A. A. U. In preparing to seek such approval, college officials will do well to seek the advice of deans (e. g., Creighton) who have gone through the process of application for A. A. U. approval.

At their 1940 meeting, the Provincials requested the Executive Director to present some specific recommendations on the choice and preparation of teachers of philosophy for the colleges. Before making their recommendations the Executive Committee stated, by way of principle, that Jesuits should [at all costs] retain proper control of the Philosophy Department in all our schools, and secondly, that all teachers in this department, with rank of professor, should have a bona fide doctor's degree. With a view to working toward this ideal, the Executive Committee recommended

(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 Fathers Provincial answered that they approved the general policy and would, as opportunity offered, take steps to put it into execution.

The Executive Director discussed with the Provincials the activities of the J. E. A. Committee on Ibero-American Cultural Relations, and the proposal made by General Monasterio at the meeting in New Orleans (April 1941). Their reaction was, in general, very favorable. Fear had been expressed by some members of the Executive Committee that the proposal for a Jesuit Institute on Inter-American Affairs might duplicate the work of the N. C. W. C. For this reason I discussed the subject with Father George Johnson of the N. C. W. C., and Dr. Maguire of Catholic University. Neither Father Johnson nor Dr. Maguire felt that the proposed Jesuit Institute would duplicate the work being done in Washington. Moreover, Dr. Maguire expressed the opinion that Jesuits in the United States could do very much to help Ibero-American cultural relations. Specifically, he suggested that we:

try to bring more Jesuit scholastics of the Latin-American Assistancy to the United States for their studies; that colleges be urged to send their catalogues to Jesuit colleges in Central and South America; and that we try to see that these colleges receive our publications, such as *Thought, America, Mid-America, Modern Schoolman,* etc.

Wishing to give specific answers to these suggestions the Provincials stated:

(a) The Provincials will be glad to cooperate in this matter with the Provincials of the Latin-American Assistancy.

(b) Colleges should be urged to exchange catalogues with the Jesuit colleges of Latin America.

(c) Editors of these reviews will do well to secure subscriptions from Latin-American colleges and to arrange for exchange copies with editors of Latin-American Jesuit reviews.

Radio Committee of the J. E. A.—Having explained the advisability of having an active committee on radio for the J. E. A., your Executive Director requested that such a committee (of one, for the time being) be set up: that Father Charles Robinson, the J. E. A. representative on the National Committee on Education by Radio, be appointed as this committee of one; that the committee keep in touch with radio activities and inform officials of the J. E. A. of developments and that the committee attend necessary meetings as representative of the J. E. A., and especially that he attend the annual meeting of the J. E. A. so as to keep in touch with officials of our schools.

Approval was given to each of these suggestions. Father Brooks approved the appointment of Father Robinson.

As questions had arisen, on a number of occasions, regarding the procedure to be followed in inviting professors to Jesuit schools of another province, an official statement was asked on this matter. The statement given was the following:

> The procedure to be followed in inviting Jesuit professors of one province to give courses in the school of another province is, first to secure the permission of the Provincial of the Father being invited, and then the Provincial of the local province.

Asked whether or not deans of juniorates should attend regional meetings of the J. E. A., the Provincials answered that they wished the deans of juniorates to attend the regional meetings of the J. E. A.

ACTIVITIES OF THE J. E. A.

Permanent Commissions

In the sectional meetings on Friday [of this week], there will be ample proof of the activity of the commissions during the past year. Some few commissions have not yet reached that point in organization that is necessary for smooth running and efficient work, but I feel certain that this coming year will see a remarkable increase in their activities. Friday's meeting will give evidence, I am sure, of the excellent work done by the Commission on Liberal Arts Colleges and the Commission on Secondary Schools. The reports to be presented by these commissions are so excellent that a special word of thanks, in the name of the entire J. E. A. is due to the members of these commissions and to their very able chairmen, Father Mallon and Father Mulhern. I feel that these two commissions have set a standard that all commissions must strive to maintain in the future.

But the work of the commissions could never have been done as efficiently as it was, were it not for the cooperation they received from the rectors and deans and principals of our schools. Much work was imposed on the schools by the studies. The work was undertaken with a real spirit of cooperation. The results of the study will more than justify the work and time expended.

Concerning the personnel of these commissions, it has been decided to let the personnel remain the same for the present year with this one difference, that all commissions will consist of five members. Beginning next year one member of each commission will be replaced each year. This system will give the advantage of continuity of policy, and will at the same time bring new blood into the commissions each year.

Committee on Uniform Statutes

Article 16 of the Instructio states that each college and university of the J. E. A. should draw up statutes, and that as far as possible, they should be uniform throughout the Assistancy.

As an aid in fulfilling this prescription of the Instructio a special committee of the J. E. A. has been working for the past two years on a set of statutes that would serve as a model for all our institutions. The work of this committee has been completed and the statutes will be given to the Provincials at their next meeting. Three sets of statutes have been drawn up: (1) for a liberal arts college; (2) for an institution of complex organization with the dual control of rector and president; (3) for institutions of complex organization without the dual control of rector and president. The idea of the Executive Committee is that these statutes shall serve as a model. In the event that a provincial wishes them adopted by all the institutions of his province, he will so inform the institutions. Since they are intended to serve as a model, certain adaptations will be necessary to meet local conditions.

Committee on Inter-American Affairs

The J. E. A. Committee on Inter-American Affairs has been very active during the past year. I need not dwell on the work of this committee since Father Bannon, its chairman, will report at a subsequent meeting.

The plan, under the direction of the Institute of Inter-American Affairs of Loyola University of New Orleans, to secure scholarships for South American students has been progressing favorably. A generous response from the schools has made it possible to present a rather imposing report to the Rockefeller Committee on Cultural Relations. Two weeks ago I saw Mr. Rockefeller in Washington. He manifested deep interest in our proposal. Whether or not we will be able to secure the necessary

subsidy to bring the South American students to our schools remains to be answered. General Monasterio and Father Charles Chapman, both of Loyola University, New Orleans, will call on the Rockefeller Committee within the next week to secure definite information on what help can be secured.

Committee on Objectives and Procedures of Jesuit Education

Father Allan P. Farrell and Father Matthew J. Fitzsimons have been preparing a report on "Objectives and Procedures of Jesuit Education." The document, though not yet completed, has been submitted to a small group of teachers and administrators for criticisms and suggestions. The work will be continued during the coming year. Our hope is that this report, combined with the new edition of the *Ratio Studiorum,* will constitute the educational *vade mecum* of every teacher in a Jesuit school, and will be a distinct aid in retaining and maintaining the best of Jesuit traditions in education.

Varia

U. S. Office of Education Wartime Commission

All are aware of the position in education today of the United States Office of Education Wartime Commission, and the important part it will play in the destiny of American colleges and high schools during the war. It needs no urging of mine to indicate the necessity of keeping in touch with this Wartime Commission. An effort is being made to secure a position on the Wartime Commission for a representative of the J. E. A. The proposal is now in the hands of the Administrative Committee of the Bishops.[1]

American Chemical Society

The Executive Committee has been following with care the activities of the American Chemical Society and its Committee on the Professional Training of Chemists, which has undertaken a program of accrediting chemistry departments. Recently I was invited by the secretary of this committee to attend an informal meeting of the committee in Memphis on April 19. The invitation was accepted. I shall inform the schools of any significant or helpful information I am able to secure.

A. A. U.

Reference was made above to the desire of the Fathers Provincial that schools in a position to do so, take steps to secure approval of the Asso-

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[1] In order to keep in touch with the activities of the Wartime Commission administrators are urged to subscribe to *Education for Victory,* the official publication of the Office of Education. Subscription orders (one dollar per year) should be sent to the Superintendent of Documents, Government Printing Office, Washington, D. C.

ciation of American Universities. I am pleased to report that at the last meeting of this Association, Creighton University was placed on the approved list.

NEW MEMBERS OF THE J. E. A.

Since all Jesuit educational institutions in the United States are [by that very fact] members of the J. E. A., it is rare that any increase should be reported. Perhaps this year will set a record for some time to come, for we are able to announce the addition of three new members to our list.

Jesuit High School, Dallas, Texas
Bellarmine College, Fairfield, Connecticut
Cheverus High School, Portland, Maine

To these, our new members, we extend a cordial welcome. We hope that at a subsequent meeting we shall have the pleasure of presenting their delegates.

Several fields of activity will demand special attention during this coming year. I feel, however, that the papers that are to be read tonight and at our other meetings will indicate these fields more forcibly than I can. We are conducting schools in a time of crisis; new emergencies are arising continually. One of the striking characteristics of the Society of Jesus has been its ability to adapt itself to varying circumstances and emergencies, without losing sight of its permanent and final aims. As someone has said, we must make adaptations—but not abdications. In the present emergency we will make all necessary adaptations for the good of our students and our country. We will not abdicate on principles or essentials. For such abdication would be for the permanent good neither of our students nor of our country.

EDWARD B. ROONEY, S. J.

Problems Facing Jesuit Education in the Next Five Years

RAPHAEL C. MCCARTHY, S. J.

The entrance of the United States into the World War places upon the colleges and universities a heavy responsibility in the training of young men for the skills that are vital to war. The colleges and universities have mobilized speedily and, I believe, effectively to meet the challenge. Defense training projects have helped man American industry, reorganization of curricula and acceleration of courses have added speed to the educational process without, I hope, too serious interference with its quality.

Our Jesuit institutions have not lagged in their effort to aid in the successful prosecution of the war. They will continue to contribute to the limit of their abilities.

The demands put upon us by the emergency have naturally been heavy, it is likely that they will increase in frequency and exactions as the war goes on. Moreover, we shall be confronted with unaccustomed difficulties when peace has been achieved. Adequate planning for the postwar period is vital to any constructive future, it is surely desirable from our viewpoint as educators in this country.

It would be a rash man who would venture to say with any degree of assurance what the precise problems will be and what their relative acuteness. I surely have no intention of posing as a prophet, especially among our own, but I may attempt a conjecture as to some of the difficulties which may confront American education and, therefore, will present threats to us.

It was suggested that we restrict our attention to the problems which may arise during the next five years. That is a prudent limitation. In the event that the war lasts five years, the question of the adjustments which our colleges must make will probably be simplified by the fact that we shall have fewer colleges than we now operate. In this paper, however, I shall proceed on the assumption that the war will be over in two or three years and hope that this expectation is not wishful thinking.

I believe it is well to divide the general topic of the difficulties which will harass us during the next five years under two headings. First, the immediate and pressing problems that are created by the war and, second, the more distant but perhaps equally important ones that will appear when peace comes again.

Conspicuous among the present difficulties that grow out of the fact of the war itself is the shrinkage in attendance. This has already seriously affected some of our schools, and the likelihood is that losses in enrollment will become greater as the fighting forces are expanded. Universities that have medical, dental, and engineering colleges will not be so grievously affected, relatively at least, as will colleges of liberal arts. On the other hand, law schools have already been hit hard and the prospects are that they will suffer even more serious inroads, since those who administer the Selective Service Act do not regard either potential or actual lawyers as necessary men. There is a very real possibility that some of our law schools will have to close their doors for the duration.

Intimately connected with the question of attendance is that of the future of the N. Y. A. The need of this type of financial aid to our students may, it is true, become lessened since their parents are earning more than they did during the depression years and the number of legitimate part-time jobs is conspicuously increased, at least in the cities. Very definite opposition to the maintenance of N. Y. A. appropriations is manifest in Congress at present, although President Roosevelt has gone on record as favoring their continuance.

It is possible and even likely that, in view of the accelerated curricula, some governmental subsidy will be given the students, at least in certain departments. This procedure, if it eventuates, may create another problem for us. It could become an opening wedge for government dictation in the administration of schools.

Both governmental and military authorities are constantly emphasizing the need for expanding the physical education program. Many schools have already made physical training obligatory for all students, in some instances to the extent of five hours a week. We may have to pursue some such policy, and it would involve difficulties of time even though no academic credit were given for physical education.

A problem which we have already had to face, and which promises to become increasingly difficult is that of competition of the government and industries for key laymen on our faculties. This raises the need of obtaining adequate replacements, but it also creates problems with respect to leaves of absence, reinstatement on the faculty, etc. Certainly, it is not possible for us to give leaves of absence with pay. It is certainly not desirable that we imitate some universities who continue the salaries of athletic coaches in the training camps.

The problems arising from the streamlining of our curricula, introduction of new courses, various demands for cooperation with the Marines, the Navy, and Flying Corps, seem fairly clear cut, and I believe that we are meeting them satisfactorily.

When there is question of the difficulties that will confront us after the war, and the adjustments we must make to meet them, one must speak with extreme circumspection. What the specific problems will be is exceedingly uncertain and hence, the discussion of their solution must be tentative indeed.

There are those who think that, after this war, the country will be plunged into a much deeper depression than we had after the last one. Another school of thought, however, argues that, owing to the need of rebuilding the world, there will be a period of prosperity such as this country has not yet seen. If this optimistic view is the correct one, we shall not be faced with many serious problems, as I see it, since most of our troubles are fundamentally monetary ones. Therefore, we should do our thinking and, if we can, our planning along the line of the other possibility, that financial conditions will be straitened after the war.

Because my time is limited and because my function is simply to outline probable difficulties without attempting their solution, it will be sufficient merely to mention some probabilities, and that very sketchily.

1. Our status and our effectiveness will be profoundly influenced by the fact that living costs are likely to continue high and that taxes for both individuals and corporations will scarcely be noticeably lowered. Even though no attempt is made to reduce the enormous national debt that we are now heaping up, the interest on that debt will grievously burden several generations. This will prove harmful to nonendowed schools such as ours which are helped by occasional, although rather rare gifts.

2. Since nontax supported institutions depend for their existence upon the tuition of their students, it is to be expected that competition for students will become even more active than it has been in the past.

3. Another possibility which we must recognize is that of losing tax exemption on our properties. The move to abolish such exemption is becoming more articulate, and the District of Columbia has already materially lessened the amount of tax exemption that any institution can enjoy.

4. The returning soldiers will constitute a problem. They will be drifting into school at various times of the year, their academic backgrounds will be considerably varied, and nevertheless we shall wish to take the best possible care of them.

5. The fallen birth rate has almost caught up with the colleges. It has already decreased attendance in high schools and in a year or two we shall be feeling the effects of it. Although birth control is not as common among Catholics as among non-Catholics, it will influence our enrollment.

6. This factor would be neutralized in the event that conditions are prosperous after the war. In the supposition that they are not, private in-

stitutions may be benefited by the fact that it is likely that state-supported colleges and universities will have their appropriations materially cut. In that event, they would have to raise their tuition costs, which might divert some students from them to us.

7. The shortening of the curricula, which we are all indulging in as a war measure, may have a permanent effect on the attitudes of both parents and students. There have always been people who believed that a college education is not worth the four years it costs, and maybe we have let ourselves in for something which will endure.

8. Because of the move on the part of the Navy to rate students in the V-1 course on the basis of competitive examinations, the old standards which measured academic achievement in terms of credit hours may be profoundly modified. We may be facing a new era in education, an era that lessens the current emphasis on the struggle for credits, diplomas, degrees, and other academic accomplishments. I imagine that many of us should welcome such a changed attitude.

9. The need of mathematics in all walks of life, that is being stressed by Army and Navy literature, may raise mathematics to the position of honor it once occupied in our educational scheme. Recent conditions favor a renaissance of interest in mathematics both in our high schools and in our colleges. I think that we should consider the advisability of making a well-rounded mathematics course obligatory for our students.

10. The campaign for establishing and maintaining closer relations with Latin-American countries would seem to counsel greater encouragement of the study of Spanish and Portuguese than has been customary in the past.

11. The changes induced by the war with respect to the admission of high-school students may leave permanent effects. Some colleges and universities have lowered the level of requirements for admission. Northwestern, v. g., in its School of Speech, admits high-school students who have seven semesters. There is talk of accepting the better students even after six semesters.

I have not exhausted the list of problems with which we may have to wrestle in the close future. I appreciate the fact that others might emphasize different elements than those that I have stressed. I have ventured no solutions. That difficult task is Father Poetker's responsibility.

Facing the Problems of Jesuit Education of the Next Five Years

ALBERT H. POETKER, S. J.

Let me begin by reminding you how futile it is to play the rôle of prophet. Unless one has the special gift of the Holy Ghost he had better not try. Even to predict the problems that are in store for Jesuit education is hard enough. To predict the ways and means of their solution looks like a second order prophesy and is all the more fraught with danger and uncertainty.

To make matters worse, our Executive Director proposed a fundamental problem when he asked for a discussion of the problems of the next five years. As the previous speaker has pointed out, the problems for the duration of the war period and the postwar problems are different in character. But who is going to say how long the war will last? Your guess is as good as mine. Personally I have modified my estimate several times since we entered—after Manila, after Singapore, after Java, and I may have to alter it again.

I shall in my comments have in mind primarily our colleges and universities. As for the high schools, the war should not introduce any serious new problems, whether financial or academic. For the colleges and universities, however, there are plenty of troubles ahead and it is important that we foresee them and face them realistically, courageously, resourcefully. There should be no room in a college or university administration for panic or hysteria and yet I am afraid some of that spirit, the effect of fear and uncertainty, has passed over from student body to faculty. One college president called his faculty together shortly after Pearl Harbor; "Steady" was the topic of his address. It seems to me that some colleges in their fever to be doing have done unwise and foolish things—victory courses of trivial content, activities that dissipate rather than promote mental discipline, new programs so heavy as to be impossible of accomplishment unless watered down to mere superficialities. There has been a tendency to relax the academic standards of admission, promotion, and graduation; accelerated programs merely for the sake of acceleration, poorly planned, shortsighted, disruptive. All this activity may be very showy but it is not very profitable. It may increase our problems immensely within a year or two. I am not advocating a "business as usual" policy but I do think we must keep our feet on the ground, plan carefully for every

change and explore possible consequences lest we become as one beating the air, wearing himself out but accomplishing nothing. Steadiness is essential.

But on the other hand there must be a greater degree of flexibility and resourcefulness in handling the problems as they arise than ever before. The changes may be more rapid, new problems can arise overnight. We must be ready with a solution or an adaptation or at least a temporary makeshift.

Let us begin with the economic problems. These arise on the one hand from reduced enrollment resulting from the inroads of Selective Service, enlistment, employment opportunities, and partly from the decline in the birth rate that began in the middle '20's and is beginning to affect the colleges. Income will be further reduced by the decrease in the number and amount of gifts and by the reduction and elimination of N. Y. A. help. Meanwhile, expenses in the form of salaries and wages, the general cost of living, and such forms of taxes as we are subject to, are rising sharply.

As regards enrollment, special efforts should be made to offset the loss of regular full-time students by building up the numbers of part-time evening enrollment. In industrial districts like those of our great cities, large numbers of high-school students who should normally enter college have grasped the opportunity of well-paid jobs. Many of them can be attracted to evening courses which will either help them in their work or give them that background which Army and Navy are demanding in their recruits—mathematics, English, logical thinking, speech, physics, or general science. Evening school work is usually charged at a slightly higher rate than day work. With limited offerings and fair-sized classes evening school work is better business than day classes. Hence every possible development of evening school work should be encouraged as a worth-while offset to other losses.

For the adult education group special courses related to the war and war problems, or looking forward to the postwar problems and the winning of the peace, if properly advertised will bring considerable response. The interest has been aroused by the crisis itself. Most people realize the inadequacy of their knowledge in these fields. They get the satisfaction of feeling that they are doing something useful for the country. Here again a few well selected courses well publicized will be more helpful than a large offering of nondescript courses.

In those universities and colleges that can qualify—principally those with engineering and business administration units—federally sponsored courses in engineering, science, management, and defense training can be made to take up considerable of the slack. Enrollment is no problem because the cost to the student is negligible. The federal government foots

the bill. Though there is supposed to be no margin of profit it does support adequately its own fraction of the teaching load and a proportional part of operations and maintenance. There is the added consideration that the school is thus contributing to one of the most vital needs of the nation. The ESMDT program has received rather lavish appropriations of federal funds. In some sections the rush to sponsor these courses has run wild. The effort should be adequately supervised and properly conducted and under such conditions can be a creditable and even a profitable addition to our educational program.

The special V-1 program of the Navy, the CAA Flight Training courses, and special short courses requested by local government agencies or meeting urgent shortages may bring still other students who otherwise would probably not enter our doors.

Finally there is the possibility at least in a few isolated cases that the Navy or Air Corps can take over certain parts of the campus to house, feed, drill, or provide other programs of training to large groups of their recruits, as is being done at present at Notre Dame and St. Mary's. Such an arrangement certainly solves a problem though it may also create new ones.

While we thus seek to attract new students, we should at the same time make special efforts to conserve the so-called regular enrollment as much as possible. One of the most important procedures in that direction is a well-organized Selective Service office to counsel students in their dealings with their local boards and to cooperate and negotiate with the boards themselves in all student cases. The primary purpose here, of course, is not to conserve enrollment, but to see that every student registrant receives the consideration his student status entitles him to. Proper presentation of information and judicious discriminating recommendations, and the follow-up of cases of unwarranted classification, can save many a student, not only to the school but to better service to the nation. Even where deferment is unwarranted, postponement of induction to finish a semester begun has regularly been granted on proper presentation of the request.

Some schools have done a wise thing in publishing folders for distribution to high-school graduates showing the importance of advancing their education as far as possible before reaching the induction age, the need of doing it as rapidly as possible through accelerated programs, the advantages that it brings at enlistment or induction, the opportunities for patriotic service in nonmilitary fields and in providing the constant supply of new recruits in essential civilian needs. Those who are already well advanced in college can readily be persuaded that their service to their country is far more valuable if they have first completed their course of training and received their degree. In this connection the publicizing and

promotion of the V-7 program or of similar arrangements in the Marine Corps or other branches of service will be helpful. Any other advantageous features of the college, such as ROTC units, accelerated programs, and cooperative programs with Army and Navy should also be publicized. If devices such as these be used to conserve the enrollment in such colleges as arts, commerce, journalism, and law, and if the preferred units like medicine, dentistry, engineering, nursing, and the physical science departments are kept at full capacity, the enrollment problem of the larger universities should not be too great.

To offset at least partially the decreased income because of reduced enrollments, I suggest a moderate increase in tuition and fees. If it is moderate and not excessive it will cause little comment and will hardly reduce enrollment. Such increase is justified and is even perhaps expected because of the rising costs of education. It can be met because of the general improvement in the economic condition of the broad middle class group that furnishes the bulk of our students. In most of our schools tuition is very moderate. The already unfavorable comparison with the state or municipal university will not be changed significantly. The sooner this device is applied the better. To have done it last year is far better than to do it this year. Unless local conditions forbid, I think it is a highly advisable move.

Much has been said about federal subsidy for students following the accelerated program. Little has been said about the basis on which it is proposed, whether for all students, men students only, or those liable for service, or preparing for special professions like medicine, dentistry, or engineering; whether for summer session only or the entire year. Personally I consider it too uncertain to count on. There are no reports of significant progress. One unofficial report was that the only federal help that may be expected is a continuation of the N. Y. A. student aid program. A spontaneous inquiry by a large philanthropic foundation on the current need of loan funds for dental students in our own area indicates a source of help few of us may have thought of.

Regarding N. Y. A. help, the reports are that it will either be drastically reduced or eliminated altogether. I deem the decrease the more likely of the alternatives. However, I do not consider this a serious problem except that some faculty members deprived of N. Y. A. help may be asking for special secretaries, typists, or clerical help. The fact is it has been hard this past year to find N. Y. A. candidates in some of our colleges. Other jobs were easily available and paid better. Should N. Y. A. aid end this June any school with an efficient placement service could easily solve the problem forthwith. Where there is no placement bureau one might well be established. It is always a help to the school, sometimes a necessity. It always yields good dividends.

In the matter of gifts most people agree that large donations will become rarer, but funds built up by the small donations of many contributors should be encouraged. The schools promoting such drives or campaigns, alumni funds, etc., have had a fair share of success. Some schools have promoted the plan to have defense stamp books donated to their alumni fund, appealing to the patriotic motive to supplement devotion to Alma Mater. Success, I am told, has varied.

While the day of large outright benefactions is about over, there is good prospect in my opinion for sizable donations when made in the form of bequests. The argument of deductibility from taxes is more effective in this case; estate taxes are greater and there is no 15 per cent limitation to the deductions and the haunting fear of the donor that he may "need it before he dies" no longer has place. Getting the institution written into wills is one of the best ways of providing gifts for its future. They may be long in materializing and some may never arrive, but their long term record is excellent. Too often, however, the promotion of this type of work depends on the occasional personal efforts of the president or other officer. It deserves organized effort and the full-time attention of a carefully selected Jesuit solicitor.

Incidentally, the danger that tax laws may be stiffened to lessen or eliminate the deduction of charitable gifts is, in my opinion, considerably exaggerated. Similarly for the danger that private school properties and funds will be taxed. Such threats have been the order of the day for a generation or more. Constant alertness and organized opposition have been quite successful in the past in preserving exemptions that are within reason. They should be able to do so in the future.

Here, too, I may add in passing that in my opinion the danger of federal control in the form of dictation as to curriculum, course content, academic requirements and procedures, is also exaggerated. Eternal vigilance, of course, is the price of liberty and the trend towards greater federal control in every activity of life is unmistakable. But federal control was a bogey held up fifty years ago. Even where exercised to some extent in connection with our schools because of grants of federal funds in N. Y. A. programs, C. A. A. courses, ESMDT, etc. it has not been excessive or hostile to our objectives. Certainly there has been far less interference with and control over our Jesuit education on the part of federal government than on the part of accrediting agencies.

If the coming years are to bring such hard sledding for the colleges and universities may we not look for added help from the noneducational activities of our communities, ministerial services, honoraria for sermons or lectures, or ordinary "supply." And perhaps more of the burden of province support can be shifted to the parishes. They have numerous ways of

raising money and, while general employment and prosperity continue, should be highly successful in such efforts.

It may be questioned too whether the time has not come to seek some subsidy for our Jesuit colleges and universities from the respective dioceses they serve. Elementary and secondary education is generally accepted as the responsibility of the diocese. Why should the full financial burden of higher education, which is so much more costly, have to be borne by the religious group called upon to undertake it?

Just a few words about what is probably the most important item of educational expense—faculty salaries. It is simply out of the question to make reduction in salaries when the general trend is sharply upward. Increases may even be necessary. But with several hundred students dropping out in a single year adjustments in the number of faculty members should not lag far behind. Rather they should be anticipated. This is particularly important in the lower division and in departments where there are many sections. Faculty losses through calls of reserve officers, through enlistments or Selective Service will frequently need no replacement. Other instructors may simply have to be dropped. Fortunately, opportunity for worth-while employment is abundant. Rapid adjustment of faculty to teaching needs is important. There is nothing that runs a school into deficits faster than the combination of decreasing enrollment, constant staff, and increasing salaries. And deficits for the years to come may be synonymous with suicide.

To pass on now to a different type of problem facing our schools in the coming years. Probably the most serious of these will be the lowering of standards. It will come as a temptation from within and as pressure from without. It will come in the nature of shortened curricula, accelerated programs, reduced entrance requirements, reduced graduation requirements. Already there is the proposal to grant a semester's credit for military training, to waive a part of the final semester or even the entire final semester. The Association of American Law Schools has sanctioned the degree for those enlisting or drafted without the final semester of the three-year course and with full credit for the second last semester if it has progressed satisfactorily halfway. Under such circumstances it will be difficult to withstand the pressure for making such concessions. There is the patriotic urge to favor our fighting men as much as possible. And yet it was the well-considered judgment of the great group of educational representatives gathered at Baltimore last January that "desirable acceleration of programs of higher education should be accomplished without lowering of established standards of admission to college." Again in the words of the resolution of the Association of American Colleges: "It is inadvisable to relax the present degree requirements for students entering the armed forces."

It seems to me we should be slow to announce any general policy of marking down requirements, granting blanket credit, etc. Even without such professed policy the excellence of our educational work will of necessity suffer somewhat from the impact of war conditions—the disturbed minds of students, the hurried tempo, the changes and interruptions. Pope's rule in another connection may well apply here:

> Be not the first by whom the new is tried
> Nor yet the last to lay the old aside.

If, for instance, students are to be admitted after third year of high school it should be done on an individual basis because of superior academic record rather than as a policy for all. The same rule should hold for specific graduation requirements. The practice of bigger and more influential neighboring universities may force our hands in these matters, but we should yield with reluctance. To lower standards generally would only cheapen our degree. It would create greater problems in the future.

What of the problem resulting from the loss of faculty men? The problem can be a very serious one especially in some professional schools. Each case is an individual problem. Generally the most satisfactory arrangement would seem to be to move up present personnel temporarily and replace at the bottom. For after the emergency the released men will be knocking at our doors for their former positions and we are committed by law and equity to restore them to their former places. I refer to those granted leaves of absence to respond to the call of their country, not to those looking for a more lucrative position in industry or government merely for personal gain. The latter deserve no preference, seniority rights, or other advantage over other candidates. It is unavoidable that faculty competence should suffer temporarily under the emergency conditions. It is happening to a greater extent in other universities. It would be unpatriotic to refuse the release of a key man requested by the government when he can be significantly of greater service to the nation in the new position.

What of the possibility of temporarily closing certain units of our universities—law for instance, which has generally suffered the greatest drop in enrollment? The answer is Don't, unless you intend never to resume it again. It would be nearly hopeless to start anew once the continuity has been broken. The remedy is rather retrenchment of faculty and expenditures, more rotation of classes, perhaps combination of day and evening classes and similar devices. If, on the other hand, some particular unit has been prematurely begun, has not acquired standing, and is encountering serious difficulty, now may be the time to drop it. I know that in the judgment of some of you, some of our universities went too far in their programs of expansion in the prosperous days of the '20's.

Finally there is in the mind of many the threat to our traditional Jesuit liberal arts education. The war is emphasizing the trend to the technical, the professional, the vocational. The liberal arts students, unless they major in a science, receive little consideration for deferment. Most of them will not get beyond the first two years. But if President Hutchins is right their general liberal education should be completed by that time and they should be ready to begin professional studies. Whether or not they carry the label A. B. would not seem to be important. But in the face of these conditions perhaps the important thing to do is to promote still more the existing trend to liberalize the engineering, commerce, journalism, nursing, and similar curricula, to add some philosophy and religion to the other fundamental cultural subjects of the first two years of these curricula, and we can make these curricula at least approach what Hutchins considers an acceptable program. If Hutchins' ideas are accepted much of the burden of cultural training will fall back on the high school. There will be comparatively few candidates for the master's degree and fewer of our schools will be able to offer it. Even as things are now, we may in the coming years have to depend on our women students to carry on the traditions of Jesuit liberal arts education.

In conclusion, I see no grand strategy which can be applied to solve the problems of the next five years. The individual problem arising from week to week in individual colleges must be solved as best it can in the light of local conditions, resources, and means. After all, meeting the daily problems as they arise often means that the critical and supposedly overwhelming problem never occurs. There is no need to break a bundle of sticks when you break them singly.

Dinner Meeting of All Delegates

THURSDAY, APRIL 9, 6:30 P. M.

Inter-American Relations . . . . . Reverend John F. Bannon, S. J.

Developing a Social Sense in Our Students . . . . . Reverend John P. Delaney, S. J.

Developing a Mission Sense in Our Students . . . . . Reverend Calvert P. Alexander, S. J.

Inter-American Relations

Report of the Committee on Latin-American Relations (1941-1942)

The personnel of the Committee on Latin-American Relations of the J. E. A. is as follows: Charles C. Chapman, S. J. (Loyola of the South); Peter M. Dunne, S. J. (University of San Francisco); Jerome V. Jacobsen, S. J. (Loyola University, Chicago); Wilfrid Parsons, S. J. (Carroll House, The Catholic University of America); Gustave A. Weigel, S. J. (Colegio de San Ignacio, Santiago, Chile); John F. Bannon, S. J. (St. Louis University).

We have never had the opportunity to meet as a committee, with the result that our work has been somewhat individualistic and sporadic. We have, however, certain accomplishments to report to the J. E. A.

The Survey of Latin-American Studies in Our Jesuit Schools

The committee, thanks to the cooperation of the Executive Secretary's Office, was able to obtain from deans and principals, shortly after Christmas, a statement of what Latin-American studies were offered in their several schools. The response to the questionnaire was very gratifying, especially considering the time at which it reached the deans and principals, almost at the semester break. For the cooperation the committee wishes to express sincere thanks. Thirty out of thirty-four high schools replied; six out of ten colleges; and twelve out of fourteen universities. The tabulated returns, enlarged somewhat with more recent information, are available for consultation by those interested. Only a brief summary of some of the more noteworthy data will be given here.

High Schools

Fifteen of our high schools offer Spanish in their modern language curriculum. The distribution may be of interest; only one school (Georgetown Preparatory) from the seaboard provinces. Spanish is offered by all three of the New Orleans Province schools—Tampa, for example, has all of its modern language students enrolled in Spanish and is, incidentally, the only high school to offer a course in the history of Latin America. Loyola Academy is a lone representative in the affirmative column for the Chicago Province; Campion a lone representative in the negative column for the Missouri Province. On the coast, Spanish is general in the California Province schools, and taught in several of the schools of the Oregon Province.

Several of the schools which do not offer Spanish do report, however, evidences of Latin-American interest—noteworthy in this respect is The Fourth Book Fair of Canisius High School whose theme was "Meet Your American Neighbors."

The committee would like to go on record as recommending that serious consideration be given to the problem of introducing Spanish in all our Jesuit high schools. This need not work to the detriment of the traditional modern languages, French and German.

Colleges and Universities

All offer at least two years of Spanish; eleven either offer or will offer next year

an undergraduate major, while four others offer one upper-division year of work. Two (Fordham and Loyola, Chicago) offer graduate courses in that language. Three (St. Louis, Xavier, St. Joseph's) are already giving elementary Portuguese, and several others plan to expand their language program to include that subject next year. Six of the universities offer a course in Latin-American literature.

Fifteen of the eighteen reporting offer some course or courses dealing with Latin-American history or Latin-American problems—five of these schools begin their Latin-American program in lower division, and two (Fordham and Loyola, Chicago) carry it through to the graduate field.

In a number of the schools Latin-American interest has extended beyond strict academic bounds. A few typical instances might be mentioned by way of suggestion and inspiration. Fordham has long published a monthly Spanish magazine.

In April 1941 Loyola, Chicago, sponsored a "Student Conference on Inter-American Relations" which was attended by student representatives from the colleges and universities in the surrounding states; currently Loyola has a student panel on Inter-American affairs, is sending mature students as speakers to adult-education groups, and is cooperating enthusiastically with the Pan-American Forum. The annual public lecture series of the University of San Francisco for 1941 was on Latin-American countries and the list of speakers included authorities from U. S. F. and neighboring institutions. Loyola of the South has established a division of Ibero-American relations and is most active in all Pan-American activities in the Gulf area. The Spanish Club of Detroit has made a number of speaking and singing appearances. St. Louis has faculty representatives on two Good Neighbor radio programs (weekly); its Spanish Department publishes (mimeograph) a monthly Spanish newspaper; and for the summer has arranged a three-day Institute on Latin American Affairs, to be held in conjunction with its Summer Session, which offers a rather extensive block of Latin-American courses. Professors from practically all the schools are speaking before groups and on the radio. Language and International Relations clubs are quite consistently reported as interested in Latin-American topics.

The committee finds all this interest and activity most gratifying. Its only recommendation would be that enthusiasm be continued and that Latin-American programs be, if possible, given even greater expansion. It suggests that other schools might consider the advisability of including Portuguese in the modern language curriculum. It also suggests that consideration be given a course in Latin-American geography.

At this point a plea might be in order: The request that the deans keep the committee informed of Latin-American expansion and developments in their colleges and universities. A short note to the chairman would be greatly appreciated.

Letter to the Latin-American Provincials

In early January 1942 the committee drafted a letter to the South American Provincials which was signed by Father Edward Rooney. Appealing for an expression of opinion as to the Good Neighbor efforts of the United States and for suggestions as to how we North American Jesuits might most effectively direct our activities in the cause of Pan-American unity, this letter was sent with duplicate copies for further distribution to Padre Luís Riou of Rio de Janeiro and to Padre Tomás Travi of Buenos Aires, each of whom has the powers of Father Visitor for his area. The letter was dispatched via air-mail in mid-January. To date we have received no reply. This delay need not be interpreted as an unwillingness to cooperate nor even be ascribed to the proverbial *mañana* spirit of the lands and peoples

"south of the border." These are wartimes, times when censorship is often very real and mail service slow. We still have hopes in fraternal charity of our brethren.

One suggestion made in that letter, namely that our Jesuit schools in the United States would be glad to furnish our thirty-six Jesuit schools in Latin America with regular copies of our student papers and magazines, deserves a word. The committee felt sure of cooperation on this point and thus presumed to make the proposal. We hope that we have not presumed to too great a degree. We do, however, feel that this would be one excellent way in which we could acquaint the Latin Americans with the splendid work which we are doing here and also a means of indicating the freedom which we as Catholics and Jesuits are allowed in these our United States.

The Monasterio Scholarship Plan

Many of you will probably recall the stirring appeal Señor José Monasterio for Latin-American interest made last year at the dinner meeting of the J. E. A. At that time Mr. Monasterio broached the idea of a cooperative plan by our "Greater American" Jesuit schools for an interchange of students. Since April last Mr. Monasterio has spent much time in perfecting that plan, implementing it with figures and information.

On February 9 Father Rooney sent a brief of the plan to the rectors together with a letter asking that consideration be given the proposal and that he be informed of the ability and the willingness of their several colleges to participate. As of this day, April 9, the following pledges of tuition scholarships for Latin-American exchange students had been made: Practically all of the colleges and universities had replied or were contacted within the past days and promises of more than forty undergraduate scholarships were made. This figure is somewhat short of that envisioned by the Monasterio Plan, which calls for our acceptance of eighty Latin-American students each year, until the total in Jesuit schools in the United States reached a stable figure of three hundred twenty. However, there would seem to be an explanation for this fact.

Under date of March 23 the N. C. W. C. Department of Education, in a news release, announced that it was prepared to offer one hundred four new scholarships to Latin-American students for the year 1942-1943—twenty-five graduate, twenty-one undergraduate men, fifty-eight undergraduate women. Among the fifty-seven American Catholic schools contributing these scholarships were listed eight Jesuit institutions. In this matter the N. C. W. C. canvass antedated Father Rooney's letter to the rectors by several weeks, and certain of our schools had, undoubtedly, already pledged themselves to the limit of their capacity. This may be unfortunate, but it is nevertheless true. If these pledges to the N. C. W. C. are only for one year, next year perhaps our schools will wish to turn this effort to the Monasterio Plan.

The committee is not exactly unanimous in favoring all of the aspects and details of the Monasterio Plan. Unquestionably it has its sound points, and the general idea behind it is good. The committee would suggest that this matter be taken under advisement by the various Jesuit administrators, if not immediately, at least in the very near future. We Jesuits are in a favored position to cooperate in this educational exchange phase of the Good Neighbor Policy. If our efforts are pooled and coordinated, we can make a very impressive showing and, perhaps, obtain a fairly large share of governmental financial support.

Personalia Varia

Father Edward Rooney has on various occasions been able to speak of our Jesuit plans and dreams with various members of the Coordinator's Office. Recently,

through the kindly services of Representative Rabaut of Michigan, he had a conference with Mr. Nelson Rockefeller.

Father Charles Chapman, of the committee, has on several occasions been in touch with the Radio Division of the Coordinator's Office. He has found the men of this division consistently interested in Jesuit cooperation. Father Chapman has himself written the scripts for a series of thirteen radio dialogue-talks showing the Catholic philosophical basis of Anglo-American democracy. He is prepared to use the facilities of Station WWL to record this series and to offer the same to the Radio Division for transmission to Latin-American stations.

Father "X," of the committee, who has asked that his name be withheld for special reasons, has recently been approached by a representative of one of the large broadcasting chains which is contemplating an extensive series of short-wave programs to Latin America. This radio man is a Catholic and feels that the American Catholics should be allowed to play a more conspicuous rôle in the whole Good Neighbor effort. Father "X" has offered to this man the cooperation of the committee in whatever ways this can be given.

The chairman of the committee has recently been asked to prepare an "opinion" presenting the Catholic viewpoint on Pan-Americanism and the Good Neighbor Policy to serve the purposes of Mr. James Twohy, governor of the Federal Home Loan Banking System, who had been requested by the Coordinator's Office to give the Catholic side. With due insistence on the distinction between "a Catholic viewpoint" and "the Catholic viewpoint" this was done—the chairman sought to make it clear that his "opinion" fell within the first mentioned or the "a" category.

Father Eugene Murphy (not a member of the committee), the director of the rapidly expanding "Sacred Heart Program," is in contact with the Radio Division of the Coordinator's Office and has fair hopes that "The Sacred Heart Program" may soon be carried to the Catholics of Latin America, in Spanish, through the short-wave facilities of one of the large American networks. (For your information and, perhaps, amazement, I might add that "The Sacred Heart Program" is now carried on fifty-odd stations within the United States and its possessions.)

Señor José Monasterio, whom we can class as a Jesuit for his loyalty and devotion to our interests, has numerous contacts among the high-ranking officials of the Coordinator's Office and is tireless in selling our stock as a logical and well-equipped body of Good Neighbor agents.

Others, surely, have worked for our Jesuit interests in this regard. The only reason for the omission of their activities in this place is the fact that these activities have not come to the knowledge of the committee. (And here again the committee would like to offer its services as a clearinghouse of such information—but first it must receive such information.)

Conclusion

A word or two by way of conclusion! Within the last years Latin America has assumed considerable importance in the minds of most Americans. Our government, since 1933, has enthusiastically pushed its Good Neighbor Policy, and we, as American educators, have done our part in trying to make that policy work. As American Catholics, however, we have often had reason to be more than a little disgusted as we watched the stupid and consistent bungling of our Protestant-Masonic policy-makers, some of whom are merely ignorant but not malicious, while in the case of others the order should, I fear, have to be reversed. In any event we can hardly be said to have achieved results commensurate with our efforts. Even so, our Good Neighbor Policy will be continued, and with the increased importance of Latin America in the postwar world will, if anything, be pursued

with greater vigor. If it is ever to succeed, the United States must have some new policy-makers.

The incongruity of entrusting to our non-Catholic and Masonic "brethren" the task of winning Latin-American friendship is truly ludicrous. The Pan-American ideal is a laudable thing; but, until all concerned are willing to recognize and admit that its realization involves a clash of basic cultures and principles, Pan-Americanism will remain a noble dream. The Latin American is fundamentally different in outlook, in attitudes, in background, and in the standard of values which he accepts and cherishes. There is no point in deluding ourselves with a certain number of surface analogies, based on geography and a certain community of historical experience. Basically, the Anglo and the Latin American are as different often as day and night. Anglo-American culture is the direct descendant of the union between the bigoted Protestant and the so-called "modern" and pseudo-progressive versions of Western Civilization—it is essentially the outgrowth of Europe's troubled and distracted sixteenth century. The ancestry of Latin-American culture is somewhat more difficult to trace—basically it is the child of earlier and purer medieval days, of the Catholic centuries of the West, but the ancestry has been complicated by several none too successful mixed marriages along the way (the eighteenth-century Enlightenment and nineteenth-century Liberalism). Anglo and Latin America have little in common save the same remote medieval European *stips*. The average Anglo lacks the proper background to understand his Latin neighbor and rarely is big enough to admit the fundamental validity of the Latin culture pattern—to do so would mean that the Anglo would have to question the validity of the principles implicit in the culture in which he has been bred, which he has accepted, and which he feels himself bound to champion. Persons of this stamp are not likely to make friends easily.

There is, however, in these United States a considerable group of Americans who have quite other qualifications for that task of winning and cementing friendship with Latin America—we Catholics. As Catholics and as Americans we stand with a foot in both worlds, the medieval and the modern, and from our straddle-position we are in a capacity of perfect middle-men. As Catholics we can understand and appreciate many of the things which the Latin holds dear, for we, like him, esteem and cherish them; as Americans we are able to understand and appreciate the good points of the culture which the Anglo worships. We are natural "good willers."

As such we have certain definite obligations. In the first place, we must spare no effort to equip our students to move into and to succeed in that great Latin-American future. Hence, instead of slackening or resting content with our present Latin-American interest, we must be on the alert, seeking ways and means to increase and expand it. Secondly, we must try to convince our policy-makers that the secret of success with Latin Americans lies very largely in the possession of American Catholics thus trained and equipped. This last will be no easy task, but we must not cease to try.

We owe it to our country as Americans, to our Church as American Catholics, to our neighbors as fellow Catholics. We must not sit idly by, while a portion of Christ the King's domain is being threatened. Modernity has a great appeal for the modern Latin American. we must strive to see that only the best is brought to him, strive to see that he gets it without the insidious and debilitating elements of pseudomodern, pseudoprogressive, Protestant culture which have so often been confused and confounded with Progress. In a word, we Jesuits must become deadly serious about this whole Latin-American business.

JOHN F. BANNON, S. J., *Chairman*

Developing a Social Sense in Our Students

JOHN P. DELANEY, S. J.

An undeniable major and an irrefutable minor make a very sound foundation for a paper to the delegates of the Jesuit Educational Association.

No one has to prove to us that the most fundamental principle in our Jesuit thinking and teaching, in all our activities, in our policies and tactics, is that which St. Ignatius calls "thinking with the Church." We have been called, and we rather like the appelation, the Pope's men. That implies obedience not only to the orders of the Pope but a generous conformity to the thinking of the Church and even, at times, a self-examination, a re-orientation of our work in the light of that particular phase of Catholic thinking which is receiving the major emphasis at any given time.

Today it is undeniable that thinking with the Church means *social thinking.* The strongest emphasis in the present-day development of Catholic doctrine and Catholic practice is social. The apostolate of the Church today is preeminently the social apostolate.

Providentially, if somewhat strangely, there has been saved for our day the flowering of that social Catholicism, that *complete Catholicism* which was so prominent a part of the teaching of St. Paul and St. John and, we can infer, of all the apostles. The doctrine of the Mystical Body, and its practical expression in Catholic Action and the lay apostolate, an ever deeper and more widespread appreciation of sanctifying grace, of incorporation into the Body of Christ—the essential oneness in Christ of the whole human race, a greater love and understanding of the Mass, every Mass, as the universal offering of the whole Catholic world, more active lay participation in the offering of the Mass—these are the prominent features of Catholic social doctrine that are gaining ever greater attention in Catholic writing and teaching and preaching.

Such grand doctrine cannot long remain theoretical or sterile. Preaching social Catholicism in a practical way means teaching a practical respect for the Christ in men. It means teaching not only a sense of social responsibility for our civic and political and economic community; it goes beyond that to an apostolic responsibility to place Christ in family and business and labor and politics and international affairs. It means teaching the whole Christ, the complete Christ along with the ideals of Christ and

the charity of Christ and the justice of Christ. It means giving to all with whom we come in contact a deep sense of the need of social collaboration in every sphere of life so as to make possible, in so far as we may, the reign of the complete Christ.

Naturally no Catholic, much less a Catholic teacher, can be indifferent to such an understanding of social Catholicism. It really is complete Catholicism and we cannot preach Catholicism at all unless we preach it in its completeness. There is, of course, a place for specialists in the field but it is wrong to think that social Catholicism must be left to the specialists. Every teacher, every preacher, every retreat director, every priest and scholastic, in his loyalty to the complete Christ has an obligation to live and preach Catholic social doctrine, just as every Catholic, if he is to be really Catholic must accept the implications of social Catholicism. Catholicism that remains purely individual, that does not take into account the grand social content of the faith, is incomplete Catholicism. We have no trouble understanding that the Catholic who rejects Catholic doctrine, let us say, in divorce, while accepting all the rest of Catholicism simply is not Catholic. Similarly, will we ever reach that understanding of our faith where we understand that the Catholic who practices Catholicism only in his individual life and refuses to accept the Catholic social teaching is simply not Catholic?

A very simple conclusion from this, and an unassailable conclusion, is that no Jesuit may exempt himself from an interest in Catholic social teaching nor from the obligation of inculcating social Catholicism through the medium of any subject he may be teaching.

Unfortunately it does not come easy to us as Jesuits to teach Catholic social doctrine. In spite of the common mold into which we are supposed to be poured, we, as Jesuits, remain rather notoriously individualists. There is something in our training and our work and our ideals that makes us so. Our spiritual training is very much a personalized one with a minimum of community praying or community participation in liturgical functions. Our reading of Breviary is private, not choral recitation. So many of us must offer Mass day after day in private chapels or at private altars that too often and too easily even our Mass becomes less the universal offering of the Catholic world than our own private devotion.

No one field of Catholic endeavor is ours peculiarly and exclusively, with the result that our activities are as varied and as multiple as need, time, circumstances, individual aptitude demand or desire. We are educators and preachers and retreat directors and scientists and writers and parish priests and hospital and prison chaplains, and propagandists and economists and missionaries and farmers and radio executives and sodality directors and liturgists and theologians and confessors and artists. We are

so many things that most of us can be only one of the many, and none of us can develop that breath of universal knowledge and aptitude and enthusiasm necessary to take a personal part in, or a personal interest in all the activities that come our way. At our best we develop specialists, experts in various fields. In our specializations and in our varied work, we realize that we are but parts of the whole. We understand that no matter how our work varies, it is all just one work, the spread of the kingdom of Christ. We work together and we try to take an intelligent and sympathetic interest in all the varied work that our brothers are doing and we cannot do.

At our worst, we can become very narrow in our spheres of work and in our interests. Our horizon can easily become the boundaries of a school text, or the boundaries of our own classroom, or our one school, or our one community, or one province. We can reach the stage when we know vaguely that there is other work going on in the same community, but after all we have our own work to do and we cannot be bothered. We may even reach the stage where we are but dimly aware of tremendous world upheavals, social crises, total wars; and we avert to them only to resent their intrusion on our specialized work. We can become kings in our own little provinces and *ruant coeli* the world hardly exists beyond my little textbook, my little pulpit, my little pamphlet, my little school.

Being individualists, it might be bad enough if we were rugged individualists. But we are not. We are what might be called sheltered individualists.

The rugged individualist is the man who fights his way up to his position of eminence, working on the theory that every man must look out for himself. He believes in the theory of the survival of the fittest. He accepts fight for survival as a natural thing. He rather enjoys the fighting, and, once assured of his survival, he has no tolerance for or understanding of weaker men. He has survived, he believes, because of his ability, his energy, his aggressiveness, his hard work, and somehow or other he convinces himself that if every one else were to work equally hard, there would be no poor or unemployed in the world. Very definitely he is not nor has he any intention of being his brother's keeper. In his world, it's every man for himself.

Grant this, however, to our rugged individualist, a knowledge of reality, an understanding of material values, an acquaintance with poverty, suffering. He has more or less gone through them all, and he accepts them—for others. We, though, are sheltered individualists, so closely sheltered that it becomes difficult for us to realize what is going on in the world that moves about us. We never (that is most of us) know what it is to wonder if next week's bills can be paid. We do not have to turn and

re-turn the cuffs of our shirts because there is no money left to buy another shirt. We never learn the humiliations that the poor meet in crowded clinics and in the charity wards of hospitals. Unemployment does not touch us painfully. We do not know what it is to feel ashamed of our children's clothes and to feel the emptiness of their hunger. We actually do not experience in our own lives all those bitter emotions that can drive people toward the promises of Communism or make them devoted followers of anyone who can promise them material alleviation of their poverty. Money, and I say this sincerely, has no great attraction for us. Money for us means only the possibility of carrying on worth-while work. We have, without the money, the satisfaction of material needs which only money can give to others. We have without money a position of power and dignity and respect. We have without money the honor and respectability and the sense of dignity and the esteem that others try to find and too often in a pagan atmosphere can only find in the acquisition of money. Actually we do not know the need for money that, in its legitimate sense, is only a laudable desire for life and the decencies of life, that, in an inordinate way, becomes lust and greed.

Because of this it is not always easy for us to see things as our people see them. Ours is liable to be a theoretical viewpoint, their's a very practical one. Very frequently our theoretical viewpoint may be correct and accurate. It may be a viewpoint that we should strive to give to others, but we cannot succeed in giving it to others until we have a keen, sympathetic understanding of their practical viewpoint. In many social trends of the day, in social legislation, for instance, in labor laws, in government relief, they see only an immediate betterment of their really difficult lot. They see food and better housing and better medical care and more of the decencies of life. In the same social trends of the day we can see danger, danger of the loss of human dignity and independence and the self-reliance that are essential foundations of political democracy. We have a natural detestation of Naziism and Communism and naturally there is a fear of any social movements that would seem to lead our country into a situation that would mean some American form of Naziism or Fascism. We are suspicious of the necessary regimentation of all American resources in a war effort, for we fear that such a temporary regimentation may become a permanent thing. Men mobilized, labor mobilized, money mobilized, industry mobilized, women and children soon perhaps to be mobilized—it all seems to add up to a postwar America that will be a mild, or maybe not so mild, form of State Socialism.

It is not a pleasant word, yet to many the reality conveyed by the word seems, if not pleasant, at least necessary. Individualism cannot fight a war. War must be a united effort, a social effort, a planned effort. War

must mean the sacrifice of individual desires and ambitions and greeds. It must mean priorities and curtailment. It must mean a sacrifice of self and selfish desires and ambitions and satisfactions for the preservation of the community. War is a social effort. Individualism simply cannot win a war. And unfortunately, despite all our patriotism, so strongly intrenched is our individualism that governmental pressure and governmental sanction are necessary to force the social collaboration necessary for the tremendous effort necessary to win a war. Like it, or not, regimentation is necessary for war.

Unfortunately also it has been proved true that individualism cannot guarantee complete happy and human living in time of peace. A return to the principles of individualism after the war is over will mean only one thing—the loss of the peace that follows the war, a betrayal of all the blood and death and sacrifice of the war.

Actually there will be no return to individualism when the war is over. There will be one of two things: State Socialism that will eventually degenerate into an American form of Naziism, or Communism or Fascism, with eventual internal chaos—or a social order, economic, political, national, and international, that will combine personal initiative with social planning, personal dignity with social integrity, independence and liberty with unselfish cooperation for the common good. That means and means only a social order based on Catholic social principles. And it imposes on us the very heavy and urgent responsibility of inculcating even while war goes on as deeply and as widely as possible the principles and attitudes of social Catholicism.

As a matter of fact, in some ways, the war is our ally in teaching social Catholicism. Strange things have been happening since the start of the war, unbelievable things. This state of war has actually brought about a change in attitude that education alone could not have accomplished in a hundred years. The authors of a book on social planning published shortly before the beginning of the war had made this statement: "In the race between education and catastrophe, education is entirely too slow." They counted without the impulse that war would give, without the education of war. The realities of the present situation have already far outstripped the possibilities of education.

In a severe, even bitter, practical way the necessities of war have already taught us some things we were despairing of ever teaching during time of peace.

War has already taught us the depth and absurdity of what might be called an unrecognized economic pessimism. Without realizing it, we had come to a casual acceptance of the almost blasphemous pessimism that, in spite of all our resources of men and materials and genius, our economic

industry simply could not supply the ideals of decent living for all our people. We had taken it for granted that there must always be a large number of employable unemployed, that there must be constantly recurring depressions, that there must be terrifying destitution in the midst of plenty.

War has already taught us that there is no such industrial word as impossible. With cooperation, with a system of priorities (which merely means putting first things first), with unity and cooperation for the common good, we suddenly find that even impossible goals have been reached and even more impossible ones still may be reached.

War has taught us the necessity of pooling all our talents, not for profit, but for the common good.

War has taught us in a very practical way that the primary purpose of industry is not profit but common welfare.

War has taught the sacrifice of nonessentials in a greater cause, a certain leveling of the luxuries, the need of closing somewhat the gap between extreme wealth and extreme poverty, the willing sacrifice of personal satisfactions all for the common welfare.

War has taught, and this is very important, the absolute necessity of overall planning, of the participation of every rank of society in the planning, of capital and labor and government and consumer and the professions.

War has put a new question into the minds of millions, and that question is the greatest hope for the future. The question is simply this: If for war, if for the defense of our country, we can unite and sacrifice and plan and accept a system of priorities and develop a spirit of social collaboration and suddenly become our brothers' keepers, should it not be possible to plan in a like way in the peace that follows the war, to plan a social ideal of decent living for every family in our nation?

We must encourage such questioning. We must put it into the minds of those who may not have thought of it.

The questioning will become so strong that it must have an answer. Some believe the answer is Communism. Still more believe that the answer is complete governmental control of all living or State Socialism. Many believe that America can develop a satisfactory and pleasant form of State Socialism. Others think that we must pass through a period of State Socialism before we reach an ideal social order in which the state and the various groupings of society, labor and industry and the professions, play a balanced part in planning and production.

It may well be, in fact it is, that the answer rests with us. We know that the ideal social order, as far as we can have it, must rest on the acceptance and the living of Catholic social principles. Thus the challenge:

To bring about the living of *complete Catholicism* by our own Catholic people, so that through them the reasonableness of complete Catholic living may be apparent to all! And the problem: How to inculcate day by day in our own living, in our preaching and our teaching and our retreat work, in all our work, Catholic social doctrine. Put in another way, how can we spiritualize the war and salvage the peace?

This is not the place to outline the task that belongs specifically to the colleges and universities. They must supply the need of thoroughly trained economists and sociologists who can take their place with the very best in the field. They must prepare the industrialists and the business leaders imbued with a thoroughly Catholic social viewpoint. They must look to the formation of men trained in the theory and art of the social sciences to take their places in the thousand and one governmental and social agencies that now play and will continue to play an even more important rôle in social planning. They must train the civil servants, the educators, the labor leaders, and labor lawyers who will look upon their work as a vocation, as an opportunity for service, for the use of their talents and their training for the good of their fellow men and the enthronement of Christ as the King of all Society.

There is a wider program still, a program that can be adopted by the universities and colleges and high schools, by alumni groups and parishes.

We must spiritualize the war. We must prepare the peace.

We spiritualize the war through the Mass. All our institutions could embark on a crusade for the study of the Mass and the proper daily offering of the Mass for the duration of the war. Many are insisting more and more on the Mass, but for the comfort and the strength and the solidarity, we should unify our drive. We might take as our slogan: "That the sufferings of this war may not be wasted." And we might prepare a pictorial representation that may be used as a poster in parishes and schools. The hands of the priest holding up the chalice. In the chalice, the blood of Christ, and day by day poured into the chalice, mingling with the blood of Christ, all the sufferings of the world at war, all the deaths, and the wounds and the heartaches and the loneliness and the fears and the starvation and the sacrifice, all mingled with the blood of Christ and offered up to God for the peace of the world and the salvation of the world. Alongside the hands of the priest, millions of the hands of the laity reaching up toward the chalice to offer the chalice with the priest. And somewhere vaguely shadowed, the hands of Christ uniting priest and people, making them one, making them all one with Christ in the offering to God of Christ and all those things that are wanting to the passion of Christ. Above the picture, the words, that all this suffering may not be wasted; and below, we offer Thee, O Lord.

If we could only drive home to all our people the truth that there is nothing greater that they can do day by day for themselves, for their country, for the world, than unite themselves with Christ in His offering of the Mass!

Through the Mass we can teach them the humble acknowledgment of guilt, so necessary if the suffering of war is to be salutary. We can teach them the need of reparation and the place of suffering in Christ's plan of redemption. We can teach them, and this will be more and more necessary as the war goes on, love of enemies even during wartime and a desire to share generously with the enemy when war shall be over the fruits of all the suffering of war. A crusade of Mass. Know the Mass. Love the Mass. Offer the Mass. Live the Mass.

With the Mass as the indispensible foundation, center, core, source (so many words could be used), we can go on to prepare for the peace to come by insisting continually on Catholic social attitudes, and habits of thinking and living.

1. We have so many occasions to teach that *democracy* can only be founded on respect for every human being as a son of God, a respect for Christ in *every* human being of every nation and color, in every walk of life.

2. We must emphasize the *Catholic ideal of success* side by side with the *true measure of man's dignity.* Unconsciously we may at times be guilty of teaching an ideal of success that differs very little from the pagan, material ideal of success taught in the nonreligious schools, a success measured by money and influence and social position and prominence in the profession of one's choosing. A man's real success and his real dignity can only be measured by the development of Christ in man.

3. We must teach more of Christ, the life of Christ, the ideals of Christ, the ever-living, human Christ as the model and norm of all living. Only if we develop in our students a personal enthusiasm for Christ can we hope that they will be anxious to give Christ to their fellow men. There is need of giving our students a realization that Christ comes into every phase of their lives, into every hour of their day. Only thus can we combat what Pius XI called a "strange cleavage" of conscience that is so common a trait in Catholic industrialists, Catholic politicians, Catholic business men and professional men. A strange hangover from Individualism is the idea that religion is a private affair, an affair of man's heart and home, and has no place in public or business life.

4. We must teach the poverty of Christ for all. Frequently, unthinking and very sincere Catholics make the charge that those who preach Social Justice are trying to do the impossible, even the undesirable, trying to eliminate poverty. They are trying to eliminate a degrading poverty, or

destitution, but far from trying to eliminate the poverty of Christ, they are insisting that the poverty of Christ is an example for all, rich and poor. They are trying to spread poverty in the sense of a stewardship of wealth and a stewardship of talent. We must teach that an accumulation of wealth beyond the level of decent comfortable, complete living is justified only on social principles and the principle of stewardship. We must teach that if we would follow Christ there must be a limit to the amount people may spend for personal satisfaction, personal luxuries, material enjoyments. We must teach poverty for all in the sense of a complete subordination of the use of material things to man's higher spiritual needs.

5. We must teach the reality and the practicality of spiritual values. So many of our Catholics, even Catholic college graduates, too readily assure us that "if we put those principles into practice in our business, we just would not get anywhere," and thus excuse themselves from applying the principles of Christ to industry and the professions. The war should help us to teach that Christ is practical since fundamentally the war is the result of a failure to follow Christ.

6. Finally, the war offers us an opportunity to dwell constantly on the importance of Christian ideals in the fundamental units of Society, the family, the neighborhood community, as well as in the larger units of the state and international society. War in many ways disrupts the family, but in other ways it helps to unify families. It makes possible a return to family prayer and family recreation and family cooperation in providing many things that may not now so easily be bought in the chain drug stores.

For the duration of the war we might well turn the attention of all our study-class to a study of Christ and the Mass, to a study of the family and the parish and the vocation, to a study of postwar cooperation between labor and industry. When the war is over there will come the question of international cooperation, international commerce and government, and access to raw materials. The Mystical Body teaches us the oneness of the human family. The Holy Father has spoken of the need of sane international juridical body. What kind? How should it operate? Can it be made practical? These are all questions that must be brought before our students and our people if we are to do our share in bringing Catholic thought into the formulation of the eventual peace.

Years ago against the rigors of Jansenism, Christ revealed the treasures of the Sacred Heart. In His Goodness He allowed us as Jesuits to play a grand rôle in propagating the world-wide devotion to His Sacred Heart.

Today, in the death throes of a materialistic, individualistic civilization, the Church presents more strongly than ever before the social content of the faith based on the most sublime foundations. In our loyalty to Christ and His Church we must be preeminent in spreading social Catholicism, complete Catholicism, in giving to all our people the complete Christ.

American Jesuit Education Is World-Wide

Developing a Mission Sense in Our Students

CALVERT P. ALEXANDER, S. J.

The present war in the Pacific has brought to the attention of the American public many curious things. Foremost among them I think, as far as we are concerned, has been the fact that American Jesuit education is not confined to the United States but is actually world-wide; that besides conducting fifty-two colleges, universities, and high schools in the United States, we also operate twenty other first-class colleges and high schools at various points in the Far East, Near East, and Caribbean countries. These educational establishments which are scattered over a large area of the world's surface from Kingston to Shanghai and from Zamboanga to Baghdad, include one university, two colleges, twelve high schools, one normal school, two hostels at state universities, and two seminaries. To most Americans this rather vast educational work of the American Jesuit missionaries was practically unknown before the war began. As much as we dislike giving any credit at all to our enemies, it was the Japs who revealed its existence to the American public.

When the Japanese Army was advancing from Legaspi in its invasion of the Philippines, one of the first things it ran into was American Jesuit education. It was our flourishing high school at Naga in Luzon. Another column from Lingayan had landed near our seismological station at Baguio. When they captured the city of Manila, among the important prizes there was the famous Manila Observatory, conducted by the Physics Department of the Ateneo de Manila, the university itself, a trade school and two large seminaries, all conducted by the American Jesuits. Recently they shelled the city of Zamboanga in Mindanao, revealing the existence there of another Jesuit school, the Ateneo de Zamboanga. And if they push on into the interior of Mindanao they will meet two more Jesuit high schools and another college.

No matter where the Japs move their armies now in the mainland of the Asiatic continent, they will be confronted by more American Jesuit education. If they drive across from Burma to India, it will be the two high schools at Patna City and Bettiah and a hostel at the University of Patna. If they should decide to go on from there to the Middle East they

will stand before the beautiful new buildings of Baghdad College in Iraq. Before the war began the Japanese were well acquainted with our schools in Shanghai and Nanking. Today, after much travel, they at least are convinced that American Jesuit education is world-wide.

It took years of patient scholarship, much sweat and tears and, I believe, a few top-flight football teams to reveal to the American public that the missions established by the Jesuits three hundred years ago in the United States had finally grown into the largest private educational system in the country. But it has taken no less than a World War to uncover the existence of a flourishing Jesuit educational system in the Philippines and Caribbean countries and in the Near East.

Sometime before the war broke out I talked with Father Rooney about the possibility of having our Oriental and Caribbean schools admitted into the Jesuit Educational Association. He was enthusiastic about the idea and presented it to the Executive Committee of the J. E. A. during its last meeting in New York. The committee also approved the idea and now it is in the hands of the Board of Governors. Should the board pass favorably on it, here is what this project of admitting our missionary high schools and colleges into the J. E. A. would add to the present organization:

First, let us take the Philippines because we have in existence there not only a number of schools but an American Jesuit educational system somewhat smaller but similar to that which we have in the United States. This mission is operated by the Maryland-New York Province and is the Society's largest mission. Educational work has advanced by leaps and bounds since the Americans took over. As a matter of fact, more than one-half of the two hundred fifty men in the mission are engaged in high-school, college, or normal-school work. The center of Jesuit education there is the famous Ateneo de Manila, one of the most celebrated universities in the Orient. It has an enrollment of 1,968 students and has all the regular university departments with the exception of medicine. The university has been a potent influence in the cultural and political life of the islands, producing many lawyers, judges, government and army officials. I do not hesitate to say that it has exerted more influence on the life of the nation than any single American university that we at present operate in this country. This is, of course, due in large measure to the fact that the country is Catholic. But much must be attributed to the foresight of those who were in charge of the university. Long before General MacArthur insisted that all high schools and colleges in the islands have military training, the Ateneo was made a completely military school and received its title, "The West Point of the Philippines." All the graduates of the university receive commissions in the Philippine Army and it is

estimated that at least 1,000 of its alumni are officers in the present Philippine forces. The scientific prestige of the university has been enormously increased by the activity of the Manila Observatory operated by the Physics Department. For many years it has been the official Weather Bureau of the Philippines and has many sub-stations throughout the islands which control and advise shipping and aviation. The Ateneo de Manila is the parent of the other Jesuit schools in the Philippines. They are as follows:

At Naga in Luzon we have a high school with an enrollment of seven hundred fifty students.

At Cagayan we have a college and high school with six hundred forty-four students.

At Iligan, a new high school with one hundred forty-seven students.

At Zamboanga, another high school with three hundred seventy-one students. At Zamboanga also there is a Summer Normal School for the teachers of the district conducted by the professors of the Ateneo de Manila.

Near Manila, we conduct the important Papal Seminary of San Jose for the secular clergy.

At Novaliches also near Manila, we have a Jesuit Novitiate and Philosophate.

Going next to China we have the beginning of what Pope Pius XI conceived as a strong American Jesuit educational establishment and which he committed to the Fathers of the California Province. The center of this establishment was to be the Nanking Institute, an establishment at the University of Nanking which would care for the Catholic students there and otherwise make its influence felt in this capitol of new China. The Sino-Japanese war materially obstructed these plans and now all there is to show of the Nanking Institute is a partially constructed building and a large number of California Jesuits trained for college and university work who have been obliged to devote themselves principally to the work of helping war refugees, although they do conduct an important radio program in Shanghai. However, the California Jesuits still operate two Chinese high schools: Gonzaga College in Shanghai which has an enrollment of two hundred twenty-five students, and Ricci College in Nanking, with an enrollment of one hundred fifty students.

In India, the Chicago Province is making important educational inroads into the largest pagan mission in the world, Patna. There is a large and flourishing high school at Bettiah with an enrollment of four hundred fifty students. At Patna City there is another high school, St. Xavier's, with an enrollment of three hundred fifty students, and a hostel for Catholic students at the State University of Patna.

In the Middle East the New England Province has Baghdad College in the city of Baghdad which is today one of the best equipped and most flourishing prep schools in the Middle East.

The New England Province also operates the important St. George College, in Jamaica, British West Indies, a combination college and high school with an enrollment of three hundred ten students.

In British Honduras, the Missouri Province operates St. John's College at Belize, once one of the best schools in Central America but since the tornado of 1931, it has fallen on evil days. At present it is only a small school and has an enrollment of ninety-six students. The Missouri Province also operates two high schools among the Indians of South Dakota and sponsors a Negro high school at Omaha.

In this list of high schools and colleges I have made no mention of the large number of elementary schools conducted by the American Jesuits in mission countries. In all, they take care of 26,253 children. I merely mention them in passing, for the reason that we in this country know what has been the history of some of our great universities—a log school which, through the patient and heroic labors of our men, has become, with the passage of years, a high school, a college, a flourishing university. Any one of these elementary schools may have this history.

I think that the addition of these high schools, normal schools, colleges, and university to the Jesuit Educational Association will do much to increase the prestige of our educational system here. It will be inspiring for Americans to know that in addition to the large number of schools we conduct in the United States we also have a string of first-class schools in the Orient and in Caribbean countries.

There is a story which appears in the writings of one of the early Jesuit missionaries in this country in the seventeenth century which concerns a Jesuit missionary who came to America to work among the Indians. After ten years or so of labor he was transferred to China. This, of course, was not unusual in those days and is not unusual now. The unusual part consisted in the fact that while in China he had the happiness of preparing for death an American Indian who had somehow or other found his way to the Orient. American boys in our own schools may or may not believe this story. But here's one that you can tell them which they will have to believe. It is this: If they find themselves tiring of American Jesuit education in Boston or Chicago and dream of escaping its depressing influence by running away to the strange and far-away places of the world like Shanghai, Kingston, Manila, Zamboanga, or Baghdad—warn them that they had better pick these strange places very carefully or else they might find themselves as badly off as before. For the fact is, it is rather difficult to wander about in the tropical and sub-

tropical world without meeting the American Blackrobe and his school.

One of the most remarkable things about us American Jesuits is the amazing unity of our work. We sometimes forget this, especially in the attitude we take towards the six hundred nineteen of us who are attached to the missions. There is no doubt that our greatest achievement in this country has been that of education. Education is the heart and center of our work around which all our other varied activities center—retreats, labor schools, parishes, and so forth—all are connected with and draw much of their inspiration from our educational establishments. Unfortunately, however, we sometimes regard missionaries as having little connection with this educational achievement. They seem to be entirely outside of it. But in reality they are in the very same work. The idea many of us have of a missionary is one that goes out to a foreign country, puts on a pith helmet and white cassock and walks piously with cross in hand through alien rice fields. It may surprise you to know that in our largest mission in the Philippines, more than one-half of the two hundred fifty men there are engaged in educational work at high-school level or above. The same is true in Jamaica, China, and to a somewhat lower extent in India and British Honduras. In Baghdad, one hundred per cent of the men there are engaged in educational work. It is true that some of our missionaries labor by night and day in tropical jungles, doing work that has no seeming connection with secondary or higher education. But they, too, are educators. Not far from them is always the mission college to which they at times retire to rest and dream of the school towers that will some day rise in their particular jungles. And these dreams have come true at times and will continue to come true.

This unity of our work impressed me very forcibly in Jamaica and gave me an insight into the type of missionary work we do and the importance of education in it. I found that St. George College did not correspond at all to my conception of a missionary school. It was as modern in buildings, laboratories, and other equipment as any of our smaller colleges and high schools. In athletics it was outstanding. The only difference was the fact that the system they used was British and the accent in which the boys talked was also British. This is true of Jesuit missions wherever you find them. There is always a center; perhaps one or two, which contain all the large and permanent buildings of the mission, its college or university, and which house most of its members. This establishment acts not only as a center for the other educational work of the missions but also as a place where the bush missionaries may come for rest and inspiration.

Wherever Jesuits get together, a school is born, and this is true whether in New York or Zamboanga, in Shanghai or Chicago. Why?

Not because we are inveterate pedagogues, but first and foremost because we are apostles and education is our great apostolic weapon at home or abroad. The missionary leaving this country to go to the Orient or Caribbean countries frequently thinks that he is leaving not only his country but is separating himself, too, from American Jesuit education of which he is proud, and he sometimes has the feeling of isolation from this great achievement of the Assistancy. This should not be at all because fundamentally we are all in the same work.

One of the chief reasons why I am anxious that the twenty high schools and colleges of our missions be admitted into the J. E. A. is that this will help to break down the distinction that exists between those of us who are in education and those of us who are in the missions. It is not a real distinction. Our work is remarkably unified and all of us have need of the feeling of solidarity that belongs to this unity. Closer cooperation between our schools abroad and those at home will be beneficial to both. Your interest and support of their educational problems will result in great contributions to them. Their contribution to you in an educational way will be smaller but they may be able to show us how to make our education more apostolic. The special circumstances under which they work never permit them to forget that a Jesuit is first an apostle and then an educator.

But most of the advantages and help of this mutual cooperation will come to them. And, believe me, they need it. Education in the missions is a tough enterprise. It has numerous difficulties, but most of all it costs money and this money is not available from those who are being educated. It must come from the homeland and the missionaries are far away from this land. Their work is hidden—their buildings, their laboratories, their faculty, their students, and it will not be revealed to those who would help them unless you reveal it.

Every day you come in contact with boys in school and with men and women outside of school. You can do an essential service to our missionary education by informing these people of our educational work. Last New Year's Day, millions of Americans knew that a great Jesuit university was engaged in a thrilling athletic struggle with a state university at New Orleans. That very day, far away in the Philippines, the alumni and some of the students of a Jesuit sister university, the Ateneo de Manila, were fighting a much more important battle against the Japanese. Yet how few, even of our students, were aware that we had a university in the Orient?

The American Jesuits today have six hundred nineteen men in the missions which is one-fourth of the total of all American missionaries. We are by far the largest missionary order in the United States. But we

do not by any means receive the support from American people in proportion to the missionary work we do. One of the reasons, I think, is that not enough of our men take it upon themselves to tell others about our missionary activities.

Another important way in which you may help the missions is this: The bishops of the United States on whose generosity we depend for the support of our missionary work are very much interested in the work of introducing missionary education into the primary and secondary schools of this country. Other Orders with fewer missionaries in the field than we have made important contributions to this program. We have made none at all. But the field is wide open, and we can begin now. If the teachers of history, religion, and other subjects could see how much mission information they can introduce into their classes and if our educational experts would make use of these findings to draw up syllabi, we could in a short time present the bishops with the plan for mission study that they are looking for and our missions would reap the benefits of it.

There are many other ways in which you can help our missionary effort, by prayer, by maintaining contact with missionaries by letter, etc. But there is one service that it is vitally important that you do for them now. That is to convince yourselves first and then to convince others that the war has not dealt a lethal blow to missionary work. The fact is that all but a very small proportion of our six hundred nineteen missionaries are operating successfully today and we have lost none of our mission colleges and buildings. Moreover, we are operating with prospects before us after the war of the opening up of the greatest missionary opportunity in the last three hundred years.

These prospects it is true are based upon an American victory in the war. But are we not all, as Americans, staking everything we have on the hope of such a victory? This war is something more than just a struggle for tin, rubber, and oil. The Catholic Church has something precious at stake in it and that is the actual universality of the Church and its right to preach Christ freely to all men. The United Nations in the past, whatever may have been their motive, have defended that right for us in the Orient and the Church there has prospered. The Japanese have not and if they win, the lights we have lit may go out all over the Orient.

But if *we* win, and I think we shall, then there will be placed before American Catholics and especially before us as Jesuits the greatest apostolic opportunity in our history. The fall of Singapore marked the end of European imperialism in the Orient but it marked, too, the emergence of great American influence there. And it is a new type of influence for a White country to exert in the Orient. Our government, whatever may have been the policy of our business concerns, has never gone out for

wholesale exploitation and enslavement of the Yellow people. Our record in the Philippines is unique. The people of the Orient know this record. They know that we have been feeding the Chinese for the past four years. They know that we have been sending arms to defend their freedom. They know that the only reason why we entered war was because we refused to accept the proposition of the Japs that we walk out on China. We are today, with our Army, defending the Orientals against an imperialism much worse than that of the British. When we win and we are free again to preach Christ, no missionary is going to be as valuable as an American missionary, and he will not be hindered as the European missionaries of yesterday were by the fact that they came from an exploiting country.

So we shall need many American missionaries, many American Jesuit missionaries. The time to prepare for this, our greatest apostolic opportunity, is now. If we wait until the war is over, it will be too late. We shall need vocations, plenty of them. But we shall need benefactors too. Now while the minds and thoughts of our Catholic people are turned towards the Orient where so much that is dear to them is, let us put this great hope in their hearts—that we are fighting for the universality of the Church, that victory will mean the winning of millions of oriental souls for Christ on the soil where their American sons are suffering and dying, that the men who will achieve this are the American missionaries now holding on during the storm—they and their American brothers at home who are praying and planning today that this, the greatest of all victories in this war, be not lost tomorrow.

Meeting of Secondary School Delegates

FRIDAY, APRIL 10, MORNING SESSION, 9:30 A. M.

Report of Commission on Secondary Schools . . . . . Reverend Joseph C. Mulhern, S. J., *Chairman*

A Freshman Dean Evaluates the High-School Product . . . . . Reverend Leo A. Shea, S. J.

AFTERNOON SESSION, 2:00 P. M.

"Beating the Gun"—The Acceleration Program . . . . . Reverend Arthur J. Evans, S. J.

Guidance in the Jesuit High School . . Reverend James A. King, S. J.

Report of the Commission on Secondary Schools

On the Curriculum of the Modern Jesuit High School in the Light of College Requirements and Present-Day Needs

In attempting a study of the Jesuit high-school curriculum in the light of college requirements and present-day needs the Secondary School Commission hopes to arrive at conclusions which will either assure us that our high-school offerings are what they should be or direct us in making changes, major or minor, which will help us to do more effective work.

This report is one of progress. Whether its findings justify further pursuit remains to be decided.

The commission considered it advisable to investigate the following points: (1) whether our offerings were suitable for our students; (2) whether our offerings were in accord with our stated objectives.

To obtain answers to these questions a questionnaire was sent to all Jesuit high schools in the country. The questions and the replies are here listed. Thirty-one schools cooperated in the inquiry and returned questionnaires.

I

1. Approximately what percentage of the graduates of your school go to college each year?

100 per cent go to college	2 schools
90 per cent go to college	2 schools
80 per cent go to college	9 schools
70 per cent go to college	9 schools
60 per cent go to college	6 schools
Under 50 per cent go to college	3 schools

2. Approximately what percentage of those who go to college do failing work in their freshman year?

An average of about 5 per cent not including two exceptionally high figures of 20 per cent and 30 per cent.

3. Is there any noticeable number of your graduates deficient in entrance requirements for some particular colleges?

Two schools have a noticeable number of graduates deficient in entrance requirements for some particular colleges. (Reasons for this were not given.)

4. a. What percentage of your graduates continue Latin in college? (Eight schools did not answer.)

75 per cent continue Latin	1 school
60 per cent continue Latin	2 schools
50 per cent continue Latin	3 schools
Under 50 per cent continue Latin	18 schools

b. What percentage of your graduates continue Latin and Greek in college? (Nine schools did not answer.)

65 per cent continue Latin and Greek	1 school
50 per cent continue Latin and Greek	3 schools
Under 50 per cent continue Latin and Greek	15 schools
None continue Latin and Greek	4 schools

5. Has there been a marked tendency during the past few years for students and parents to demand substitutes for Latin?

Eleven schools report a marked tendency.

6. Do you require at least a unit of public speaking for graduation?

Twenty-two schools do not require at least one unit of public speaking for graduation.

7. Approximately what percentage of your graduates have participated in public speech activities before graduating? (Dramatics, debating, etc.)

100 per cent participate	3 schools
80 per cent participate	1 school
70 per cent participate	2 schools
60 per cent participate	1 school
50 per cent participate	5 schools
40 per cent participate	3 schools
30 per cent participate	4 schools
Under 30 per cent participate	12 schools

8. What percentage of your graduates acquire four units of mathematics before graduating?

Percentage acquiring four units of mathematics

No students	13 schools
10 per cent of graduates	2 schools
20 per cent of graduates	4 schools
30 per cent of graduates	4 schools
40 per cent of graduates	4 schools
50 per cent of graduates	2 schools
60 per cent of graduates	1 school
90 per cent of graduates	1 school

9. How many units of mathematics are required for graduation from your school? (Four schools did not answer.)

Less than 2 units required	2 schools
2 units required	16 schools

2½ units required	1 school
3 units required	9 schools

10. Approximately what percentage of your graduates do not take mathematics in college? (Not answering or not knowing—16 schools.)

10 per cent do not	3 schools
Under 50 per cent do not	5 schools
50 per cent to 70 per cent do not	5 schools
More than 70 per cent do not	3 schools

II

A survey of subject matter offerings in the Jesuit high schools of the country shows that all schools offer substantially the same subjects.

4 units of English
4 units of Latin
2 or 3 units of Greek
2 or 3 units of History or Civics
3 or more units of Laboratory Science
2 or 3 units of Modern Language
2 or 3 units of Mathematics

Our first conclusion, derived from this survey and from the answers given in Nos. 1, 2, and 3, above, is:

That we are organized on a college preparatory basis.

That we are providing students with college entrance requirements.

That our preparatory training is reflected in the college level work of the students.

Our second conclusion based on answers given in Nos. 4 and 5, above, is:

That, since less than half of the graduates of more than half of the Jesuit high schools continue Latin and Greek in college, there is need of special study and investigation of the teaching of classics in the high schools in an effort to determine the cause of this discontinuance on the college level.

Our third conclusion, based on the fact that we have "Eloquentia Anglica" or English expression as a stated objective of our training, and on the answers given to Nos. 6 and 7, above, is:

That more emphasis be placed on a formal and more extensive training on speech in our program.

Our final conclusion, based on our failure to get sufficient information about the mathematics situation is that study and discussion of this matter be continued.

JOSEPH C. MULHERN, S. J., *Chairman*

The Freshman Dean Evaluates the High-School Product

LEO A. SHEA, S. J.

I shall confine myself to a statistical treatment of the topic assigned for this paper. On the basis of personal experience and information available as to the previous training of students who have enrolled at Holy Cross in recent years, I shall attempt to appraise the adequacy and efficiency of the secondary school educational process as measured in terms of the academic demands on the college level.

Several years of close contact with the adjustment problem of incoming college freshmen leave no doubt in my mind as to how serious the situation is and how disheartening the handicaps that many a high-school graduate has to face. I recognize that such opinions as I may hold on this matter reflect the college viewpoint; and I am fully aware that there is another side to this question, that of the secondary school. Who is to be blamed for the situation that exists and whether or not it admits of any solution are controversial topics that it will be neither feasible nor expedient to elaborate in this paper.

There is hardly need to point out that available information on entering classes at any one college will not allow for broad theorizing on the capabilities and shortcomings of the high-school graduate of today. There are too many obvious limiting factors to warrant such procedure. One limiting factor, which is definitely applicable to the situation at Holy Cross, is the geographical and numerical distribution of the student body. While figures show that students residing in twenty odd states and foreign possessions are admitted each year to Holy Cross, the numerical enrollment is predominantly representative of secondary schools located in New England and nearby states. For example, the present sophomore class numbered 345 at the time of their registration in September 1940. Of this total, 317 students (92 per cent of the class enrollment) were from the New England and Middle Atlantic states; 233 students (67 per cent of the class) were from New England; 185 (53 per cent) were graduates of Massachussetts schools. For eight of the states represented in the enrollment of this same class, there was a single student enrollee. This limited student representation from secondary schools in the South, Midwest, and West, does not furnish a sufficient basis for any valid appraisal or analysis of the comparative merits of the high-school product

from those sections of the country. Such observations as will be made in this paper should be interpreted as applying for the most part to graduates of secondary schools in the New England and Middle Atlantic sectors.

A further limiting factor is the type of curriculum that has been followed in the secondary-school training of students who enroll at Holy Cross. We are all more or less familiar with the numerous changes that have been effected in high-school objectives and methods in the last twenty years. The considerable influence which the colleges were at one time able to exert over the high-school curriculum gradually declined and was in large part disregarded, once the high schools found themselves faced with the problem of the huge increase in registration of those students who lacked the ability and the means to continue their education beyond the high-school level. It was decided that the content of the secondary-school curriculum must be revised and revaluated in terms of social and vocational objectives which would bring the student face to face with the realities of the modern social and economic world. The social and natural sciences, practical and vocational subjects are henceforth to be assigned the place of prominence in the high-school curriculum.

Have the colleges themselves already had dealings with a sufficiently large group of graduates from high schools committed to the new order, to feel qualified to comment on the academic preparation of the product of socialized education? I am not able to supply any information on the situation that may prevail at other colleges. But on the basis of transcript records received at our admissions office, we find no evidence of any radical or essential change in the curriculum content of those secondary schools whose graduates come to Holy Cross. I believe it can be said that the program of secondary-school studies of the average college applicant still follows traditional and conservative lines.

Presumably the number and variety of secondary schools represented in the incoming freshman classes to Holy Cross should be adequate to furnish a reasonable basis for that observation. For specimen figures I shall refer again to the present sophomore class. Included in this class are graduates of 119 public high schools, 31 private preparatory schools, 59 Catholic high schools, and 17 Jesuit schools. Figures compiled on this particular sophomore group clearly indicate that such traditional subjects as Latin and mathematics still hold a prominent place in the average high-school curriculum. Of the 345 sophomores, 162 offered credits in four years' study of Latin; 63 had completed three years' study of high-school Latin; 78 offered credit in two years of Latin; 11 had earned one credit in Latin; 31 of the 345 had studied no Latin. To interpret these figures on a percentage basis, 84 per cent of the class had studied Latin for at least two years; 63 per cent had completed three to four years of Latin

and only 9 per cent had studied no Latin in high school.

The high proportion of students who offer credit in more than one foreign language is also worth noting. In the present sophomore class, 290 students (84 per cent of the class) had studied at least two foreign languages in high school. Percentage figures also indicate that mathematics still ranks high on the list of credits submitted by registrants. Of the present sophomores only 35 (10 per cent of the class) had completed no more mathematics courses than were needed to satisfy the minimum entrance requirements of one unit in algebra and one in plane geometry. Eighty-two per cent of the class had completed three to four years' study of high-school mathematics.

The impetus given by the progressive groups to the study of social sciences and the current trend towards vocational subjects which they favor and stress, are clearly evidenced in the increasing number of college preparatory students in many schools who are now able and in some instances required to elect courses of that nature. The present policy in some public schools is to have a fixed number of required courses in academic subjects specified for the college preparatory student. To this schedule, there is added a varying number of elected courses of a practical or vocational nature. More and more of the high schools are now submitting transcript records with regular college preparatory credits assigned for courses completed in such subjects as home economics, foods, home cooking, safety driving, first aid, choral singing, salesmanship, printing, etc. There is hardly need to adjoin that such courses are not as yet included on our accepted list of entrance credits. That the current emphasis on social studies is also having its effect on the planning of the high-school schedule for a great many students is evident from the number who offer credits in courses which have such titles as the following: sociology, basic economics, economic citizenship, principles of American democracy, contemporary civilization, international relations. In the present sophomore class at Holy Cross 138 students (40 per cent of the class) offered high-school credits in one or more of these subjects.

Another factor closely identified with the progressive program is the present-day tendency to center more attention on the individual student. What is especially stressed is the importance of an integrated study of the high-school youth, his aptitudes, interests, special abilities, personality traits, and his capacities for further development. All this has resulted in a marked increase in guidance work at the high-school level. Apparently in some schools personnel bureaus are exerting no small influence in shaping the curriculum and in determining the type of courses that a student is to be permitted to take. One phase of this work is the standardized aptitude and achievement tests to determine a student's various

capacities, skills, and the degree of scholastic accomplishment. Some schools administer to students a whole series of such tests over the four-year period.

One favorable result of this development in high-school guidance work is that it furnishes the college with more specific information on the individual applicant. As an illustration let me refer briefly to the number of students in an average entrance class to whom one or more aptitude tests have been administered during high school and for whom an I. Q. rating is received. The proportion of public school graduates for whom this information is submitted is definitely higher than for graduates of Catholic and Jesuit schools. Of the present sophomore group, I. Q. ratings were received for 75 per cent of public school graduates, for 37 per cent of Jesuit high-school graduates, and for 26 per cent of Catholic school graduates. Figures for the present freshman class show I. Q. ratings received for 70 per cent of public school graduates; 46 per cent of Jesuit high-school graduates, and 13 per cent of Catholic school graduates.

In recent years we have noted that an increasing number of guidance counselors are writing directly to the college in behalf of individual applicants for entrance literature and are making detailed inquiries with regard to the advisability of a student enrolling in one or other of the courses offered. This development applies more particularly to students in attendance at public and private preparatory schools.

While the application form used at the college does call for a considerable amount of specific information from the high school on the applicant's abilities and qualifications, there is an increasing number of schools who now supply additional data through the guidance department either in the form of detailed observations made by several of the student's instructors or through one general statement, incorporating all essential information on a student's personal and mental qualifications. The attempt is usually made in these statements to be as specific as possible not only with reference to a student's past accomplishments but to his future training as well. The following specimen statement will serve to illustrate this:

Supplementary statement concerning John Jones for Holy Cross College:

> We have found John Jones to be an extremely conscientious, industrious student, with ambition and a real desire to make good use of his opportunities. For this reason we are sure that he will make a satisfactory record at college, though we feel also that he should avoid the study of mathematics. He has more fluency and more ability in retaining by memory than he has logic or ingenuity. He has had especial difficulty with plane geometry. On the other hand, he has acquired fluency and articulateness in English and in this subject he shows some degree of imagination and originality. He does well also in the study of history and chemistry, and

he has gained markedly in Latin, which had caused him difficulty in earlier years, probably because he had not thoroughly mastered the grammar.

We do not feel that Jones should continue the study of Latin any more than mathematics. He will do well with a modern language, and with the opportunity at college to choose those subjects which are of especial interest to him, should develop into a very satisfactory student.

Jones has been a loyal member of our student body and has proved himself to be a responsible citizen. He is interested in sports, having a good competitive temperament, and he gets along well with others because he is by nature friendly and considerate. He is rather too emotional and explosive.

I am glad to recommend this boy, for I believe him to be thoroughly deserving in character and in effort, and I feel that he will achieve a satisfactory college record.

Guidance departments at many public schools do not relinquish their interest in a student once he has been admitted to college. It is now a matter of routine to receive inquiries regarding a student's record of scholastic achievement and his relative class standing for at least the freshman year period of his attendance at college. Some schools continue to make such inquiries after the student has advanced to upper-division classes.

The phrase in the title assigned for this paper, "the high-school product," is an apt one. For after all the high-school graduate is the "product" of his own native abilities as modified by the type and amount of education he has received; and if, as is probably true in the majority of cases, the student who enters college possesses at least average ability, then the evaluation of the high-school product is automatically reduced to an appraisal of the type of education the student has received at the secondary-school level. The points already discussed have indicated some of the characteristic features of the current type of high-school education. While a consideration of these topics was more or less necessary for an adequate treatment of the subject, they do not include the essential factors on which the college would prefer to base its appraisal of secondary-school education. Of much more importance than the mere listing of the names of courses is the actual content of these courses. Of far greater moment than the educational theories, conservative, progressive, or a combination of both, which high-school administrators and teachers may personally favor, are the academic standards and the grade of scholarship which they uphold in practice and to which the student must conform; of much greater significance than the measuring of a student's capacities and skills by guidance counselors are the efficiency and adequacy of the efforts made to develop those same skills and capacities in the all-important routine of daily class work. On these three factors, course content, academic standards, and efficient teaching personnel, attention should be focused for a valid appraisal of secondary-school education and the product it has prepared for collegiate work.

Private High-School Product

What evidence does the average high-school product give, when he enters upon his college studies, that these factors have functioned effectively? It will simplify matters if we classify the high-school product according to the type of school he has attended. Let us refer first to the student who has attended a private preparatory school. The typical private school graduate who enters Holy Cross is not an exceptionally brilliant student. Be it said to his credit, however, that he made his decision to secure a Catholic college education, sometimes in defiance of pressure and advice from his school counselors to enter and qualify for a more influential degree at one of the Ivy colleges. To attempt a general appraisal, I would say that the private school graduate has received adequate preparation for college. He is usually well grounded in fundamentals. His background and training in English and modern languages is well above-average. He has received individual attention in the development of efficient study habits and, where necessary, he has had the benefit of remedial work. This estimate does, I admit, depict the private school product in a rather favorable light. But the consistently satisfactory records of most private school graduates and the infrequent instances among this group of scholastic deficiencies and problems which can be referred to their previous training, justify that estimate.

Public High-School Product

The variance in academic standards and teaching efficiency in some of the public schools is so great that it would be futile to attempt a general appraisal that would adequately cover the situation. There are some schools which do a commendable job in preparing the student for college. There are other schools in which the training of even the above-average student is definitely unsatisfactory and inadequate. The remarks I adjoin here will not be based on the college performance of students who come from either of these types of schools, but are intended as a summation of what has been observed on the average student who comes from the average type of public high school.

The first comment on the public school product is his evident lack of interest in and desire for a cultural type of college training in the traditional Bachelor of Arts curriculum. Holy Cross has been traditionally known as one of the largest Catholic colleges where the study of the classics is still given a prominent place in the curriculum. A check on registration figures for the year 1929 reveals that approximately 79 per cent of the students in attendance were enrolled in the Bachelor of Arts course, in which the study of the classics is required during freshman and sophomore years. In the year 1939 the proportion of students taking

the B. A. course had dropped to 50 per cent of the total enrollment. For the present academic year only 44 per cent of the student body are candidates for the B. A. degree. This decided drop is in my opinion due to the attitude of mind which characterizes so many graduates of public high schools when they come to decide on the type of course they will take in college. Personal interviews with many public school graduates leave no doubt in my mind that their general attitude is one of disinterest and dislike for the classical languages as they are now taught in some high schools. All too many of these students have been successfully indoctrinated with the idea that the only worth-while type of college education is one that is planned to as large extent as possible along strictly vocational lines. The result of this situation is quite evident from the large number of public school graduates who enroll for those courses in which classical studies are not included and cultural subjects are less stressed. It will be possible for me to quote exact figures only for the present sophomore class, but I know that the same situation has prevailed for several years past. In the Bachelor of Science course majoring in social sciences, 37 of the 41 sophomores enrolled are graduates of public schools. In the B. S. course majoring in biology, 20 of the 24 students enrolled are public high-school graduates. In the B. S. course majoring in accounting or business administration, 66 of the 81 sophomores formerly attended public high schools. In contrast to this, figures show that of the 147 sophomores enrolled in the Bachelor of Arts course only 46 are graduates of public high schools. The high proportion of public school graduates who enroll for courses other than the B. A. is not to be attributed to a lack of sufficient units in secondary-school Latin. Of the 66 public school students enrolled in the sophomore business administration course, 30 offered sufficient Latin credits to satisfy language requirements for admission to the B. A. course. More and more it becomes evident that classical traditions at Holy Cross will have difficulty to survive when so large a portion of the student body, drawn from public schools, has already lost interest in classical and cultural subjects before their enrollment in college.

From the reports received from instructors in freshman English courses, there can be no doubt that the training in that subject in the average public school leaves much to be desired. Too many schools are stressing reading courses in English literature when it is known that the student is inadequately trained in the knowledge and correct use of the mechanics of English. Public school graduates state that outside of a few book reports, they had had no other written assignments in their last year or two of high school. It is equally regrettable to know that in some public schools the teaching of formal English is frowned on, even where teachers are aware that it is the one type of training the student needs most. I

have been told of the policy in the public school system in one city where training in fundamental English is confined to the first six grades of the elementary schools. When teachers inquired what provisions were to be made for corrective English work for students in higher elementary or secondary-school classes, they were told that such students could get the training they needed by reading and by conversation with educated people.

The training given to many public school graduates in the fundamentals of foreign languages is, from the Jesuit pedagogical viewpoint, inadequate. Of course the trend is to get away from formal discipline and drill work in fundamentals, with a minimum of stress on the application of grammatical concepts. Our approach to the teaching of the languages remains and will continue to remain the Jesuit approach. The problem is in adopting our methods to the inadequate language background that handicaps so many public school graduates.

In many instances the situation that has developed in foreign languages is not to be attributed to an inadequate syllabus. Reading some of the syllabi for high-school language courses usually indicates that language essentials are well covered. It becomes, then, a matter of classroom techniques and the regrettable procedure followed in some schools of planning out language instruction solely in terms of the fixed and standardized type of questions more commonly used in the examinations that are given at many schools. I have in mind three of the present freshmen at Holy Cross who had attended public high schools in New York State and who had attained averages of 91 per cent, 84 per cent, and 78 per cent respectively in their Latin "Regents" tests. Despite special help from their college instructors and conscientious effort on their own part, these young men were unable to attain a passing grade of 60 per cent in their first semester freshman Latin course. While their mastery of Latin at the high-school level did enable them to achieve a creditable rating in the "Regents" Latin test, it was certainly insufficient to serve as a basis for the college study of Latin under Jesuit instructors.

The practice of allowing regular study periods during the school day prevails at many public high schools. From what has been told me by many public school graduates, it would seem that this practice is for some more of a hindrance than a help, at least with respect to the development of regular and conscientious habits of study. Evidently there are many students who apportion the time given to the preparation of class assignments according to the number of study periods they have during the school day. It is by no means a rare occurrence to have students candidly admit that they were able to maintain a satisfactory standing in their high-school classes without very much study at home. Although at the college level those who have followed this routine in high school usually

cooperate very well in giving a much greater time to study, it is a definite problem to root out the superficial attitude they have been accustomed to take in preparing their class assignments.

In the last analysis I would venture to say that the degree of preparation of the public school product is in direct proportion to the type of teaching he has had during high school. Let me be the first to insist that many public school teachers are doing commendable work. But it must be recognized that there is a large number of public high-school instructors whose teaching efficiency, standards of work, or personal concern in developing the mental skills and learning capacities of the individual student, leave much to be desired. That statement is a mild summation of many a blunt and bitter criticism I have heard college students make when referring to some of their former teachers in public high schools.

Catholic High-School Product

It may be said the student who has attended a Catholic boarding preparatory school usually gives evidence that he has been more efficiently trained than the graduate of the Catholic diocesan school. The academic standards maintaining at many Catholic schools is quite low. It has been our experience that the type of student from the Catholic school, of average ability, receives marks that are definitely too high. This may serve as a partial explanation of the fact that the number of graduates of Catholic high schools dropped for scholastic deficiencies at Holy Cross is larger than for any other type of school. Evidently it would be a definite help if more of the Catholic schools were to adopt the policy of giving intelligence tests to their college preparatory students. This procedure would provide sufficient evidence that some students are rated too high on the basis of their classroom performance.

How does the Catholic school product compare with students from other high schools? The following figures will serve to indicate that the preliminary training of even the more capable Catholic high-school graduates is inferior to that of students from other schools. Each year in June competitive examinations are given at Holy Cross for which several scholarships are awarded. More than a hundred students, who have ranked high in their secondary-school studies, compete for these scholarships each year. The Catholic high-school group always makes the poorest showing. In the year 1939 (the last year in which examination ratings were computed on a numerical basis), the combined average for 53 Catholic school graduates who took the examinations was 58 per cent; the combined average for the 57 Jesuit boys who took the tests was 69 per cent; the average for 30 private and public school students was 70 per cent. In the year 1938 the average for Catholic schools was 60 per cent; for Jesuit

schools 73 per cent; for private and public school graduates combined, 74 per cent. These figures offer some explanation why for so many Catholic school graduates, the freshman year period is of necessity one of considerable readjustment, with an inadequate background in foreign languages usually the major handicap.

No doubt there are many local problems connected with the organization, administration, and staffing of diocesan schools that are unknown to me and which would be sufficient to explain some of the comments made in this critical estimate. To speak frankly, however, it seems regrettable that a comparatively low academic standing prevails in so many schools devoted to the cause of Catholic education. That situation is all the more regrettable when a considerable number of these schools still hold steadfastly to the teaching of traditional cultural subjects which should provide the high-school student with the ideal preparation for his later college studies.

In these times when accreditization by or affiliation with regional educational associations should be a matter of concern for both high schools and colleges, it is to be hoped that a larger number of Catholic high schools will recognize the advantages of qualifying for membership in such organizations. Not only would it result in higher academic standards and more efficient instruction as far as the school is concerned, but it will assure better protection for the graduate when his academic record is investigated and rated by college admissions officials. Facts and figures may be quoted here to show that much can be done by Catholic schools located in the New England area to improve the existing situation. New England has no accrediting agencies apart from state boards, but there are two organizations, the New England Association of Secondary Schools and the New England College Entrance Certificate Board, which wield considerable influence in educational circles. Membership in these associations may be assumed to indicate that a school is maintaining satisfactory academic standards. The number of Catholic high schools in New England who have been investigated on request and approved for membership in these organizations is quite low. There are 129 Catholic high schools in New England. Only 6 of these schools are included among the 229 who hold membership in the New England Association of Secondary Schools. The number of high schools and preparatory schools in New England that have been approved by the New England College Entrance Certificate Board totals 589. Only 11 of New England's 129 Catholic schools are included in this number.

Jesuit High-School Product

Each year at Holy Cross we enroll a fairly large group of boys who

have attended Jesuit high schools and preparatory schools for the regular four-year period. Of this group it may be said that the scholastic standing they maintain in their college studies is commendable and a credit to the institutions they have attended. In the last five years I can recall only one instance of a Jesuit high-school product who was dropped from college for scholastic deficiencies. For the same period figures show that on the average 25 per cent of the students who qualify each year for honors on the dean's lists are Jesuit high-school graduates.

As far as Holy Cross is concerned, the ideal college prospect would be described as the young man who completes his high-school studies equipped with the following skills: a trained memory, ability to think clearly and to judge correctly, facility in oral and written expression, a basic knowledge of several hundred elementary concepts in the fields of English grammar, mathematics, history, and at least one classical language. Personally convinced that the facts available to me preclude any possible charge of partiality in this matter, I would say that the Jesuit high-school graduates who enroll at Holy Cross are as a rule superior to other students in their possession of these fundamental skills. Over and over again I have heard college students, who formerly attended Catholic and public schools, remark how they envied the Jesuit boy his superior preliminary training and his adaptability to the academic routine at Holy Cross.

One noticeable characteristic of the Jesuit school product at Holy Cross is the active part he takes and the positions of honor and responsibility he holds in student and extracurricular organizations. The president of last year's senior class was a Jesuit school product. The presidents of the present senior and sophomore classes, the president of the varsity debating society, the prefect of the resident students' sodality, the editor of the students' news weekly, the commanding officer of the Naval R. O. T. C. Unit are all graduates of Jesuit high schools and preparatory schools. While the Jesuit boys constitute but 16 per cent of the total student enrollment at Holy Cross, their numerical representation in extracurricular organizations is unusually high. Forty-five of the 76 students in the college dramatic society are Jesuit high-school graduates. Of the 72 upperclassmen who comprise the membership of the varsity debating society, 29 are Jesuit boys. Seven of the 12 students who are staff members of the students' news weekly are Jesuit high-school graduates. Of the 15 students on the editorial staff of the literary monthly, 7 are Jesuit boys. The newly established Naval R. O. T. C. Unit, whose present membership is confined to the freshman, have their own monthly publication. When the Naval officers submitted to me the names of the 12 freshmen they had selected to be staff members of the new publication, I noted with interest that 6 of the 12 are graduates of Jesuit schools.

A chapter of the *Alpha Sigma Nu* national honor society has been established at Holy Cross. Membership is restricted to students in the junior and senior classes and only a limited number of upperclassmen are admitted, who have distinguished themselves in scholarship, service, and loyalty to the college. Of the 31 students thus far admitted, 15 are graduates of Jesuit high schools.

It is to be regretted that a greater number of Jesuit boys do not participate in the activities of the various religious organizations functioning at Holy Cross.

In the Sanctuary Society, composed of boarding students who voluntarily enroll as Mass servers, of the 200 active student members only 30 are Jesuit high-school graduates. The sodalities at Holy Cross are active organizations, with a program sufficiently diversified to appeal to a large number of the student body. Present membership in the college sodalities totals approximately 540. Of this number 78 are former Jesuit high-school students. Considering the time and attention given in high school to the religious training of the Jesuit boy and mindful of the prominent part he plays in so many other student activities when he comes to Holy Cross, I believe we should expect a better numerical representation in these religious organizations from the 200 Jesuit school graduates who are at present enrolled.

The generally favorable report I have been able to submit on the Jesuit students at Holy Cross is due in large part to the efficient efforts of Jesuit high-school administrators and instructors who deserve credit for the well-rounded training of the scholastic abilities and the extracurricular interests of these young men. Holy Cross readily admits that the satisfactory record usually achieved by the Jesuit boy during his college career is but the fruition of the preliminary training he has received in the Jesuit high school.

"Beating the Gun"

ROBERT J. EVANS, S. J.

It has been stated, and repeated constantly of late, that Jesuit high schools should be distinctive and different, that they should take the initiative in setting a new pattern for American secondary education, one more in conformity with our own tradition. If we do not take the initiative others will certainly do so. The purpose of this paper is to examine what Jesuit high schools can do and should do, in the present emergency, that will be distinctive and different.

Quite naturally the unrest and uncertainty that permeates the general American scene have found their way into the schools, particularly the colleges. The high schools thus far have not been seriously hampered by change of objectives or curricula. In fact, the late Irving Maurer, past president of the North Central Association, speaking to a group of Missouri educators, stated that government officials wished schools to continue with their regular programs, to try to turn out young men knowing the three R's and capable of clear, straight thinking, strong in fundamentals, on which the government may superimpose whatever special training it wishes. In the light of these remarks it might be interesting for each of our colleges to check on the progress and success of its students now in military service, especially those students who are also the products of Jesuit high schools. I feel that the record of their ambition and advancement would prove a satisfying commentary on the quality of our educational efforts up to the present.

Colleges and universities on the other hand have been forced to adapt their courses and add new ones to meet the national "all-out" effort for ultimate and, we hope, speedy victory. In the present abnormal state of public affairs how much farther our institutions of higher learning may feel it their duty to go, no one can say. All this emergency setup will, when the war is over, either bring about a definite change in curricula to fit the changed world, or it will quit our midst reluctantly, much to the laments of the so-called practical-minded.

What of the high schools during the same period? Let me state at the outset that I am an old-fashioned conservative, as far as Jesuit high schools are concerned. It was a struggle, sometimes quite a disheartening struggle, to maintain our classical tradition in a day and age when intellectual culture seems so much less important than financial success. But now the educational world is in a turmoil, feverishly trying to help win

a war. Adjustment is the order of the day, with tremendous stress placed on material efficiency. The things of the mind are in danger of being shelved for the duration. In the national crisis that is facing us the need for cooperation is most often interpreted as a need for change and adaptation.

Certainly Jesuit high schools must offer a maximum of cooperation with the national war effort. But must need for cooperation be translated into a need for change? If so, what must be changed?

What have we aimed at up to the present? Jesuit schools have had a definite philosophy of education which might be summarized as follows: "Real education is not merely a training for civic existence, but a well-rounded preparation for life, in which the whole nature of youth is considered—physical, mental, moral, and spiritual. In Jesuit education everything is measured by the yardstick of eternity, yet not so as to weaken or obscure the force and importance of secular subjects. Guided by the principles of the *Ratio Studiorum,* and devoted to the balanced development of youth through training in the humanities, the sciences, and the Catholic religion, we Jesuits are committed primarily to the classical course. The aim of this course is to lay a general cultural foundation in ancient and modern literature, fortified by the discipline of the sciences, mathematics, and history. All educators know that *knowledge* is less than *wisdom* and is of little worth without wisdom. So the Jesuits *go slowly in their schools,* opening gradually to their students the wealth of human experience and divine guidance accumulated in the march of mankind. American Jesuits have labored strenuously to make the products of their schools well-informed, intelligent Catholics, healthy, cultured, spiritually vigorous, and American to the core, proud of their form of government, of their God-given, inalienable rights, who realize that the well-being of American democracy depends on the moral integrity of the individual, and who are ready for patriotic self-sacrifice necessary to promote the common American good. Such has been our peacetime purpose and our peacetime method. What then of the present? When was there a greater demand for patriotic self-sacrifice than at the present moment? Are not we, are not our students to stand out in our devotion to duty? But does this mean change? Change is in the air, it it true, but will the change help or harm our system? Is change the only way to be distinctive and different?

I am definitely conservative in this matter of schedule adjustment. In fact, it would seem that to hold fast, to maintain our tradition of classical culture is the surest way to become different and distinctive, and at the same time remain deeply patriotic. Secular schools will, I fear, be only too willing to shift and change, to become more material, more "prac-

tical." To them the change will be not so much a change as an expansion, since their programs are so numerous and varied, even under normal conditions. Ordinarily our schools are not equipped for manual training, shop work, and kindred skills; nor has it been our ambition to conduct vocational or commercial schools. But we have endeavored to put youthful minds through a course of severe mental discipline and to lay a general cultural foundation as a preparation for college or for life. Is it not important, in the face of all the stress placed on material skills for the coming years, in the face of the vast army of trained mechanics and military men, to be developing leaders, thinkers, men to man the professions, scholars who, after the present carnage will help restore the ways of peace and the life of culture? It is imperative to consider our present needs, and to give complete cooperation to the war program, but who will say that doing our regular work to the best of our ability, preparing students, really preparing them for college and training camp is not the best form of patriotism?

How have our products already measured up to the demands of the present crisis? Does not the present test point clearly to the value and practicality of our educational system? English, ancient and modern languages, algebra, geometry, trigonometry, biology, chemistry, physics, the social studies, economics, sociology, and the various histories, especially American history, government and problems, all taken in a Catholic atmosphere and with a Catholic attitude, whether the nation be at peace or at war, what program can be sounder, more practical? Through 400 years of educational service we have met national crises and through them all maintained a classical tradition. I see no reason why we cannot do the same now. We have never had to apologize for those who cooperated with our training.

Minor adjustments in the curricula can be made by individual schools according to local demands or needs. It seems very proper, for example, that we should foster a better knowledge of the South American republics by the teaching of Spanish for at least two years and by stressing the histories of these countries in our modern history courses. The "Good Neighbor" Policy may well be emphasized. South America has set us an excellent example in this. American history and government, too, must take into account the stirring events in which our nation is playing such an important part.

These are examples of minor or accidental changes that can be accomplished with little difficulty and that leave intact our traditional and tried curriculum. For my part I see no need for a radical change in our traditional high-school curriculum, either during or after the war. Our courses apply not to the surface needs but to unchangeable human nature. Their

good effects will be as evident and as appreciated during wartime as they will be necessary afterwards.

But what of the need for acceleration? Much can be said for and against it. Let me merely mention some of the difficulties and disadvantages of it. Are we to deliver the brighter boys to college more quickly? After three and a half, or three years? The smaller the school the more difficult this will be because of the necessary adjustment of the faculty (unless the colleges are willing to take up all the slack). Will students go on to college with fifteen units? Or must they have the necessary seventeen, as in Missouri? Can we have North Central or state university approval for our diploma, if acquired in less than four years? We cannot afford to act independently. In my opinion the *average* boy can well afford to spend four years in high school, even in these times. We are doing the colleges no favor by rushing mediocre students. If the colleges should accept many at fifteen years of age, it, too, will need adjustment. That would be so in Kansas City, where the average age of high-school freshmen is twelve-thirteen. In our locality, grammar schools have only seven grades, and, while our seniors seem as mentally advanced as the seniors of other schools with an eight-grade school system, we do have trouble in freshman and sophomore years because of immaturity. This shows itself in subjects as Latin, algebra, and particularly in plane geometry, in which the boys are called on for the first time to do a bit of reasoning. If reports are true, our parochial schools are shortly to return to the eight-grade program. The move will be greeted by our freshman and sophomore teachers with genuine satisfaction.

Acceleration of the grammar school would not be without its repercussions in the high school. The 6-4-4 plan for brighter students envisages such acceleration for it reaches into the grammar school to pluck the brighter students from the sixth grade, and send them on through four years of high school and four of college. Such a plan would give us boys at the ages of ten and eleven, and would certainly require that we supply, in some way, what has been omitted earlier—a return to the days of the old Fourth Commercial. But a greater problem presents itself to me. How are we to get these outstanding sixth graders? Will they all pay our tuition? Are we to give them scholarships to make sure of them? What of the other competing schools? At Rockhurst this would be a serious problem: for a population of 400,000, with 12-15 per cent Catholic, we have six competing schools, with incidental attractions, such as new buildings. Undoubtedly we could get a few sixth graders, but would the small percentage (I can think of no way to get them all, short of reduced rates or scholarships) justify the adjustment needed in the curriculum? There arises the difficulty of satisfying the state university examiner. Would he

approve the general policy of accepting pupils one or two years below normal graduation? I question it for Missouri.

These are troublous, uncertain times; concessions must be made; acceleration is the order of the day, but let us be sure it is real, practical, profitable acceleration. We cannot afford to build on sand. We must think of the present emergency, but in the high-school field we must think of the future as well. If we must submit to acceleration, let it be from high school to college; the chances for success of the product seem greater, because of greater maturity of the pupil and less need of curriculum adjustment. The future, both proximate and remote, is uncertain, so why take unnecessary chances with a system and a tradition of proven worth? We must not lag behind others in our genuine, wholehearted patriotism. But building solidly for the future—is that not real patriotism? The words of Major Williams, writing on American youth and the will to win, can apply to the future as to the present: "This isn't a war of just plain courage. No, sir, you've got to do a lot of thinking before you can call on your courage or your machinery in this war. And back of your thinking there must be *solid schooling*." Solid schooling has been our boast; let us be distinctive by trying to maintain it.

What of the postwar period, the days of reconstruction? It seems to me that the more man-power we get into the present struggle the greater our task of future readjustment and the smaller group from which to draw leaders of reconstruction. That throws a great burden and a wonderful responsibility on our Jesuit high schools. We have been claiming great results from the proper assimilation of our course of training. Was there ever a more fertile field, a time more in need of sane leaders, than the period when, after the victory bugle has blown, our beloved country will be flooded with young men, experts in physical training, masters of the material? Peace can have its terrors, not otherwise than war. The returning heroes must be given time and opportunity to resume their former life. Who will lead and carry on while this adjustment is taking place? The boys we are now training and shall train during the years immediately ahead. If we deviate from our time-honored methods, if we relinquish the opportunity to give a sound, severe, mental discipline, to teach habits of industry, respect for and appreciation of our mother tongue and the finer things of life, to lay a well-rounded foundation strong enough and broad enough for the uncertain exigencies of the future, we are missing a supreme chance. We need no change, no new schedules catering to the more material, money-getting pursuits. There will be plenty of those offered elsewhere.

The novelty of war fads and fancies will seize on many schools. Public educators do not have the freedom that we enjoy; they may be forced

to change their schedules radically. It may be quite simple for us to be different and distinctive by remaining fundamentally what we have always been. We know that in certain circles there has been a growing tendency to imitate our methods. For us, "Beating the Gun" would seem to me to mean keeping our heads, keeping to a certainly successful course in a most uncertain future, accelerating our program, if need be, at the upper not the lower end, keeping our studies practical for the present, profitable for the future, and esteeming a trained mind above skilled fingers. In this way, please God, we shall be and remain distinctive in our education.

Guidance in the Jesuit High School

JAMES A. KING, S. J.

There is at this time in San Francisco an "in-service training course" of fourteen weeks for the administrators and teachers of the city's public schools. It is a late afternoon course. It is not a free course. Yet to this course will go several hundred of our public school principals and teachers each Thursday afternoon, because they wish to know more about the guidance program in the San Francisco schools. There will be sessions on the basic principles of guidance, mental hygiene in the classroom, problems of reading associated with guidance, a measurement program in the field of guidance, pitfalls in the field of vocational guidance, spiritual aspects of guidance, and other topics familiar to those who read guidance literature. They will hear the best available authorities on these topics, and they will expect to learn some new and helpful facts perhaps; but above all they hope to be stimulated to use what they know and what they learn to the better advantage of their pupils.

These teachers and administrators wish to grow in their ability "to help young people to make adjustments to the many different situations they meet in our complex society." They wish to be more than impersonal instructors who cover prescribed matter and measure results; they wish to be more than aloof administrators who prescribe routines and exact conformity. All give evidence of an effective desire to come nearer to their students, to help them and inspire them in directing themselves through school and through life.

The example of these administrators and teachers who show so effective a desire to grow in new knowledge and experience in their profession should encourage and stimulate us. I do not wish to infer that our Jesuit high schools are behind others in guidance practices. Those who remember back as far as 1936, when four of our schools participated in the Cooperative Study of Secondary School Standards, know that facts would disprove such an inference. For at that time our guidance service, evaluated by visiting committees, ranked from the 80 to the 91 percentile. We were not merely above average we were near the top. The presence at this time of an effective desire constantly to improve the guidance procedures in our schools would be the best indication that we still deserve to be ranked with the better schools.

It seems especially appropriate that we should speak of our guidance program here among so many of our high-school administrators; because upon those responsible for leadership in our schools must finally depend the success of the guidance program. As Smith and Ross put it in their recent book, *A Guide to Guidance,* "No matter how well organized a guidance service may be, or how effective and efficient the counselor, without the cooperation of the principal, the major reward of the counselor will be heartache and wasted effort." I am taking the word guidance in a broad sense, so as to include all of those activities on the part of the faculty by which a student is helped to do his school work well while he prepares himself for life beyond the school. This is the common meaning of the word. But it is obvious that only one who has authority to coordinate all the activities of the school can direct a program of guidance broadly understood, and only one who is intelligently interested will give the time and effort required to organize such a program. Jacobson and Reavis of the University of Chicago in their recent book, *Duties of School Principals,* give two long chapters to the guidance functions of the principal. In their study of the evolution of the guidance idea in the public schools they trace its origin directly to the early school principal. That our present-day secondary-school principals accept responsibility for the guidance program is indicated by the extensive treatment recently given the matter in the *Bulletin of the National Association of Secondary-School Principals* of the N. E. A.

Long before public schools became guidance conscious—long before there were public schools, our Jesuit school organization had the basis for a splendid guidance program. The prefect of studies, the prefect of discipline, the chaplain, the classroom teacher, all working under the coordinating influence of the superior, furnish a complete guidance staff. In that original program every member of the staff was expected to participate in the task of guiding the pupil. Our schools today operate in a more complex society; they receive students from a wider variety of backgrounds and prepare them for a wider variety of objectives. But the basis for superior guidance work is there when each one takes the trouble to know his part and do it.

Let us consider a few guidance problems. First is the problem of selection of students. For years the entrance examination has done much to solve the problem. Our schools present a limited curriculum which suits only a special type of mind. The type of intelligence required to master our courses in book-learning can be easily and quickly discovered by the entrance examination even if there were no other way of knowing the ability of an applicant. The development of guidance records has given additional means of knowing the type of boy suitable for our curriculum.

As our high schools develop the practice of sending to grammar or junior high schools complete comparative reports on the work done in high school, the teachers in the lower schools come to know the type of boy who can succeed; so that they themselves can select that type of boy and recommend him to our school. On the other hand, most junior high schools now send a transcript of record for each student covering the classwork and the test results of the seventh and eighth grades, so that the high-school administrator soon learns from the transcript what sort of boy he is getting and can judge whether or not he will succeed in a strictly academic course.

Under these circumstances there is little excuse for receiving boys into the school who are in any great danger of failing to complete the course for lack of intelligence. We know the limits of our studies program; we know the type of intelligence required to meet our standards; we can know from lower school reports, not to speak of entrance examinations, of the capacity of the applicants. Hence we cannot well excuse ourselves when a great number of students fail in first year high school for lack of ability.

Another fact with which we should impress the guidance directors of lower schools is the rigidity of our course requirements. For the most part our curriculum is made up of prescribed subjects. It is only fair to impress this fact on applicants and on their parents so that those who do not wish to rely on our judgment in the selection of subjects, or who desire a broader choice of subjects and greater liberty of selection may seek elsewhere for a school and a curriculum more to their liking.

We assume a more than ordinary obligation to society when we select a more than ordinary group of students. It would be unfair to the student as well as to the Church and state, if in our schools a boy did not have the same opportunity to develop fully in accordance with his gifts than he would have in any other good school that he might choose. If we receive only fine material, we should be careful to produce proportionate results. Teachers must be impressed with this fact, for they will have the greatest influence in forming the attitudes of the new pupils. The class teacher must accept the responsibility of carefully introducing his group to the routine and the traditions of the school. School assemblies and talks by the guidance directors are undoubtedly useful means of orientating new students; but the calm, steady influence of a devoted first year high-school teacher who knows his business will often have more influence than all of them. This calm, steady, understanding teacher is what the guidance people think of as a teacher in "good mental health." The mental hygiene of his classroom will reflect his own good health. We can omit the modern terms if we do not like them; but we cannot overlook the importance of

the fact, a mentally healthy teacher as one of the most essential and vital factors in helping mentally healthy students through a successful high-school course.

A good teacher should know his students and a good beginning of such knowledge is the personal interview. During his course, a great many people come to know a student. If his teacher does a good job on the first interview, and if the results are recorded for use by administrators and teachers much time is saved. The personnel of the principal's office, guidance directors, teachers, and often the athletic directors and health officials, all need, at one time or another, the facts that relate to a student's home, health, educational, work, vocational, and recreational background. An intelligent recording of such facts will not only save time but often enough will lead to better decision regarding the welfare of the student. The task of carefully interviewing and recording the interview for each of thirty students requires some ingenuity and much sacrifice of time, more perhaps than some teachers are willing to give; but with books of interviews at hand a prime guidance tool is available for all who wish to use it.

Another step towards knowing the pupil is knowing his parents. This can be arranged through parents' clubs, or if these are not favored, through occasional meetings in which the parents are told of the objectives of the school, and are given an opportunity to discuss with administrators and instructors the welfare of their sons. Occasions for such meetings are the beginning of the new school term and the days following the publishing of monthly or period grades. These would not be social meetings so much as opportunities for businesslike talks to promote closer cooperation between home and school for the benefit of the pupil.

In addition to the teacher, who has the greatest opportunity for influencing the lives of students, there is the duty of the principal, the vice-principal, and the guidance directors. The principal can promote interest in guidance among his staff by devoting teachers' meetings to its discussion; by conducting surveys of guidance opportunities in his school and by bringing the results to the attention of both students and faculty; by encouraging studies of guidance opportunities in local public schools with a view to improvement of our own; by seeing that the librarian is alert to the needs of the students and guidance directors, and that these needs are provided for in his annual budget; and above all by cooperating with the suggestions of his guidance directors who will be encouraged to do more when they feel that their effort is appreciated.

Moreover the principal has direct duties towards the students in the matter of guidance. He has the direct care of the academic records, and while the guidance staff may use these records as a point of departure in

personal conferences with students, the responsibility for stimulating lagging students must eventually devolve on the principal. The direction of the student's program, too, must be considered a prime responsibility of the principal. In this he has a splendid opportunity to stimulate vocational thinking among the teachers, the students, and the parents. A form distributed in the late spring semester to be filled out by the students in preparation for the fall semester can be so made that it will require vocational advice from teachers, and a tentative vocational choice by students under the approval of the parents' signature.

And what of the guidance director in this increasingly important duty of furnishing intelligent and efficient direction for our high-school boys? In his more limited capacity as chaplain (student counselor), the guidance director has been important in Jesuit high-school organization from the beginning. His work of caring for the *personal* spiritual welfare of the boys has grown more complex, together with the school and the civilization of which it is a part, and has come to include their *general* personal welfare. He must still be the revered spiritual guide of the boys, for it is tremendously important that they have someone to whom they will go when they are really troubled and need help. He must also be alert to the realities that surround the boys, realities that they—as livers and doers in the world—must be prepared to meet. In a recent questionnaire sent to graduates of seven years ago, the request for suggestions on how to improve the guidance program was most frequently answered by the suggestion that an able layman be made available for directions on secular matters. It is understandable that a person living a cloistered life might not inspire confidence on all vocational matters. Nor is this necessary. But it is necessary, for the establishment of effective prestige, that the modern guidance director show interest in and knowledge of the full range of vocational opportunities, and arrange to furnish occasions when contacts can be established between students and competent persons in a variety of vocations. Most schools have been accustomed to arrange vocational talks or excursions; but often enough this is done without the collaboration of the guidance director. This, I think, is to his disadvantage, because boys sometimes get the notion that our men are interested only in directing boys to the seminaries, and are not interested in helping a boy find his proper vocation. Wide interest and knowledge in vocational matters breaks down such a suspicion, and permits the wide exercise of influence among all the boys that the complexities of our times require.

A most interesting vocational plan was recently worked out by a large school. The boys were asked to state their interests with a view to arranging an interview between them and persons engaged in their preferred vocations. Whn the list was tabulated, a Vocation Day was declared for a

Saturday afternoon. A program was published giving the name and qualifications of each of the men invited to meet the students. A classroom was assigned to each, and a time during which he had agreed to be on hand for interviews. The boys came by appointment, though they were allowed interviews on more than one vocation, if they so desired. Everyone was dressed as though he wished to apply for a job, and the mothers' club had representatives present to see that the boys and their adviser had a cup of coffee when the affair was over. Plans of this kind worked out according to the needs of each locality create good public relations and build up the prestige of the guidance director.

It goes without saying that this vocational activity, which has great importance in stabilizing boys in as much as it attempts to give them a definite proximate objective for their energies, should not in any way supplant the other splendid activities carried on traditionally by our guidance men. The personal interviews, the confessional work, the many Catholic Action activities carried on under the direction of the sodality, all these are of the essence of Jesuit guidance.

In our schools we have the opportunity of working among many of the finest Catholic boys of our localities in what is one of the most critical periods in our history. They are for the most part selected boys from good homes. With that material to work with we have a tremendous responsibility to the future of our country and Church. The effort made by public servants in behalf of less worthy material challenges us to leave no means, old or new, unused in perfecting our work and accomplishing our duty. What we must do is desire to improve our guidance work and our desire will help us to recognize the means.

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Meeting of University and College Delegates

FRIDAY, APRIL 10, MORNING SESSION, 9:30 A. M.

Philosophy at Dunkerque . . . . Reverend John A. O'Brien, S. J.

Developing a Sense of Responsibility in Students . . . . . Reverend Francis E. Corkery, S. J.

Report of Commissions

Commission on Professional Schools . Reverend Samuel K. Wilson, S. J.

Commission on Graduate Schools . . Reverend Francis J. Gerst, S. J.

Commission on Seminaries . . . . Reverend Joseph C. Glose, S. J.

AFTERNOON SESSION, 2:00 P. M.

Discussion of the Report of the Commission on Liberal Arts Colleges

Training of Lay Faculty Members . Reverend William C. Gianera, S. J.

Religious Educational Backgrounds of Lay Faculty Members . . . . . Reverend Percy A. Roy, S. J.

Religious Training Background of Lay Faculty Members . . . . . Reverend Joseph R. N. Maxwell, S. J.

College Graduates Continuing Their Education . . . . . Reverend Allan P. Farrell, S. J.

The Freshman Testing Program . . . Reverend Paul C. Reinert, S. J.

Success of College Students Who Entered Professional Schools . . . . . Reverend Wilfred M. Mallon, S. J.

LOCAL COMMITTEE ON ARRANGEMENTS

Reverend Julian L. Maline, S. J.

Reverend William A. Finnegan, S. J.

Reverend Lawrence M. Barry, S. J.

Philosophy at Dunkerque

JOHN A. O'BRIEN, S. J.

My paper confines itself to a discussion of philosophy in the college of arts and sciences. There, in its relation to the other subjects in the curriculum and to officialdom, it is in the position of the landed aristocrats of medieval times in their relation to the serfs and higher lords and of the capitalists of modern times in their relation to the proletariat of the state. The landed aristocrats in theory and practice and the capitalists in practice were privileged groups. So has philosophy been in theory and practice a privileged subject in the curriculum. The higher lords protected the privileges of the landed aristocrats and the "laissez-faire" doctrinnaires bade an obedient state to maintain a "hands-off" policy toward the economic enterprises of the capitalists. So has officialdom protected and abetted philosophy's privileged position. The serfs, however, of medieval times and the modern proletarians waged a long, persevering struggle to improve their social and economic status. Such a struggle, too, have the other subjects in the curriculum been waging. As the higher lords and the state gradually hearkened to the pleas of the underprivileged, so too has officialdom been improving the educational status of other subjects in the curriculum.

To be sure, the landed aristocrats and the capitalists abused their privileges. Shame on philosophy, if it has been merely collecting tithes from its fiefs and clipping coupons from its holdings. Shame on it, if it has not been widening and deepening its knowledge of ancient philosophic lore; if it has been static and not dynamic; if it has not been improving old and developing new techniques of presentation; not splitting the lance with new philosophic errors; not grappling with the old but ever new Heraclitean problem of permanence and change, as it manifests itself in our day and in our world; if finally it has not been contributing its share and more than its share to the educational effectiveness of our colleges.

THE DIALECTIC OF EDUCATION

Philosophy's sins, howsoever grave they may have been and are, are not the chief cause of the trend away from its former privileged position. Rather, is this due to what may be called, without being Hegelian or Marxian, the dialectic of education. That is, the motion of the educational process has been toward new aims and new objectives. New subjects of sound value have attained an educational maturity. A wider diversity

of avocations is open to the college graduate. A larger number of our graduates pursue graduate studies. The impact of secular, educational agencies has had its effect on our program, and perhaps also on our mental attitudes. There has been, perhaps, some imitation of "big name" colleges. True, they have much that we can imitate with profit. It is a sign of the vitality of our *Ratio,* that it can assimilate nutriment from outside sources and adapt itself to a changing environment. But it should not be forgotten that their educational theorists have been more like Heraclitus than Thomas in their solution of education's own problem of being and becoming; permanence and change. Their educational theorists have atomized the organic unity of education, as their political and economic theorists have atomized civil society and produced the disastrous phenomenon of poverty in the midst of plenty. Nor should it be forgotten that our educational aims and philosophy cannot in all respects become identical with theirs and that some of their leaders in education manifest a tendency to view our educational aims and philosophy in a more favorable light than they have heretofore done.

Curriculum Revisions

Curriculum revisions at Boston College will point the analogy and show the effect of the dialectic of education on philosophy in our New England colleges. The revisions at Holy Cross, our other New England college, have been substantially the same. First came the natural sciences; biology, chemistry, and physics, clamoring for more time in the curriculum, more students in their courses, and more space on the campus. In 1928, well-organized, effectively taught, and educationally sound Bachelor of Science courses in these subjects were added to the curriculum. A new Science Building, completed in 1924, provided modern, unusually well-equipped laboratories for the courses. Philosophy survived this first phase of the revolution. All students were required to continue to take nine periods a week of philosophy in junior and in senior year. In terminology of later adoption, this amounted to 18 semester-hour credits in junior and 20 in senior; a total of 38 semester-hour credits in philosophy required of all students.

Then came the blitzkrieg of education and the social sciences; economics, government, and sociology. In 1935, Bachelor of Science courses in education, the social sciences, and history were introduced. Since an increasingly large number of graduates were deciding to pursue graduate studies in other fields, it was found necessary to add to the program upper-division courses in other subjects—the classical and modern languages and English. The curriculum also included premedical, prelegal, and pre-business courses. Philosophy was at Dunkerque. The amount of philosophy

required of all students was curtailed to six periods a week in junior and nine in senior year. In terms of semester-hour credits, it was reduced to 30. Compensation, however, was made. Students in the Bachelor of Arts Honors course, introduced at that time, were placed in a special section of philosophy. More matter and outside reading were required of them. The lecture-quiz system was retained in senior. It had never been introduced in junior. A special seminar in philosophy, one hour a week, for the Bachelor of Arts Honor course students, was introduced in senior.

The nation and the world are now at war. Philosophy in the college, like Singapore, Java, sugar, and automobile tires appears to be one of its victims. It was decided that "more emphasis must be placed on the study of Mathematics and the Natural Sciences; opportunities for specialization in these subjects must be widened; individual plans of study must include fundamental courses in these fields; courses recommended by the War and Navy Departments, as directly contributing to the pre-military training of the student, must have their place (Folder, The Boston College War Program, March 1942). For these reasons, in a new schedule to go into effect the next semester, minor logic has been placed in sophomore, three periods a week for one-half semester. Epistemology, ontology, and cosmology will be kept in junior but reduced to three periods a week for two semesters. In senior, psychology and natural theology combined will be treated in three periods a week for two semesters and the same amount of time has been allotted to ethics. The quiz system has been abolished in senior. Again, in terms of semester-hour credits, the number required of all students has been reduced from 30 to 19½.

Compensation, however, has again been made. Six new elective courses in philosophy will be introduced; history of philosophy; American philosophy; the philosophy of St. Thomas; Catholic social philosophy; and selected questions I and II. These last will include the matter removed from the required courses, due to their curtailment. A student may major or minor in philosophy or choose these elective courses as allied electives to his major or minor field of concentration. A student who majors in philosophy must take 24 additional credits in philosophy and one who minors, 12 additional credits.

Thus in the past seven years in our New England colleges, the amount of philosophy required of all students has been cut in half. In the past, by tradition and legislation, philosophy has occupied a position not only of eminence but also of preeminence in the curriculum of the College of Arts and Sciences. One need not conclude, especially since the latest reduction was made because of the crisis of the nation at war, that revisions, such as these, topple philosophy from its former position of preeminence. But they do, it would seem, call for a review of philosophy's past position

in the curriculum, a clarification of its present position and perhaps concern for its future position.

An Integrating and Coordinating Subject

This traditional and legislative preeminence of philosophy was accepted in theory and practised by us, before philosophy was considered, as it has been of late, as "an integrating and coordinating" subject. No doubt, it is well-adapted to perform this function. For there is no subject in the curriculum that does not need a sound philosophy and whose ultimates do not rest upon it. Philosophy can and should preserve the organic unity of our educational program.

Unless it is precisely defined how it is to exercise this new function, philosophy may become merely an "ancilla" of every other subject in the curriculum. It is proud to be the "ancilla" of theology. It should not be asked to be, nor allowed to become the "ancilla" of the entire, elaborate, modern curriculum. "Ancilla" literally means "a little slave girl." Some of the functions of a slave girl are to dress up her mistress, make her look nice, and tag after her like the tail of a kite. It need not be said that this is not the relationship of philosophy to theology, but were the integrating and coordinating function of philosophy to be its sole function and this to be merely nominal, it would indeed be the "slave girl" of the curriculum. A student would major, for example, in economics, minor in education, write a dissertation, and undergo a comprehensive examination in his major and be like Shakespeare's "whining school-boy with his satchel and shining morning face creeping like snail unwillingly" to his philosophy classes.

Such an educational error would be akin to the Cartesian philosophical error of extreme dualism, which led to the denial of the interactivity of soul and body. This error paved the way for the two divergent, conflicting, disastrous currents of thought of Materialism and Idealism. Our educational error might have effects equally disastrous. "To integrate and coordinate" is a function of a soul in an organism. If philosophy is to have this function, then the question must be answered: how is philosophy to "inform" in the philosophical sense of the word, the other subjects of the curriculum.

The introduction of a group of upper-division courses, as outlined, may be the solution of this problem. The number of such courses can be augmented. Courses such as contemporary psychology and scholasticism, mathematical logic, the philosophy of democracy, are a few that might be mentioned.

Such a program might also be beneficial to philosophy. Perhaps it has been shut up too long in the walls of its castle; the castle being its priv-

ileged position in the curriculum and the walls, the covers of mimeographed notes and perhaps an oversimplified, decadent, and outmoded form of the sound Suarezian method, the thesis method of the philosophy manual. It may need to stretch itself, expand itself, gird itself; and grapple with the other subjects in the arena of healthy competition.

To be successful, however, such a program would require special training for philosophy professors. For our scholasticate philosophy and theology courses are not aimed to prepare by their method or content for the teaching of even generally specialized courses such as these; much less for more highly specialized graduate courses. Such a program would need the encouragement and assistance of officials and the cooperation or at least the absence of the opposition of the other departments. Even then, it is extremely doubtful if students required to take 19½ credits in philosophy will elect to major or minor or even choose electives in it.

An Independent Discipline

Philosophy's traditional and legislative preeminence in the curriculum is not due to any "integrating and coordinating" function that it may exercise. Rather is it due to its acknowledged, superior, formative, informative, and cultural value as an independent discipline. Of itself and by itself, it was the "crowning glory" of our liberal arts course. And far from it being the "ancilla" of the other subjects, the other subjects were its "ancillae." Students came to our colleges because they offered a sound training in scholastic philosophy. Students boasted of their philosophy and we ourselves did. Students looked forward to their junior year, when they would be admitted to its mysteries and become victims of its charms. Nor were they, by and large, disappointed in the formation and information that they received from their philosophy. Many still maintain that opinion and that attitude. Something precious will be lost to our educational program, if future generations of students have not this attitude. Philosophy was delayed until junior because the humanities and rhetoric were a mental preparation for the subject that was to climax their education and complete their formation as an integrated, well-balanced, liberally educated Catholic man.

This was a sound philosophy of education, even if in execution it fell short of perfection and even if the dialectic of education and events demands some modification of it and some sacrifice of its permanent values. This was and is also its function in the scholasticates. There it also prepares for theology but it precedes theology and follows the juniorate to make integrally, liberally educated men before we subject ourselves to the physical and mental hazards of specialization.

Scholastic philosophy, as traditionally taught in our colleges, despite

its faults and failings, was and is a sound educator. It brings the student into contact with great thoughts and great minds. It presents the panorama and the drama of conflicting opinions on ultimate problems. It requires concentration for its mastery. It compels the student to be precise and clear in thought and expression. It stamps his mind with a coherent, coordinated system of truths on profound and vitally important topics. It stabilizes his appreciation of values. It gives him, in brief, a philosophy of life.

It lacks two assets, either or both of which are sought in a program of study by the rank and file of students. It is not easy and it is not practical. The latter asset in more concrete terms means that it will not directly help the student to make a living and in time of war that it will not fit him or help him to win a war. It lacks too, it might be added, the Taciteen characteristic of the newer subjects: "Omne ignotum pro magnifico est" and there is danger that for this reason familiarity may breed contempt, even in our minds.

In a program of upper-division courses as outlined, students who major or minor or choose philosophy courses as allied electives, if there be any such students, will receive the value of philosophy as an independent discipline that we wish them to receive, that students in the past have received and that we ourselves have received. Some students there are who value it for its own sake; who delight in and have not only ordinary but extraordinary ability for abstract thought.

A student at Boston College this year was assigned to prepare, explain, and discuss Chapters XXX-XLV of Book III of the *Summa Contra Gentiles*. Fifteen minutes were allotted to him for this class discussion. As he had scarcely begun to say all that he was prepared and wished to say on the chapters in that time, he was allowed to continue. He continued for twenty minutes longer and then was stopped only to allow another student the remaining fifteen minutes of the period to discuss the Eighth Book of Aristotle's *Ethics*. When the disciple of Thomas completed his exposition, he was sincerely and spontaneously applauded by the class. This, to be sure, is not an everyday experience. Would that it were. But it illustrates the inherent value of philosophy as an independent discipline. The ability intelligently and enthusiastically to explain the Angelic Doctor is to us a satisfactory test of an educated, Catholic layman. The incident may also indicate that with profit we could send our students more frequently to the great philosophers and allow them more freedom and opportunity to test their philosophic wings. Such students, if they do not intend to pursue graduate studies in a special field, should be encouraged to major or minor or choose allied electives in philosophy.

With a considerably curtailed program, philosophy's value as an independent discipline will be substantially lessened for other students.

Three periods a week in junior will not satisfactorily prepare the student for senior. Much that was formerly given must be eliminated. Repetition, that important, pedagogical tool of the *Ratio* necessarily must be curtailed or eliminated entirely in junior and senior. On this point, philosophy must bow to Mars and be Ignatian so that, so far as it can, its "will by its force and vigor can bend the understanding."

"Indoctrination" and "Apologetics"

A charge made against our traditional method of teaching philosophy asserts that it "indoctrinates" (a heinous, academic crime in these United States) and that it makes philosophy an "apologetic." An occult Positivism lurks beneath the charge. Philosophy does not say to its disciples: "The soul is immortal, because it is and I say that it is. Now, is the soul immortal and why?" And the disciples meekly answer: "Yes, because it is and you say that it is." This would be "indoctrination" and "apologetics" understood broadly as a defense of revealed truth in a noxious sense. Epistemology, however, has established the validity of the philosophic method and the philosophic demonstration. This problem should be more emphasized in epistemology and its approach more modernized, since it is the essence of the quarrel between philosophy and the natural sciences. When then, psychology aims to demonstrate such a truth as the soul's immortality by the use of the philosophic method, it is "indoctrinating" or teaching philosophy as "apologetics" no more than mathematics which demonstrates its theorems by the use of the mathematical method.

True, the findings of philosophy are not verifiable nor verified by sense observation and experimentation as the findings of the natural sciences. But even implicitly to assert, as this charge does that for this reason philosophy is not a science; that its method cannot acquire knowledge and truth and that it cannot teach its findings as known and true, is to be a Positivist. It is to be more like Einstein than Aristotle or Thomas.

In a paper read at a symposium of leaders in science, philosophy, and religion in New York City, September 1940, Professor Einstein said: "To be sure, the doctrine of a personal God interfering with natural events could never be refuted in the real sense, by science, for this doctrine can always take refuge in those domains in which scientific knowledge has not yet been able to set foot" (*New York Times,* September 11, 1940). This is a characterization and rejection of and scorn for or at least ignorance of the basis of the philosophic method that is inadmissible by us.

That philosophy in the college indoctrinates the student with and defends truths also known by revelation but only by an intellectually honest and objective use of the philosophic method is a reason for us to boast and be proud. This purpose is another reason for its traditional and legis-

lative preeminence in the curriculum. Were philosophy to lose this function or its exercise to be impeded, our sole aim in conducting institutions of higher learning, that is, the apostolic aim, would be seriously impaired.

A Heritage

The Catholic college, howsoever young, small, or poor, has an intellectual heritage and tradition of learning that stretches back in time and place through the medieval universities and the Carolingian schools to the school of Christ on the Mount of Beatitudes or by the seaside of Genesereth. In the field of philosophical knowledge, it reaches further back to the Tusculum villa of Cicero, the Lyceum where Aristotle taught, and the gymnasium of the Academy where Plato taught. Its heritage and tradition is unbroken. In this sense, the youngest, smallest, poorest Catholic college in the United States is older, richer, and more venerable than any of the nation's large secular or state universities. For this tradition and heritage, unbroken, they have not.

The Catholic college exists to preserve, continue, protect, enhance, increase, and apply to its sphere of influence this tradition and heritage. For the accomplishment of this task, philosophy in the college plays an important role. It links the minds of Aristotle, and yes of our Lord, Augustine, and Thomas to the minds of our students, to their problems and the problems of our day and time.

Modern philosophy is not the least of the causes of the moral, social, political, and pedagogical chaos of the world in which we live. Scholastic philosophy, to be sure, will not save the world. Only our Lord and His doctrine will accomplish this task. But we are convinced that Aristotle, Augustine, and Thomas, that is, our tradition and heritage in philosophy can help. They can help to orientate the student in the midst of this chaos. Their principles can help to solve the problems of reconstruction ahead. The application of these principles and the practical influence of them must come from the philosophy of the Catholic college. There are some signs that its profound wisdom and practical value will be more appreciated in the future than in the past. At such a time, it would be a mistake to jeopardize its position of preeminence in the curriculum.

The Future

The latest revisions, as described, may be only temporary and after the war, the program of 1935 may be restored. Even if it is not, the new program of upper-division courses as outlined, may, if successful, maintain philosophy's traditional preeminence in our curriculum. In any event the traditional and legislative preeminence of it should be clarified, restated, redefined in detail, perfected in execution, and—what has not been

necessary until now—defended. Philosophy should not have to fear that it will have a fall like Humpty Dumpty's so that "all the king's horses and all the king's men will not be able to raise it again." It should not have to fear that it is at Munich, as well as at Dunkerque and that the occupation of its Sudetenland is only a prelude to further territorial aggression. Without any belittlement of the value and need of the other subjects in the curriculum, it can be said that it should not have to fear that an uprising of the serfs will outlaw it or a dictatorship of the proletariat liquidate it. Nor, like the capitalists of the nineteen thirties, should its confidence in the New Deal be destroyed so that it will hesitate to invest its energies in an unprofitable business. The antithesis, that is, the negation of the thesis, its original position should not be the end of the dialectic but a synthesis, a reaffirmation of the thesis in a new perhaps but higher form, should grow out of it.

Developing a Sense of Responsibility in Students

FRANCIS E. CORKERY, S. J.

The frequently and rather loosely used term "a sense of responsibility" may be variously interpreted. Man has a real responsibility to God first and foremost. He has a responsibility to his fellow men, to his family, to his community, and to his country. These responsibilities arise from man's nature as a creature of God and as an essentially social being. A man who realizes and fulfills his obligations towards God and his fellow men is said to have a proper well-developed sense of responsibility. But this consideration is too generic for our purpose. We are interested here in a specific group of men with definite and specific responsibilities which unfortunately are not common to all their fellow men. We are concerned with the problem of developing a sense of responsibility in our college and university students, which for the sake of this discussion, I would describe as, a vital realization of and an efficacious will to satisfy the obligations which are theirs, by reason of (1) the gift of faith, (2) the privilege of a Catholic education.

Needless to say the gift of faith and the privileges of Catholic education beget serious obligations on the part of our students. If money and material possessions are not purely personal, but social as well; if these things beget in their possessors, obligations toward their fellow men; how much more so, the possession of Truth through the two great complementary channels of knowledge, divine faith and Christian philosophy. From these two channels alone flow the waters of salvation to the individual; and in them alone is to be found the salvation of our civilization, the eternal principles of justice and charity which constitute the only firm foundations upon which human society can be securely built.

It is because men have rejected revelation and divine faith and wandered from the path of reason, that we find the world today in the throes of a horrible fratricidal war, with an entire civilization tottering on its foundations. There may be political and socioeconomic reasons for the chaos of the modern world but fundamentally we know it comes to this —men are trying to run God's world without God.

A glance at a century's history will show a steady progress (or regress) from doubt and negation of God to the degradation of man and the deification of the state. The philosophy of life which has permeated

continental Europe for some generations and which has found favor in our own American educational system is a patently Godless philosophy of life. But take away God and as far as the dignity of man and the security of the state are concerned it makes little difference what you make of man, whether you make him a handful of dust, a high-grade beast, or a supreme being. There immediately arise the age-old unanswerable questions. If I am but a handful of dust, why should I be moral or just? If I am a high-grade beast, coming from nowhere and destined for oblivion, why should I not turn to a life of crime if it looks profitable to me—why should I not wrest to myself tyrannical power and dominion over my fellow men, and ride rough-shod over the rights of lesser mortals? I am a supreme being, why should I not live as I see fit and when life ceases to intrigue me—do away with it? Why not? Take away God and there is no moral right or wrong, no law that binds in conscience. Human law becomes a purely penal institution whose only sanction is a penitentiary, and no civilization can ever be built upon a penitentiary. Take away God and there remains but one law, the law of might, the law of lust and avarice, the law of human passions and desire.

We are intimately conscious that it is this philosophy of life, which by a perfectly logical and natural process has given birth to death, to misery and starvation, to tyrants and dictators, to world suicide. All these are the natural, logical, and inevitable consequences of a philosophy of life without God.

It is equally evident that if we are ever to attain true peace, to bring order out of chaos and establish a measure of tranquillity on earth, it can only be when men and nations alike return to God and are governed by the principles of justice and charity which come from God.

Hence it is that a truly grave responsibility rests upon the graduate of a Catholic college or university. By reason of the divine gift of faith, and the privileges of a Catholic education they are in possession not only of the means of personal salvation—but also of the principles from which alone peace and security can come to their fellow men. Theirs certainly is the obligation to bring the light of faith to a world in spiritual darkness; to bring the treasure of Truth to a world that is intellectually bankrupt and destitute. We cannot do it.

It is ours, the professor in the classroom to teach with clarity, to arouse enthusiasm and appreciation. But the professor, the priest, the bishop, the Holy Father—these can only teach, guide, and direct. Their immediate influence is necessarily on the few. By reason of their profession they are in great part excluded from the most vital spheres of influence, from political life, wherein are formed the policies of government, from much of the social and business life of the world of men. They rep-

resent authority. Authority descends in a vertical line from the head to the members. Influence, on the contrary, in any great moment extends on the horizontal plane by the daily contact of man with man in all the various spheres of life. Witness the prodigious conquest of Xavier, which would have been impossible, had it not been for his cohorts of native helpers who gathered the people, prepared a favorable reception for Xavier, taught and instructed so well, that on occasions he would find entire groups waiting and ready to receive the waters of baptism.

Witness the spread of Communism. Stalin and his minions remain in the Kremlin, but the octopus of Communism spreads its poisonous tentacles to the four corners of the earth, not by the eloquence or the personal influence of Stalin, but by the daily influence of the man in the street, in the workshop, in the factory, in the office, and even in the government offices.

Godliness and Truth must take a page from the book of the Godless, and the erroneous—for, saving miraculous intervention of Divine Providence, there is no other way that the saving principles of our religion and philosophy may exert their influence upon the world; no other way than through the interested, well-instructed zeal of the laity, of the educated Catholic gentleman.

How arouse in our students an adequate sense of their responsibilities, a vital realization of their obligation in this matter? Presumably it is gravely lacking. And when we look at the zealous enthusiastic labors of the convert to Communism; when we see the fanatical zeal of Jehovah's witnesses, for example, tireless in their endeavors to destroy traditional faith and religion, we cannot but wonder how these people can be more zealous in the dissemination of social and moral poison than our truly favored children of God are in their apostolate for Truth and Light.

It does not suffice to say that the rabid communist, propagandist, or the religious zealot are fanatics, motivated by a fanatic enthusiasm. Such an effective enthusiasm is not a mere abstraction. It is born of devotion to a cause, no matter how objectively worthless or worse that cause might be.

But the cause of Christ and Truth, the cause which is the sole *raison d'etre* of Catholic education, whether looked at practically or aesthetically is surely the noblest and most inspiring cause which it has been, or ever shall be the privilege of man to espouse and champion. Though our people have a certain personal satisfaction in the realization of their priceless heritage, the fact remains that in the vast majority even among our Catholic college students and graduates there is a truly lamentable lack of an efficacious will to share that heritage with their fellow men. In other words a definite lack of a truly Catholic sense of responsibility.

I cannot presume adequately to assign the causes of this condition. If

that could be done the problem would not exist. There are, however, certain patent contributing factors which have come under the observations of us all at times. First, the largely negative nature of religious training and education, by reason of which youth all too commonly fails to realize the inherent value of his faith and comes to look upon religion as a catechism of "dont's." Such training naturally fails to inspire any love for the faith or any enthusiasm or zeal for its propagation. Secondly, a certain social selfishness which inclines Catholic youth to look upon his faith as an exclusively personal thing with no social implications or obligations. He is complacent, perhaps quite satisfied that he has the real thing, but as far as his neighbor is concerned, he in effect asks with Cain, "Am I my brother's keeper?"

Perhaps a more fundamental reason for the lack of a truly efficacious sense of responsibility in our Catholic students is one that goes back far beyond college days. We are all to a certain extent creatures of environment. Our people have absorbed too deeply the atmosphere in which they live; an atmosphere which has disposed of God and every inhibiting law, and makes man a law unto himself. Imbued with this spirit too many Catholic men even among the very young come to look upon their religion, not as their most precious possession and a mark of divine predilection, but rather in the light of the restricting obligations it imposes. Infected with the pervading spirit of modern independence and rejection of all authority they feel free to criticize and to sit in judgment upon every institution that represents authority, not excluding the Church, her priests, her hierarchy, and her organization.

This spirit which seems to be part and parcel of the times is the most pernicious tendency in our American youth and most dangerous to the faith. Unfortuntely, it is not at all uncommon to find boys by the time they reach us in college already quite deeply imbued with this critical, rather cynical and independent attitude which is utterly destructive of that vital enthusiasm which is the soul of a militant Catholic life.

If we could be successful in uprooting that spirit, where it has taken root, and substitute in its place and in the hearts of our leaders a thorough knowledge and deep appreciation of their Catholic heritage we would have gone a long way toward the solution of the problem we are discussing.

It is evident, however, that we have not been too successful in meeting the challenge. Perhaps we have not been sufficiently conscious of the problem and have allowed ourselves the idle fancy that four years in a Catholic college would of necessity make Catholic leaders. Perhaps in our zeal for scholastic excellence in the various specialized fields of secular learning, we have loaded the curricular content of some schools and de-

partments to such an extent that philosophy and religion have necessarily become of very secondary importance in the minds of our students. Surely we must yield to none in the excellence and thoroughness of the training we give to our doctors, lawyers, engineers, and business men. But when these doctors, lawyers, and business men finish school, if they are not truly and enthusiastically Catholic, what have we accomplished?

Is there any truth to the charge that a student can pass through certain departments and colleges in our institutions of higher learning, and come out very little better informed in things Catholic, without any added love or enthusiasm for the faith, without a deeper realization of his responsibility as educated Catholic men? If so, it is a serious situation which should be corrected no matter how serious the difficulties involved.

Again, it is distressing to see so many students approach our course of philosophy and religion not with enthusiasm and intellectual curiosity but rather disinterestedly, as to so many difficult and rather tedious subjects requisite for graduation.

Our professors in the departments of philosophy and religion can go a long way in bringing their students to a vital appreciation of their priceless heritage, by a positive exposition of the reality and treasures of the faith; by showing the tremendous force and power which that faith combined with Christian philosophy has wielded in the past and must wield in the future if life is to be worth living; by making these subjects vital in their application to present-day life and problems. However, the arousing of intellectual interest in, and enthusiasm for these subjects which are the heart and soul of Catholic education and of Catholic life is not the problem of the professor of religion and philosophy alone. It is the problem of the dean, the chaplain, the various department heads, and the entire staff. In philosophy and religion we have something to offer which is unique and indispensable; unique because it cannot be obtained elsewhere, indispensable because upon it depends the salvation of the individual and the race.

To conclude, I submit that we will be successful in developing a truly Catholic sense of responsibility in our students in direct proportion to the completeness with which this spirit pervades each and every department of the college or university.

Report of the Commission on Professional Schools

Cost is the great problem in maintaining professional schools. In one Jesuit university the deficit for three professional divisions last year was well over $100,000. Apart from the appointment of a commission, the problem of professional school administration and maintenance is a serious one to all Jesuits. It is obvious that no one division of a university should jeopardize the solvency or academic soundness of the university as a whole. It is equally obvious that as standardizing agencies in professional school fields tighten their regulations and increase their demands, the financial burden of professional schools under Catholic sponsorship will grow heavier. It is also equally obvious that there is no justification for the maintenance of Jesuit professional schools unless proportionate religious objectives are achieved.

At the same time, other questions relating to the maintenance of professional schools, such as academic excellence and the relation of professional school teaching to the liberal arts program, a program which the Society has always regarded as peculiarly her own, clamor for an answer. It was to meet these and other conditions that, acting on the suggestion of the Executive Committee of the J. E. A., the Executive Director appointed a Commission on Professional Schools.

The personnel of the commission was made up of the Reverends Charles J. Deane, S. J., Albert H. Poetker, S. J., and Samuel K. Wilson, S. J. Members of this group were under no illusions that their activity would be welcomed by officials of our professional schools. Our work could be accomplished, at least in the beginning, only by the overworked device of questionnaires and if these days a questionnnaire is not utterly odious to an administrator he is either two inexperienced to be of help or else so numbed by red tape as to be incapable of progressive ratiocination. Nevertheless the committee got down to work, and was highly surprised and perhaps a bit disappointed that its inquisitorial methods were so widely and graciously suffered.

Four days before Pearl Harbor a letter was addressed to every Jesuit dean or regent of professional schools throughout the Assistancy. Only Jesuits were approached because it was thought best to consult with Jesuits before asking lay deans for comment or advice. A form letter was sent out in the name of the commission asking for replies on four separate points. These were:

1. Are our Jesuit schools getting their share of government funds that are being distributed for education for defense in chemistry, engineering, nursing, etc.?

2. The extension of Jesuit influence in professional schools?

3. Do professional schools tend to make demands that render preprofessional training illiberal?

4. Are our professional schools maintaining standards at the level of standards prevailing among non-Jesuit professional schools?

Not all schools replied before Christmas. At the Baltimore meeting of educators called by the government to consider war problems, it was decided by members of the commission not to begin an immediate survey of our professional schools. We

felt that deans and regents would be so occupied with programs of acceleration and with problems caused by the war as to be unable to cooperate in any extensive and accurate study.

Before the end of January all replies to questions submitted had been studied by members of the commission and it was immediately apparent that before proceeding further the commission would have to appoint sub-committees to study the particular problems of each professional field. Almost of necessity these sub-committees would have to be made up in part of Jesuits and in part of lay deans and administrators in our professional schools. The commission felt that it would be advisable not to make a study of every professional field but initially to select some field, such as law, which is well represented in Jesuit universities, and to study the law school situation before making an investigation of other professional schools.

As of April 1, an almost perfect record of replies to the first questionnaire has been established. Comments received were most interesting and from the replies two conclusions were obvious:

1. All replies agree that lack of funds prevent Jesuit universities from developing their professional schools as they would wish. Such developments would include enlargement of library holdings, extension of laboratories, and the offering of a more diversified curriculum. Most of our correspondents were agreed that it will be almost physically impossible to compete with better professional schools throughout the country unless we were to secure endowments for our own professional schools.

2. All regents and deans consulted expressed the belief that more Jesuits should be teaching in our professional schools. We really have very few Jesuits teaching in our professional schools. The only remedy so far suggested is to urge the Fathers Provincial to provide men for positions in professional schools where they can teach subjects allowable to priests. It was felt that perhaps this problem might be met in part by having in every one of our professional schools a full-time student counselor who would be a Jesuit priest possessed of those personal qualities which would make him a force for good in the school in which he operated.

The commission proposes to appoint at least one sub-committee early this summer. By that time programs of acceleration will have been set up and administrative officials will be more free than they are at present to devote themselves to the cooperative service of professional school study.

SAMUEL K. WILSON, S. J., *Chairman*

Report of the Commission on Graduate Schools

In a letter of recent date, the National Executive Director of the J. E. A. requested that I make a brief report outlining some problem or problems which confront graduate schools in general or which may pertain more immediately to our own Jesuit graduate schools.

In this second class are the problems connected with the adequate preparation of our scholastics for advanced work in academic fields; their status as part-time or full-time students; the time limit for the completion of their work for the Master's degree; the amount and character of the credit allowed for courses, for example, in philosophy.

Among the problems which confront graduate schools in general is the ever recurring one of requirements, especially for the Master's degree. For the past several years at the round-table discussion of the Committee on Graduate Studies of the National Catholic Educational Association this subject has come up for discussion. The requirements for the Master of Education degree received particular attention. Is this degree professional or academic? Should there be a language requirement, a thesis, a comprehensive examination? May methods courses be used for graduate credit? A similar set of questions and others in addition can be proposed for the Master of Arts degree. The members of the Commission on Graduate Studies of the J. E. A. judge it advisable to proceed with the investigation of the requirements for the various Master's degrees in Jesuit graduate schools with a view to maintaining high scholastic standards and to establishing uniform requirements as far as local conditions will permit.

With the cooperation of the deans of our graduate schools we hope to send a report, in the not too distant future, to the National Executive Director of the J. E. A.

FRANCIS J. GERST, S. J., *Chairman*

The New *Ratio*

(From Report of Commission on Seminaries)

JOSEPH C. GLOSE, S. J.

The printing of the new *Ratio Studiorum Superiorum S. I.* (Romae, 1941) was recently completed, and copies were distributed according to directions issued from Rome. The volume begins with an introductory letter of Very Reverend Father General and contains five parts, an appendix, a general index, and an "Index rerum analyticus."

Father General's introductory letter gives the reason for the revision of the *Ratio* for higher studies and the guiding principles of the revision. The advances made in positive knowledge and scientific method prompted Pope Pius XI to issue the Apostolic Constitution, *Deus Scientiarum Dominus,* in which he prescribed certain norms for the conduct of major seminaries and Catholic universities. These norms were enlarged upon by the Sacred Congregation of Seminaries and Universities established for the direction of these schools of higher studies. In order to conform with these requirements, the last General Congregation mandated the revision of the *Ratio* for the faculties of philosophy and theology in our seminaries. The new *Ratio* does not directly touch upon either the program of studies pursued in our colleges for externs or the juniorate curriculum. It is *sui juris,* providing only for the higher studies of Ours; and primarily for the acquirement of Pontifical degrees for those who are following the long course. Moreover, the last General Congregation set certain conditions for the revision. The aims and principles of the old *Ratio* were not to be eliminated. Since these aims and principles had served the Church well in the past, and since the Church itself was not formulating new aims and principles, but merely adjusting them to changed policies of education, all that was of permanent value was to find a place in the new *Ratio,* side by side with the new in thought and method. This union of the permanent with the changeable is to be classed an "experimentum," obligatory, however, in all its provisions, until the next General Congregation, when success and failures can be tabulated and the prescriptions of the new *Ratio* better evaluated.

Part I confines itself to a more general application of the norms exacted by the Church in its endeavor to improve the intellectual discipline of seminaries. Perhaps the most interesting of these norms are those which insist upon the return to the sources of learning and the employment of the tools that science has put at our disposal. Among the courses

offered, scholastic philosophy and sacred theology are to have the first place, and this arrangement must go unchallenged. As a preparation for the higher studies of the major seminaries, a solid knowledge in humanistic studies is exacted.

Part II treats of the governing body of the seminaries of Ours. It includes Very Reverend Father General as the great chancellor of all Our schools of higher studies, the local provincials, rectors, prefects of studies, deans, and consultors of faculties. Each has his prescribed powers and duties with an easy and well defined principle of subordination, so that all may unite in providing correct and sound teaching with the explicit purpose of discovering the full worth of each scholastic and assisting him to attain the best in the priestly life.

Part V defines the attitude towards study expected from the scholastic. It is a brief, clear warning to be thorough but sane in the matter of study, and to be particularly mindful of the saying of St. Augustine: "tanto fructuosius cogitabis, quanto magis pie cogitaveris." The appendix is a chapter for the registrar's office where marks and credits are computed. It has put order into a subject that was vexing at times to both professor and dean. It is worth careful study, for it demonstrates how fairly and accurately the talents of scholastics are to be rated.

Parts III and IV I shall mention at length because in these sections methods of teaching are described in detail. Though these methods are prescribed for the professors of Our seminaries, it would appear that they could be of value to college teachers of philosophy and of natural science. There are other points of interest in these sections, such as the insistence upon special training for certain duties of the ministry, more or less incumbent upon all, and special studies after the seminary courses for a larger number of the teachers in Our colleges for externs; but it seems to me that the question of method offers the most vital problem for the colleges. This is evident from the published proceedings of the Jesuit Philosophical Association and the Association of Jesuit Scientists. Both groups have awakened to the need of improved teaching in their courses. The teachers of philosophy have been discussing such questions as the aim of philosophy in the college curriculum and the advantage of the problem method as compared with the thesis method; the science teachers have been anxious to determine the proper attitude of a science teacher to philosophy and religion in the college curriculum. All college teachers of science and philosophy would find it interesting and useful to read the chapters treating of these subjects in Parts III and IV. There they will find expressed the latest thought of the Society on methods of teaching philosophy and natural science. The teachers of religion in the colleges would find a like help in the chapters on methods of teaching sacred theology.

I will mention a few items. In teaching philosophy the thesis form is to be employed. However, there should be a brief introduction presenting the total problem involved. The total problem should then be parceled out in theses. Each thesis should be clear, to the point, with modern adversaries prominent, and the proof put in syllogistic form, in so far as it is possible. The difficulties should be in syllogistic form. This analytic method should be followed by a synthetic presentation of the elements discussed in the different theses, so that the student may perceive the unity of a problem or of a treatise. The points that require positive knowledge should be gathered from original sources, and facts and texts should be interpreted according to scientific method. In the prelection the teacher is warned not to waste time on the obvious. He is expected to explain only the difficult and essential concepts. In order to avoid inactivity on the part of the student, frequent oral repetitions are prescribed and papers should be prepared by the student in the best scientific manner.

In treating scientific questions the professor of science is urged to avoid a division between natural science and philosophy. His attitude should be friendly rather than antagonistic to philosophy. His explanation of scientific fact should be accurate but critical. On the other hand he should show its relationship to philosophy without using it to establish philosophical theory.

Another lesson to be learned by college teachers from the new *Ratio* is the importance of philosophy and religion in a general education. Though it may be objected that the new *Ratio* was written for the training of priests, the Catholic layman must also be a true apostle of the faith. The new *Ratio* has a continual refrain in favor of scholastic philosophy and sacred theology. Although new subjects are found in the curricula of philosophy and theology, there is to be no overemphasis on these subjects to the detriment of scholastic philosophy and sacred theology which are to be considered the principal instruments for the defense and propagation of the faith.

Pioneer Survey of Jesuit Colleges

JOHN E. WISE, S. J.

The Report of the Commission on Liberal Arts Colleges,* discussed at the Chicago meeting of the Jesuit Educational Association, was the first survey of its kind. Guesses and opinions concerning the type of student received in Our schools, and concerning the performance of Jesuit college products in professional or graduate schools are now less legitimate. Yet strange to say, those guesses and opinions seem not greatly in error.

The entering freshman in our liberal arts colleges is scarcely distinguishable from his fellow high-school graduate in other colleges. He is slightly higher (2 percentiles) in intellectual ability, according to comparison with the national norms of the American Council Psychological Examination. "Intellectual ability" includes verbal and mathematical aptitude. In the other two tests administered this ability was further analyzed, and the Jesuit college freshman was found to be 12 percentiles below the national norm in the Cooperative English Test, while the Jesuit and national norms in the Cooperative Mathematics Test were identical.

The most significant finding of these tests is the weakness in English, which, except for the Psychological and Mathematics tests, might class the Jesuit college freshman as below average. The weakness in English, according to more detailed findings in one college, seems to be in grammar, spelling, and usage, rather than in vocabulary and reading comprehension. Our entering college freshman is weak in the mechanics of expression, and remedial work for deficient students is recommended.

If our liberal arts course is given to the average American college freshman, what does it make of him? What is fashioned from the raw material entering our college portals? A second part of the study examines the academic standing of Jesuit college students who enter graduate or professional schools. Of the Jesuit college graduates who enter Jesuit medical schools, 50 per cent maintain their class standing, 20 per cent gain in class standing, ranking, for example, in the first third of their medical school class, and in the second third of their college graduating class, while 20 per cent lose in class standing, ranking, for example, in the third third of their medical school class and in the second third of their

* Contents: (1) Degree Distribution of Laymen on Faculties; (2) Religious Distribution of Laymen on Faculties; (3) Religious Training Backgrounds of Faculties; (4) Graduates Continuing Their Education; (5) The 1941 Testing Program for Freshmen; (6) Performance of Transfers to Professional Schools Before or After Graduation. 1942. 70pp. (mimeographed).

college graduating class. The other 10 per cent gain or lose two thirds in their medical work. Conclusion—Jesuit college graduates entering Jesuit medical schools have about the same standing in the professional schools as in college.

Those who enter non-Jesuit, or what is synonymous in this case, non-Catholic medical schools, do not fare so well. Forty-three per cent maintain their class standing, 13 per cent gain a third in class ranking, and 30 per cent lose a third. A heavy portion, 9 per cent lose two thirds, dropping from the first third of the college class to the third third of the medical school class.

In law the figures are as follows: students entering Jesuit law schools, up one third 16 per cent, same third 44 per cent, down one third 24 per cent; students entering non-Jesuit law schools, up one third 11 per cent, same third 42 per cent, down one third 31 per cent.

These are the facts. What is their meaning? As a norm of comparison for future years the commission seems to have selected a proper basis. A subsequent report will indicate an improvement or lack of improvement in the showing of our college graduates in professional schools. But the present statistics in themselves do not seem to be entirely conclusive, as may be demonstrated by an example, purposely extreme. If all the students admitted to law or medical school came from the first third of their college classes, a great number would automatically lose rank. Thus, of 90 students, 30 would remain in the first third of the professional school class, 30 would "drop" to the second third, and 30 would "drop" to the third third. If only our better students go to law and medical school, finding themselves in a superior group, their class standing would not be as high as in college, but this would not mean that their work was of an inferior grade. The norms differ. In college their rank was relative to their college group; in graduate school their rank is relative to the graduate group. There seems to be no common denominator. The relationship of college and professional school standing therefore is a helpful, though not an infallible norm.

A third part of the report deals with the number of our college graduates who continue in professional and other postgraduate schools. Fortunately, there exists a capable study on "The Representation of Colleges in Graduate and Professional Schools of the United States," by B. W. Kunkel, in the *Association of American Colleges Bulletin* for October 1941. Professor Kunkel (Lafayette) made a similar study in 1923 showing that 13.4 per cent of the undergraduate enrollment continued postgraduate work in medicine, law, theology, and graduate departments. In 1932 the same author found a slight increase to 14 per cent, and in 1941 to 15 per cent. Of the 54,076 students classified in 1941, 11,212 were in

medical school, 8,015 in law school, 3,242 in theological schools, and 31,607 in graduate school.

The Jesuit study is on a different basis, giving the percentage of the graduating class which continues higher studies, whereas Professor Kunkel's study gives percentage of total undergraduate enrollment later attending graduate schools. The Jesuit study shows the percentage of the senior class continuing in law about 12 per cent, in medicine about 9 per cent, in graduate schools about 11 per cent. Thus, a total of over 32 per cent, or almost one-third of the graduates of Jesuit colleges of liberal arts continue in law, medical, or graduate school. If we add to this the students who enter theological or pretheological seminaries, the percentage is considerably increased. It is safe to say in summary, that one out of every three graduates of Jesuit liberal arts colleges continues formal higher study in accredited institutions.

Lacking a basis of comparison with Professor Kunkel's figures, we may nevertheless note that the seven Jesuit colleges tested in his computation indicate that the Jesuit average of post-college work may be higher than the national average. Our schools, however, rank better in the proportion of their graduates in law and medical schools, than in the proportion of their graduates who continue nonprofessional postgraduate work. Jesuit college graduates who pursue higher studies in science, social science, the classics, mathematics, philosophy, one would surmise, are relatively few.

We have some indication of the number of our college graduates continuing their education, about one in every three; we have some indication of the achievement of these men in graduate schools, that their work is comparable, but not superior to the graduates of other schools. These men, entering our colleges, were an average group, leaving our colleges, are they a better than average group? Further study is undoubtedly necessary before a conclusion can be drawn.

Who are the men who teach our liberal arts students? One-half of them, as the report shows, are Jesuits. Of the laymen 40 per cent have received the doctorate, 44 per cent a Master's degree, and the remainder less than a Master's degree. Seventeen out of every 20 of the lay professors are Catholics, but many of them received graduate or undergraduate training in non-Catholic universities, 39 per cent having attended neither Catholic college nor Catholic graduate school. For this high percentage of our lay faculties who have no Catholic college or graduate training, the commission assigns three reasons. (a) Recency of the development of good Catholic graduate schools. (b) Recency of the stimulus and encouragement of Catholic college graduates to continue graduate work.

(c) Relative lack of opportunity and insecurity for the Catholic layman owing to salary and tenure policies.

A closing word of gratitude to the members of the commission, Father Mallon of St. Louis, chairman; Father Farrell of West Baden; Father Gianera of Santa Clara; Father Maxwell of Holy Cross; Father Roy of Loyola, New Orleans; and to Father Reinert, graduate student at the University of Chicago who did much of the statistical work, will be approved by all who have benefited from the valuable and pioneering "Report of the Commission on Liberal Arts Colleges." I wish to express my appreciation to Dr. Josef Solterer of Georgetown for the assistance he rendered in the preparation of this summary.

Contributors

The publication in this issue of the Proceedings of the National Meeting, J. E. A., will corroborate the observation made by a delegate at the meeting, "the J. E. A. has now come of age!" Over one hundred delegates attended and the excellent papers were the occasion of much profitable discussion. We regret that limitations of space do not permit us to print the stenographic account of the discussions. For example, following the papers at the general meeting, the serious problem of federal and local taxation of church and school property was discussed. As a result, a national Committee on Taxation was appointed, whose duty will be to observe developments in this field and report to our schools: Reverend R. C. McCarthy (Marquette University) chairman; Reverend W. J. Dunne (University of San Francisco); Reverend T. J. Love (St. Joseph's College); Reverend P. A. Roy (Loyola University, New Orleans).

The contributors of the papers printed in this number are the following:

GENERAL MEETING: FATHER R. C. MCCARTHY, president of Marquette University; FATHER A. H. POETKER, former president and now executive dean of the University of Detroit.

DINNER MEETING: FATHER J. F. BANNON, professor of history, St. Louis University; FATHER J. P. DELANEY, director of the Institute of Social Order; FATHER C. P. ALEXANDER, editor, *Jesuit Missions*.

SECONDARY SCHOOL MEETING: FATHER J. C. MULHERN, formerly principal of Jesuit High School, New Orleans, and now rector of the new Jesuit High School, Dallas, Texas; FATHER L. A. SHEA, dean of freshmen, Holy Cross College; FATHER A. J. EVANS, principal of Rockhurst High School; FATHER J. A. KING, principal of St. Ignatius High School, San Francisco.

COLLEGE AND UNIVERSITY MEETING: FATHER J. A. O'BRIEN, head of the Department of Philosophy, Boston College; FATHER F. E. CORKERY, president of Seattle College, Washington; FATHER J. C. GLOSE, professor of philosophy, Woodstock College; FATHER J. F. WISE, dean of freshmen, Georgetown University, reviewed for the QUARTERLY the excellent "Report of the Commission on Liberal Arts Colleges." Father W. M. Mallon, dean of the College of Arts and Science, St. Louis University, is chairman of the commission.

We again express the gratitude of the Association to the Local Committee on Arrangements, for its efficient provision of facilities for the meeting.

The Index to Volume IV is distributed with this issue. We are grateful to FATHER A. P. FARRELL for its preparation.