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NEW YORK, N. Y.

Jesuit Alumni in the War

It is clearly a function of the central office of the Jesuit Educational Association to gather, and of the QUARTERLY to publish, information on the participation of Jesuit alumni in the armed services of the nation. This information should be presented, it seems, under two different heads. The first will embrace the alumni in active service, those who have died in the service, and those who are missing in action. The second will consist of data on official citations, decorations, and other awards for distinguished and heroic services in the line of duty.

The present record is concerned only with the number of alumni in the armed forces, the number of known fatalities, and the number of those missing in action.

In order to make this record genuinely representative of our Jesuit schools, it is urged that each high school and college or university appoint an official to keep the central office of the J. E. A. informed at regular intervals, say, once a month, of the corrected statistics of the school in question. This information can be sent in very brief and categorical form, such as: Alumni-in-service——; died in service——; missing in action——. It will be understood that this information cancels all previous statistics. The data regarding citations and decorations should be specific, i. e., what citation or decoration was given, and for what service.

The statistics here presented are, of course, incomplete, both because the schools are only gradually collecting and verifying data, and because there have been fresh enlistments and Selective Service summons almost daily. All of the colleges and universities have furnished tentative statistics; quite a number of the high schools have not yet done so. For the present, therefore, we shall give only the totals for the high schools, confident that before long it will be possible, in a Special Bulletin, to release authoritative figures on the individual high schools.¹ It is evident that a considerable amount of overlapping and duplication will result if high-school and college totals are added together and published as a Jesuit alumni contribution to the service of the country. Hence, to keep the record fully valid, the two totals should be used separately by the two groups of schools.

¹ The statistics represent thirty-four Jesuit high schools and twenty-four Jesuit colleges or universities. University of Scranton has as yet no Jesuit alumni properly so called, nor have the three high schools initiated by the Society this year, i. e., Cheverus Classical High School, Fairfield College Preparatory School, and Jesuit High School of Dallas.

The available data, up to November 15, 1942, show for the high schools 7,186 alumni in the armed forces, 48 fatalities, and 2 missing in action. The college and university totals are: 20,235 alumni in active service, 127 fatalities, and 19 missing in action. The college and university record, by individual institutions, follows.

	Alumni-in-service	Fatalities	Missing
Boston College	1,300	12	0
Canisius College	371	2	3
Creighton University	1,034	4	4
University of Detroit	1,154	12	0
Fordham University	2,083	9	3
Georgetown University	3,291	14	0
Gonzaga University	510	0	2
Holy Cross College	1,200	4	0
John Carroll University	518	5	0
Loyola College, Baltimore	352	2	0
Loyola University, Chicago	857	8	0
Loyola University, Los Angeles	552	6	3
Loyola University, New Orleans	861	5	0
Marquette University	595	6	3
Regis College	389	0	0
Rockhurst College	951	3	0
St. Joseph's College	400	3	0
St. Louis University	1,126	7	0
St. Peter's College	396	0	0
University of San Francisco	962	6	0
University of Santa Clara	488	8	0
Seattle College	231	0	0
Spring Hill College	254	5	0
Xavier University	360	6	1

EDITORIAL COMMENT

All roads used to lead to Rome; today they lead to Washington. This is obviously true of military and industrial leaders. Having spent a good part of the last six weeks in Washington I can vouch that it is true as well of educational administrators. They come to Washington from all parts of the country in quest of some scraps of information that may assist them in making sane plans for their schools, or with the faint hope of securing a contract with the government that will make their schools "pillars in the arsenal of democracy."

The common characteristic of all of them is the feeling of uncertainty. The Special Bulletins that have been issued from the office of the executive director, J. E. A., as well as those that have come from the American Council on Education and the Association of American Colleges bear ample evidence that the feeling of uncertainty is not without foundation.

It is no tribute to the vision of the military or civilian leaders that today, December 13, we are still waiting for a comprehensive plan for utilizing during the war the country's educational facilities. It is no tribute to their memory that they must be reminded that the most striking example of military money-in-the-bank at the beginning of the war was the thousands upon thousands of ROTC officers trained in American colleges of arts and sciences. It is no tribute to their wisdom that they seem unwilling or unable to learn a lesson from England's treatment of colleges and college men.

I do not wish to attempt the role of prophet, but of this I feel certain, and have tried to tell it to those in a position to prevent the catastrophe, that if the educational institutions of the country are sacrificed unnecessarily, the leaders of today will receive merited and severe condemnation for their attitude of suspicion and for their shortsighted policies. For weeks and months educational leaders and specialists have been made to cool their heels at the doors of meeting rooms where others less gifted and less skilled were wrangling over programs that clearly needed the expert guidance of qualified educators. We can only hope that the unconscionably long delay in announcing the government plans for the use of the schools may augur well for the maturity and sanity and vision of the plans. After so much labor we do not wish to hear the squeak of a ridiculous mouse.

But the very uncertainty that confronts American institutions today should make educators focus more finely their attention on the certainties. Curricula may be changed or circumscribed; colleges may take on a striking resemblance to military and naval academies; they must and will

teach the arts and sciences of war. But unless we wish to abdicate to the very totalitarian philosophies against which the war is being waged, colleges must not be permitted to forget that they are teaching men and not manufacturing robots. They must make their students grasp the reason for our faith in democracy; they must give them reasonable bases for morale, for moral living, and for courageous dying.

Catholic colleges are in a fortunate position in this regard because they have a philosophy and a theology that give reasonable bases for democracy, morality, morale.

But the time is short. Many of our high-school graduates will not reach college at all or only when the war is over. For those who are in college the days are numbered. The time allowed them for collegiate training will not exceed, in most cases, nine to eighteen months. For many it is far later than they think.

For these reasons it is encouraging to know of some of the courses of a theologico-philosophical nature that have been developed in certain of our colleges. One of many may be singled out for the reason that a detailed syllabus of the course has already been prepared, namely, the course in Character Education drawn up by Father Bakewell Morrison and being given by the department of religion at St. Louis University. A solid religious and philosophical foundation is laid in this course for correct attitudes in facing the particular problems and situations that will confront our students when they go into the armed services. Of similar nature, but written in popular pamphlet form, is Father Lord's *A Salute to the Men in Service*. It would be well if short courses along these lines were developed in all our colleges, and for that matter, in the last year of high school.

Some suggestive headings may be given here that can be developed in a series of from five to ten lectures. The series might be called a course in Military Orientation.

- I. What are we fighting for?
 - a. The virtue of patriotism: why a country may call on its citizens to die for it.
 - b. Postwar reconstruction in the light of our war aims and in the light of true patriotism. The role of Catholics in this reconstruction.
- II. Psychological adjustment to military life.
 - a. Problems: military discipline, loss of privacy, getting along with others, etc.
 - b. Psychology of adjustment: principles of mental hygiene.
- III. Physical adjustment to military life.

Mens sana in corpore sano.

IV. Military tests.

- a. Principles of objective testing. Interviews.
- b. Proper choice of branch of service, according to abilities.

V. Military asceticism.

- a. Spiritualizing discipline, work, fatigue, etc., by the doctrine of the Passion and Cross of Christ.
- b. The tragedy of unfulfilled desires. Hunger of achievement before death.
- c. Facing the fact of suffering and death. Raising these to a supernatural level by Christ's suffering and death.

Imbued with the principles that we can offer on such timely topics as these, our students will go into our country's service with a Christian reason for a pagan's principle, "*Dulce et decorum est pro patria mori.*"

EDWARD B. ROONEY, S. J.

On Teaching Geography in Our Schools

JEAN DELANGLEZ, S. J.

In 1651, the Jesuit Father Giovanni Battista Riccioli published at Bologna a book on astronomy which he proudly called *Almagestum novum*. Ten years later, also in Bologna, he published his no less famous *Geographiae et Hydrographiae Reformatae Libri duodecim*. Riccioli's works display great versatility, including books on hagiography, chronology, phonetics, prosody (he taught rhetoric in the juniorate), and the infallibility of the Holy See (he taught theology for twenty years at Parma). These books are not short pamphlets, but huge folio volumes running into hundreds of pages. His *Almagestum novum* itself numbers 800 pages, his *Geographia* 650 two-column pages of small print. What interested him most, however, was astronomy, his other books, on chronology, and especially on geography, being mere by-products of his astronomical studies. The title of his book on geography leaves no doubt as to his beliefs. At the end of the foreword he is asking whether he should not have entitled it *Geographia Reformanda*, thus unconsciously anticipating the "reform" which took place forty years later.

Riccioli and his more famous compatriot Cassini père realized that the geography of the world needed overhauling; but they also realized that this work could not be carried out without first ascertaining as accurately as possible, through astronomical observations, the positions of towns, the course of rivers, the configuration of coast lines, etc. When the *Geographia* appeared, this Jesuit astronomer was not only breaking new ground, but was moreover invading a field defended by a small but highly vocal group of hidebound conservatives, die-hard reactionaries who used the Antonine itinerary and the Ptolemaic coordinates to draw their maps. They had decided that itineraries were the safest means for computing distances, and that astronomical observations tabulated by Ptolemy in the second century A. D. were the last word in accuracy.

Some idea of what Riccioli had to contend with may be gathered from the following. Among the geographers, cartographers, and map makers who flourished at this time, Nicolas Sanson, educated in our college of Amiens, was looked upon as *facile princeps*. His maps were imitated all over Europe; they were the vade-mecum of explorers in North America; his atlases were found in our house at Quebec; our mission-

aries in this country and in Canada used his maps as a basis for their speculations about the extent of the North American continent, and there is definite evidence that his maps were carried as standard equipment by missionaries as far north as Nekouba, near the top of the St. Lawrence watershed, in 1661, and as far west as Sault Ste. Marie, in 1670.

A gushing article in the *Hommes Illustres* of Niceron, published in 1730, refers to him as "the restorer of geography," "the prince of geographers," and goes on to say that he was the first to publish a method for studying geography which was so good that it was plagiarized by one writer, and later imitated by many others, none of whom, however, except the plagiarist, quite measured up to the standard of Sanson's original.

As a matter of fact, this "method" is nothing but a ridiculously childish list of names of countries, towns, rivers, etc., arranged according to continents. The text of Sanson's atlases was cribbed from whatever book he happened to have at hand; as for his maps, particularly those of the Western Hemisphere, they are hardly worth the paper they are printed on. Even during the last twenty years of the seventeenth century, men versed in geography began to call attention to their worthlessness, but they had no idea how useless they actually were. They did not realize, as indeed many today do not realize, that his "new" map of Florida and New Mexico, for instance, the former including the Mississippi Valley and southeastern United States, is nothing else than a sixteenth-century Spanish map superimposed upon a Dutch map of the seventeenth century, both of which were originally intended as cartographic representations of the route of De Soto. Since both maps, especially the second, were inaccurate, one can easily imagine what a cartographical monstrosity Sanson succeeded in getting into print. It was published in 1656; and in spite of the corrections suggested by Riccioli's work, which appeared in 1661, Sanson went on reissuing his freakish maps until his death in 1667, and for nearly half a century afterwards his sons and his grandson dutifully kept on re-inking the same plates. To be sure, they advertised them as new maps, but all they did was to scratch the last two digits of the date on the original plate, replacing them by the year of the "new" edition.

A year before Nicolas Sanson's death, the Royal Academy of Sciences was founded in Paris. The astronomical division of this institution had as its main purpose to utilize the observations made by its members in order to advance geographical knowledge and thereby render navigation safer. One of its most illustrious members, Dominic Cassini, included the following comment in an essay on the usefulness of astronomy for geography and navigation: "Father Riccioli contributed much to the advancement not only of astronomy, but also of geography and chronology by

means of several learned works in which he brought together the best that has been written on these two branches of learning."

Fontenelle, the perpetual secretary of the Academy of Sciences, when delivering a eulogy on Guillaume Delisle, remarked that, with the exception of pilots and ship captains, whose lives depended on such knowledge, people do not know what a map is or how it is made and cannot tell the difference between a good map and a poor one. He then went on to say that to make a good map all that one needs is a book containing the greatest possible number of accurate astronomical observations. Such a map, he added, would never have to be revised, except in so far as new positions came to be determined. The value of Riccioli's work thus becomes evident, for he had included in his *Geographia reformatata* thousands of positions culled from the books to which he had access, and had asked his brethren all over the world to send him further observations made in the various missions, in China, in India, in North and South America. Of course there were errors owing to lack of proper equipment; and since it was impossible for the missionaries in the wilderness to observe the satellites of Jupiter, from which more accurate computations could have been made, Riccioli advised them to observe instead the eclipses of the moon. This advice was actually followed by Jesuit missionaries in Quebec, in Huronia, in the Great Lakes region, and in other parts of America.

There is no doubt that the Jesuits in all parts of the world contributed much to the progress of geographical science by their observations and their maps. We omit all mention of the amazing cartographical work of our missionaries in China, and we shall only speak of a few sectional maps of the Western Hemisphere. The first map of Lake Superior was made by Fathers Allouez and Dablon and was published in 1672. Of this map it has been said: "Not until the second quarter of the nineteenth century was any cartographical work of the magnitude and character of this Jesuit map executed in the Great Lakes area." The first map of the Mississippi River is that of Father Marquette, and its accuracy is in sharp contrast with the fantastic representations of the great river made during the next thirty years by highly touted explorers. Father Kino's map settled the question whether Lower California was an island or a peninsula, and the first survey of the Amazon was made by Father Samuel Fritz.

This mass of data, which was really the basis of the needed reform of geography, was all but ignored by map makers, by the Sansons and others, until Guillaume Delisle made use of it for his map of the world which was published in 1700. Besides the positions found in Riccioli and data found in the letters or reports of missionaries, this geographer used

as a basis the first scientific map ever published, the planisphere of Cassini, 1696.

Yet, the teaching of geography in our colleges of those days was distinctly not on a par with the contributions made by the Jesuits to the progress of this branch of learning. An idea of the state of affairs may be had by reading the reviews of maps, atlases, introductions to geography, and methods for studying it, which appeared in the *Mémoires de Trévoux* during the eighteenth century. The ecstatic reviews of the maps of De Fer, for instance, which are not much better than those of Sanson, are only too significant. Some of these reviews, such as those of the early Delisle maps, might seem to indicate a realization on the part of at least a few Jesuits that at last a geographer was effectively carrying out the reform advocated forty years earlier by one of their brethren. The truth is, however, that these reviews were written by Claude Delisle, Guillaume's father, who is himself the real author of many of the maps published under the name of his son. I found the first draft of some of these reviews in Claude Delisle's papers. To my knowledge, the only worth-while French textbook in geography prior to the Suppression is that of Father Buffier, who published his *Géographie universelle* in 1713.

These few facts are enough to show that the work done by the missionaries and writers of the Society is no index to the teaching of geography in our colleges. Father McGucken wrote: "Geography and history did eventually find place in the program," and let it go at that. Father Farrell does not even have the word "geography" in the index of his *Jesuit Code of Liberal Education*, but mentions geography, casually, a few times in the course of his book. Father Schwickerath brought together what is known about the teaching of geography in our colleges before the Suppression. As regards what was going on in France, he refers to an article by Father Daniel which appeared in the *Études* for June 1879. In this article, after describing at length the contributions made by Jesuits toward the advancement of geography, which of course no one has ever seriously questioned, the author exclaims: "Is it not somewhat puerile to ask whether the Jesuits of this college [Louis-le-Grand] knew geography? Of course they knew it since they collaborated in its making. But did they teach it? This is what we are about to see." And in the next six pages of his twenty-two page article, he describes and quotes from one textbook, the *Géographie universelle* of Father Buffier, already referred to as the only worth-while geography textbook in France before the Suppression. For the German-speaking countries, Father Schwickerath refers to the textbook of Father König: I have not been able to examine the book itself, but from the last words of its title, [*cum*] *methodo conficiendi et intelligendi mappas geographicas*, it would seem that this text-

book probably occupied the same position in Germany as Buffier's did in France. It is difficult to see in these few instances abundant positive proofs that the study of geography was not neglected in our schools in this time.

Whatever excuse there may have been for this state of affairs during the seventeenth and eighteenth centuries, there is little excuse for the neglect of geography in our colleges today. As early as 1821, the vice-provincial of Switzerland, in answer to a questionnaire sent by Very Reverend Father General, recommended that geography be taught *per totum sexennium*, that is up to rhetoric inclusive. It is true, he considered it as a mere accessory in the literary curriculum, but even this much teaching of geography would be better than none at all. When the present war suddenly revealed the importance of this study, the students of our colleges and universities were found unprepared. Other institutions of higher learning with one or two exceptions, are perhaps not much better off in this respect, but considering how much Jesuits in the past have contributed to the progress of this branch of learning, our departure from a sound Jesuit tradition seems indeed regrettable. It may even be said that we in the United States are not so well off as were the Jesuits in Germany in the seventeenth, and in France in the eighteenth century, for we cannot point to a single textbook written by a Jesuit for the teaching of geography in our schools. It would be a mistake to think that such teaching is unnecessary. As Fontenelle wrote two centuries ago, few students today are able to read a map, to distinguish between a good map and a poor one. Their standard for passing judgment is twofold: The more artistically inclined are apt to judge a map by its decorative value, while the less enlightened think that map better which has brighter contrasting hues. There is a curious prejudice against geography which makes college students, and even some Jesuits, look upon it as a grade-school subject, unworthy of a place in the high-school curriculum, to say nothing of the colleges and universities.

Yet if our students had been taught geography they would have been able to see through the thinly disguised pre-Pearl Harbor propaganda that aimed at lulling this country into a false sense of security; they could have made short shrift of the inane geographical pronouncements of semieducated mechanics; they would have known what was wrong with the maps published by daily newspapers, or been able to detect the fallacies in geographical articles in the Sunday supplements; they would have known what to think of the illusion of distance created by the use of misleading projections or by the absence of coordinates. A superficial knowledge of historical geography would have been a useful antidote against the demagoguery with which this country was flooded before the

war, when the question of the eastern limits of the Western Hemisphere made the front page in the newspapers.

There is no question of our sending forth droves of experts; it is merely a question of teaching high-school and college students the fundamentals of this branch of learning, because geography is part of a liberal education, and because there can be no doubt of its usefulness today, I almost said of its vital necessity. *Fas est ab hoste doceri*. Haushofer and his specialists studied geography in the German colleges and universities. What importance the Germans attach to it may be seen from the following. While one of Ours was being examined for his doctorate in psychology in Germany, one of the examiners expressed surprise and annoyance because, in connection with a point of anthropology, the American Jesuit candidate did not know the coordinates of Lake Tanganyika in Africa.

Courses in historical geography have their place even in graduate schools, to enable candidates for higher degrees to utilize significant documents which are ordinarily neglected. When their author was not a mere compiler, the numerous extant maps graphically express the geographical conceptions of their time in a much more vivid manner than long drawn out descriptions. Maps, it has been said, are the shorthand of history. Furthermore, a systematic study of cartographical evidence, of the genesis of old maps, and of their interdependence would supply the candidate for a doctor's degree with fresh data that would enable him or her to throw new light on certain historical problems—a much more useful occupation, at least in the pursuit of graduate studies, than rewording the lucubrations of literary amateurs, retired businessmen, or schoolmarmish spinsters.

Just as a knowledge of the history of one's country is a school of patriotism, so is the knowledge of its geography. It is incontrovertible that the immense majority of Americans have only a vague knowledge of the geography of the United States. Many of us have seen the cartographic caricatures purporting to represent this country as seen by a New Englander. This inadequate knowledge is also illustrated by the gag about the Easterner who on his return from Pittsburgh told a visitor from Denver: "I was in your part of the country a short time ago."

More deplorably inadequate is the average American's knowledge of the geography of the Western Hemisphere. We are hearing much these days about hemispheric solidarity, and the air is full of plans to bring about closer cultural relations between the United States and Latin America. It can hardly be questioned that the American Geographic Society's "Millionth Map of Hispanic America" has been of greater help in "drawing together" the élite of the American republics than all the exchanges of good-will ambassadors. But to appreciate "The Millionth Map," to

learn about South America by means of this map, one must have been taught in high school or in college how to extract from it the enormous amount of information embodied therein by its makers.

A knowledge of the geography of the United States or even of the Western Hemisphere has become insufficient since the airplane has shortened the distances between the various countries of the world. The antipodes are now our neighbors, as was strikingly exemplified by the recent 7,000 mile flight of Lieutenant General Henry H. Arnold. This United States Army officer covered the distance from Brisbane, Australia, to San Francisco in 35 hours 53 minutes. How little this "shrinkage" of the world has been realized may perhaps be seen from the fact that the present writer has secured some of the admirable maps published by the National Geographic Society by rescuing them from the wastepaper basket; cartographical horrors which can—or could—be had in every service station receive more honored treatment because, for some unfathomable reason, they are considered picturesque.

It seems then that something should be done about the teaching of geography in our high schools, colleges, and universities, particularly in view of the fact that the need for action will not be less urgent when the war is over. It is unlikely that the United States, after winning the war, will repeat its former mistake of losing the peace by withdrawing into its shell. If this country takes the lead and assumes its rightful position in the postwar world, a knowledge of world geography will be indispensable to Americans. How to make the teaching of it fit into the curriculum is a problem for principals, deans, and schedule committees to decide.

Enrollment, 1942-1943, Jesuit Colleges and Universities

	Liberal Arts	Commerce		Dentistry	Divinity	Education, University College, & C.	Engineering	Graduate	Journalism	Law		Medicine	Medical Technology	Nursing	Pharmacy	Miscellaneous	Totals		Summer School		Duplications	Totals	Extension Courses	Totals	War	Others	Grand Totals
		Day	Night							Day	Night						Full-time	Full-time and part-time	Graduate	Under-Graduate							
Boston College	1,414	324			110			186		16	70						1,980	2,120	121	215		2,456	373	2,829	299		3,128
Canisius College	677					340		73									700	1,090	28	282	85	1,315	134	1,449	109		1,558
Creighton University	480	245		102		131		23	31	24		240		214	58		1,449	1,548	57	216		1,821		1,821			1,821
University of Detroit	907	324	340	97			856	91		27	41		28	10			2,038	2,721	170	1,329	750	3,470	40	3,510	750		4,260
Fordham University	1,441	249	132		58	1,135		803		105	229				118		2,644	4,270	114	621		5,005	167	5,172			5,172
Georgetown University	652	338	160	198				74		35	138	304		97		28	1,695	2,024				2,024		2,024			2,024
Gonzaga University	446						177	40			54		7	231			886	955	35	144		1,134	20	1,154			1,154
Holy Cross College	1,164							6									1,166	1,170				1,170		1,170	105		1,275
John Carroll University	841							7									518	848	33	102		983		983			983
Loyola, Baltimore	414																414	414				414		414		50	464
Loyola, Chicago	1,497	72	295	305				448			34	355		765			2,545	3,771	304	949	320	4,704	652	5,356			5,356
Loyola, Los Angeles	247	124					61				59						432	491				491	38	529			529
Loyola, New Orleans	559		277	145		63			9	16	22		81		67	62	678	1,301		356		1,657		1,657	130		1,787
Marquette University	1,041	314	226	296			832	284	169	84		409	23	332		55	3,422	4,065	404	1,014	750	4,733		4,733	411	206	5,350
Regis College	228																227	228		56	41	243		243			243
Rockhurst College	290		57														290	347		35		382		382		255	637
St. Joseph's College	427																427	427		16		443		443		70	513
St. Louis University	602	279	341	234	190	496		502		28		462		307		46	2,495	3,487	300	635		4,422	1,101	5,523	1,500		7,023
St. Peter's College	583							4									587	587				587		587			587
University of San Francisco	553	228	138							13	42						744	974		249		1,223		1,223		194	1,417
University of Santa Clara	281	120					165			7							573	573				573		573	201		774
University of Scranton	457	76	28			16	20										425	597		246	123	720		720			720
Seattle College	403		101				72	5					18	640			1,138	1,239		524		1,763	24	1,787		43	1,830
Spring Hill College	446																271	446		246	138	554		554			554
Xavier, Cincinnati	665		648														661	1,313			29	1,284		1,284			1,284
Totals, 1942-1943	16,715	2,693	2,743	1,377	358	2,181	2,183	2,546	209	355	689	1,770	157	2,596	243	191	28,304	37,006	1,566	7,235	2,236	43,571	2,549	46,120	3,505	818	50,443
Totals, 1941-1942	15,698	3,659		1,079	474	1,599	1,841	1,826	224	1,941		1,711		1,429	289	410											52,827
Increase	1,017	1,777		298	-114	582	342	720	-15	-897		69	157	1,167	-46	-219											-2,384

Enrollment, 1942-1943, Jesuit High Schools

	First Year	Second Year	Third Year	Fourth Year	Special	Totals	Totals 1941-1942	Increase
Bellarmino College Preparatory, San Jose..	85	87	80	79	..	331	349	-18
Bellarmino High School, Tacoma.....	95	59	66	50	..	270	254	16
Boston College High School.....	347	251	207	167	..	972	926	46
Brooklyn Preparatory School.....	199	155	125	89	..	568	516	52
Campion.....	132	135	127	94	..	488	483	5
Canisius High School, Buffalo.....	220	136	95	87	..	538	476	62
Cheverus Classical High School, Portland.	92	64	50	44	..	250	...	(250)
Cranwell Preparatory School.....	27	26	43	32	11 ¹	139	121	18
Creighton University High School.....	134	115	112	97	..	458	453	5
University of Detroit High School.....	247	190	159	123	..	719	632	87
Fairfield College Preparatory.....	185	77	42	10	4 ²	318	...	(318)
Fordham Preparatory School.....	173	147	166	107	..	593	549	44
Georgetown Preparatory School.....	34	26	25	30	..	115	108	7
Gonzaga High School, Spokane.....	122	108	116	89	..	435	438	-3
Gonzaga High School, Washington, D. C.	191	174	103	92	..	560	576	-16
Jesuit High School, Dallas.....	82	48	34	29	..	193	...	(193)
Jesuit High School, New Orleans.....	234	156	161	166	..	717	752	-35
Jesuit High School, Tampa.....	58	56	37	45	..	196	157	39
Loyola Academy, Chicago.....	173	143	137	124	..	577	544	33
Loyola High School, Baltimore.....	155	117	122	96	..	490	468	22
Loyola High School, Los Angeles.....	267	195	194	164	..	820	814	6
Loyola School, New York.....	7	5	9	7	..	28	32	-4
Marquette High School, Yakima.....	41	31	24	23	..	119	129	-10
Marquette University High School, Mil- waukee.....	199	168	146	112	..	625	563	62
Regis High School, Denver.....	73	78	74	56	..	281	268	13
Regis High School, New York.....	141	145	148	110	..	544	577	-33
Rockhurst High School.....	67	69	54	70	..	260	279	-19
St. Ignatius High School, Chicago.....	277	221	155	184	..	837	766	71
St. Ignatius High School, Cleveland.....	246	180	159	140	..	725	719	6
St. Ignatius High School, San Francisco...	221	190	191	174	..	776	763	13
St. John's High School, Shreveport.....	83	17	26	24	..	150	105	45
St. Joseph's College High School, Phila- delphia.....	204	230	203	160	..	797	872	-75
St. Louis University High School.....	204	207	162	171	..	744	714	30
St. Peter's College High School, Jersey City.	259	223	159	171	..	812	766	46
St. Xavier High School, Cincinnati.....	237	188	124	131	..	680	592	88
Seattle Preparatory School, Seattle.....	99	90	70	58	..	317	297	20
Xavier High School, New York.....	321	288	181	118	..	908	851	57
TOTALS 1942-1943.....	5,931	4,795	4,086	3,523	15	18,350	16,909	1,441
TOTALS 1941-1942.....	5,202	4,391	3,776	3,514	26	16,909	16,112	797
INCREASE.....	729	404	310	9	-11	1,441	797	644

¹Seventh and eighth-grade students.

²Postgraduate high-school students.

Freshmen

	Arts		Engineering		Commerce		Totals		
	1942-43	1941-42	1942-43	1941-42	1942-43	1941-42	1942-43	1941-42	Increase
Boston College	466	451	49	9	113	100	628	560	68
Canisius College	254	246					254	246	8
Creighton University	243	143			108	75	351	218	133
University of Detroit	275	226	312	243	134	102	721	571	150
Fordham University	482	464			116	179	598	643	-45
Georgetown University	229	307			115	173	344	480	-136
Gonzaga University	110	186	84	46			194	232	-38
Holy Cross College	397	400					397	400	-3
John Carroll University	245	178					245	178	67
Loyola, Baltimore	153	136					153	136	17
Loyola, Chicago	278	204					278	204	74
Loyola, Los Angeles	76	62	46	44	40	78	162	184	-22
Loyola, New Orleans	153	104			45	51	198	155	43
Marquette University	427	340	301	226	113	153	841	719	122
Regis College	113	108					113	108	5
Rockhurst College	130	105					130	105	25
St. Joseph's College	145	161					145	161	-16
St. Louis University	195	172			97	88	292	260	32
St. Peter's College	136	123					136	123	13
University of San Francisco	178	141			101	77	279	218	61
University of Santa Clara	65	100	66	60	49	44	180	204	-24
University of Scranton	115	123	20		35	39	170	162	8
Seattle College	135	181	72	40	49	87	256	308	-52
Spring Hill College	82	96					82	96	-14
Xavier, Cincinnati	308	225					308	225	83
Totals, 1942-1943	5,390	4,982	950	668	1,115	1,246	7,455	6,896	559

A Comparison of National Statistics

CHARLES M. O'HARA, S. J.

In comparison with the enrollment statistics of last year, and in comparison with the national situation of this year, both our high-school and our college enrollments present a favorable picture. At the outset it may be mentioned that the drop of 2,384 in the college enrollment is only apparent. This year an energetic attempt has been made to eliminate duplications, following the principle that each student should be counted only once, and while there are still some difficulties, the picture presented for colleges and universities this year is much more clear and significant.

There are 18,350 students enrolled in the thirty-seven Jesuit high schools, and 50,443 in the twenty-five universities and colleges, making a total of 68,793 students who are receiving Jesuit education in the United States.

This analysis consists of three parts: I. The High Schools; II. The Universities and Colleges; and, III. Interpretative Notes to the Tables Themselves. The notes in the third part should be consulted in conjunction with the tables.

I. THE HIGH SCHOOLS

A definite increase of 1,441 students has occurred in the high-school enrollments, bringing the total to 18,350. This amounts to an increase of 8.5 per cent. Included, however, are the first totals for the three new high schools, Cheverus, Fairfield, and Jesuit High School of Dallas. If the 761 students reported by the three are deducted from the increase, it becomes 680, or about 4 per cent, which is still sizable, and compares favorably with the 4.3 per cent increase of last year.

Losses are reported by nine high schools and increases by twenty-eight. There does not seem to be any definite national trend that can be read from the location of the schools. The largest losses are reported from Philadelphia and New Orleans (two schools). Others are scattered. The largest decreases do not run to 10 per cent of the student body.

With regard to the schools showing increases, it may be noted that the most significant changes have usually occurred in the larger cities which are handling much war work. Most of the Jesuit high schools have shown increases in the past two years. The largest actual increases have been reported by St. Xavier High School of Cincinnati and the University of Detroit High School. The greatest per cent of increase occurred at Shreveport, about 43 per cent.

Satisfactory proportions exist between the relative enrollments of the four high-school years. About 32 per cent of the total enrollment is to be found in the first-year classes, with about 26 per cent in second year, about 22 per cent in third year, and about 19 per cent in fourth year.

There are 13.1 per cent more students in the first year in 1942-1943, 9.2 per cent more in second year, and 8.2 per cent more in third year. The increase in fourth year is negligible. It may be remembered that in 1941-1942 this class, then in third year, showed a decrease of thirty-seven students as against good increases in the other years.

The average Jesuit high school of 1942-1943 has about 500 students, shows a rather nice balance between the classes, a balance which should improve next year, and has a healthy increase in total enrollment. With a small class graduating this year—apparently the last of the “depression” classes—there should be further increase in enrollment next year, though, of course, the future is far too uncertain for predictions.

Incidentally, the small graduating class of this year will do little to improve an already serious future for those colleges which draw heavily upon our high schools for students.

II. THE UNIVERSITIES AND COLLEGES

President Raymond Walters of the University of Cincinnati is now engaged in reporting the national enrollment for universities and colleges in current issues of *School and Society* (the December 19, 1942, issue contained the first paper). The general picture presented is not too bright. After a drop of almost 9 per cent in 1941-1942, the schools have suffered another loss of 9.5 per cent in 1942-1943, an aggregate of over 18 per cent in only two years. On the other hand, the present freshman decrease amounts to only 1.7 per cent, which, however, makes the picture all the darker for the upper classes. The decrease in the various types of institutions is as follows: teachers' colleges, 22.5 per cent; independent colleges, 10 + per cent; publicly controlled universities, 10 per cent; privately controlled universities, 7.3 per cent; and technological schools, 5.4 per cent.

In comparison with such figures, our schools have more than held their own. For example, in the Jesuit colleges and schools of Arts and Sciences there is an increase from 15,698 to 16,715, or 1,017. With the University of Scranton's total of 457 deducted (Scranton reports for the first time this year), this increase becomes 560, or about 3.5 per cent, as against the 10 + per cent decrease for colleges in general and the 7.3 per cent decrease for private universities.

School and Society reports a decrease of 51.3 per cent in the Law schools, following upon a decrease of 25.2 per cent in the previous year.

Our decrease in Law amounted to 46.3 per cent, following upon a decrease of 31.6 per cent in the year previous, a situation comparable to the country at large. Of course the practical disappearance of most Law schools has been expected.

President Walters reports an increase in attendance in Medical schools from 16,584 to 16,655, less than 1 per cent. Our total is up from 1,711 to 1,770, or about 3.4 per cent. Our increase in Dentistry is from 1,079 to 1,377, or about 28 per cent. There are no comparable national figures. Our increase in Engineering is from 1,841 to 2,183, or 342, or about 18 per cent. This may be compared to the national figures for technological schools, a decrease of 5.4 per cent.

President Walters notes a heavy decrease in such fields as graduate work and late afternoon and evening courses (non-government), and these decreases are to be found in most of our schools as well.

The *School and Society* study contains annually a special analysis of freshman enrollment in five categories, three of which, Liberal Arts, Commerce, and Engineering, have counterparts in our schools. The drop in general freshman enrollment in 1941-1942 as compared to 1940-1941 was 4.5 per cent. This year the decrease is only 1.7 per cent.

It is significant to compare the freshman figures with our own, because, presenting few difficulties from such sources as duplication and part-time registrations, the freshman figures are more closely comparable. Our own freshman enrollment showed a gain of 299 in 1941-1942, or of more than 4 per cent, as compared with the national loss of 4.5 per cent. This year, with Scranton deducted, our freshman enrollment shows a gain of a little less than 8 per cent, as compared with a loss of 1.7 per cent for the five categories of *School and Society*.

Liberal Arts freshmen show a decrease of 2.06 per cent this year according to the national statistics. Our Arts freshmen, with Scranton deducted, have increased by 416, or 8.5 per cent. The decrease in Commerce registration is 11.8 per cent nationally, and 10.5 per cent in our schools. There is a national increase of 22.6 per cent in Engineering freshmen. Our schools show an increase of over 39 per cent.

All in all, our schools have shown definite losses in the fields in which definite losses, because of the war and its attendant causes, were expected and where they occurred. In the fields less affected by the war our schools would seem to have made a better record than have the colleges and universities in general. This is in spite of the fact that the elimination of duplications has brought our totals down to more nearly correct figures, and, to hazard a guess, to figures more nearly correct than is the case with some non-Jesuit institutions.

No one can foresee the effects of the war on the schools in the future.

The situation tends to change from day to day, as this is written. But whatever the effects, the next annual report on the enrollment situation in our schools should certainly be an interesting one. The large losses of students still in course to the armed forces which all of our schools have experienced in such departments as Liberal Arts should lead us to look elsewhere than to the matter of mere retentivity of students for the reason for our gains.

III. INTERPRETATIVE NOTES TO THE TABLES

With regard to the first sixteen left-hand columns on the universities and colleges table: because of limitations of space, it has been found necessary to amalgamate certain related fields, as follows:

"Liberal Arts" contains all full-time and part-time on-campus students taking "Arts and Sciences," "Science" (undefined), etc. See below for treatment of part-time students in the totals columns. Students reported in such fields as "Engineering" have been placed in the proper columns, although they may rather be pre-professional students working in the Arts college.

"Education, etc." contains students reported as registered under such administrative units as "University College." "Education" is better known to us at the present time. Probably the "University College" heading should be substituted in the next report.

"Social Work students are included in the general "Graduate School" column, as follows: Boston College, 47; Fordham, 111; and Loyola of Chicago, 75. St. Louis has a division of Social Work, but did not distinguish the number registered in its report.

Apparently it is difficult for some of the schools to distinguish between full-time and part-time Graduate students. This in turn works a hardship on the schools that do. If only the part times could be reported, all could be placed in the "Graduate" column, and the part times could be treated in the totals columns as explained below.

"Nursing": Marquette and St. Louis students registered in this column are all candidates for the bachelor's degree. Almost all the rest are in R. N. courses. The exceptions are: Creighton, 11, Detroit, 8, and Gonzaga, 6 in B. S. courses. The figure for Loyola, Chicago, includes 127 in Public Health Nursing.

"Miscellaneous": this column includes: Georgetown, pre-induction course, 28; Loyola, New Orleans, Music, 62; Marquette, Dental Hygiene, 27, and Speech, 28; St. Louis, Philosophy and Science, 46.

The two totals columns in the middle of the table are divided, as well as possible, into "full time only" and "part time only." The columns to the left contain aggregates of full-time and part-time students. The number of part-time students, when they could be segregated, was kept on record and deducted in the first of the two columns, which thus gives, as well as possible, the number of full-time on-campus students. This figure is decidedly useful, since it may be compared to the first column statistics in Table I of President Walters' report in *School and Society*. The second of the two columns contains the totals of the sixteen left-hand columns,

both part time and full time, and thus gives the full number of on-campus bona fide university and college students attending during the regular semester.

Part-time students, as well as they can be segregated from the individual reports, appear in the sixteen left-hand columns as follows:

Boston College: 3 Liberal Arts, 117 Graduate School.

Canisius College: 3 Liberal Arts, 314 Education ("Afternoon and Evening"), 73 Graduate School.

Creighton University: 6 Commerce, 70 Education ("University College"), 23 Graduate School.

University of Detroit: 249 Liberal Arts, 22 Commerce Day, 192 Commerce Night, 25 Engineering, 73 Graduate School, 3 Law Day, 5 Law Night, 30 Commerce "Uptown," 84 additional Engineering Night.

Fordham: 1 Liberal Arts, 132 Commerce, 922 Education, 533 Graduate School, 3 Pharmacy, 35 Social Work.

Georgetown: 160 Commerce Night, 138 Law Night, 3 Nursing, 28 Pre-induction.

Gonzaga: 69 Liberal Arts.

Holy Cross: 4 Liberal Arts.

John Carroll: 323 Liberal Arts, 7 Graduate School.

Loyola, Chicago: 500 Liberal Arts (estimate), 295 Commerce Night, 34 Law Night.

Loyola, Los Angeles: 40 Law Night.

Loyola, New Orleans: 283 Liberal Arts, 277 Commerce Night, 41 Education, 22 Law Night.

Marquette: 36 Liberal Arts, 226 Commerce, 257 Graduate School, 124 Nursing.

Regis: 1 Liberal Arts.

Rockhurst: 57 Commerce Night.

St. Louis: 341 Commerce Night, 400 Education ("University College"), 251 Graduate School (50 per cent estimate).

San Francisco: 92 Liberal Arts, 138 Commerce.

Scranton: 17 Liberal Arts, 28 Commerce, 128 "Evening" Liberal Arts.

Seattle: 101 Commerce.

Spring Hill: 175 Liberal Arts.

Xavier: 4 Liberal Arts, 648 Commerce Night.

The right-hand columns begin with two columns for Summer School, Graduate and Undergraduate. A column is supplied for duplicates, which are deducted in the next totals column, which is cumulative. It was thought best to allow two opportunities for the deduction of duplicates, both before and after the computing of the Summer School figures. This has been found to be a mistake, and will be remedied in the next report.

"Extension courses" include: Loyola, Chicago, 387 "Home Study"; Seattle College, 13 "Home Study"; and the Corporate College arrangement at St. Louis University, which includes three senior colleges, affiliated with the university, but operated by other religious orders, and two junior colleges, under the operation of an associate dean of another order.

The last two individual columns refer to low or no tuition courses of various types. "War courses" refers to courses having some connection with the government.

Toward a Catholic Anthology of Literature

STEPHEN B. EARLEY, S. J.

For many years our high schools have been without a Catholic anthology of literature. We now have two recently published,¹ and while we are far from ungrateful for them, neither seems to have a perfectly formulated norm governing the selections. If there could be established a more perfect norm for Catholic literature, or rather a more perfect Catholic norm for literature, succeeding editions might well bring these anthologies to a place of scholarly eminence among such books.

In one sense the norm to determine literature has been fairly well established by our pagan tradition. Indeed, we can be assured that our pagan critics throughout four hundred years of active English criticism have assembled a body of the worth-while selections of the best authors; and the Catholic critic will hardly hope to add materially to this body of literature.

The definition of "Catholic" in relation to the selection of literature, and the establishing of a norm for selections in Catholic anthologies will be more difficult. For there is reason to believe that the truly Catholic mentality has almost disappeared in the welter of Protestant culture. The Eric Gills of our age are so few that even we consider them peculiar, atavistic. Perhaps, then, this Catholic mentality can best be obtained by trying to recapture the state of mind regarding Catholicism that was characteristic of the ages before the Reformation.

For the medievalists there was only one disjunction permitted to a rational thinker: a thing was either pagan or Catholic, either man-made or God-made. For them, heretical sects could never produce more than a hybrid culture. They would recognize that the things in the various sects that are true are radically Catholic; and with relentless logic they would insist that Henry VIII, Luther, Zwingli, and their ilk erected a spurious man-made structure upon the foundation of Catholic truth, adding to it the falsity of their man-made emotional desires.

They gloried in the knowledge that their body of supernatural truth

¹ *Prose and Poetry for Enjoyment; Prose and Poetry for Appreciation; Prose and Poetry of America; Prose and Poetry of England*. 4 volumes, Catholic edition. Syracuse, New York: The L. W. Singer Company. *Joy in Reading*. The Catholic High School Literature Series, Book I, by the Committee on Affiliation of the Catholic University of America for the Revision of English Curricula. New York: William H. Sadlier, Inc., 1942.

contained all natural truth. God, they believed, had established a code of action for men, a complete life on earth which He required them to follow if they expected to join Him. He had thought it so essential that He sent His Son down to earth to leave that code of living where men could find it. In the thirteenth century that way of life was the Catholic Church; it contained all truth, and all truth—even natural truth—was Catholic. And so, they would contend that in the degree that a member of any of the sects approached truth in literature or anything else, he approached Catholicism. For them the question of Shakespeare's private life would be academic; the reality of his Catholic literature, a fact. This discernment made them appreciate the pagan classics of Greece and Rome. From these classics they selected the things that were in accord with natural (and Catholic) truth, rejecting the rest as illiterate. With disarming simplicity they called this state of mind Humanism. It was decadent Catholicism and surging Protestantism of a few centuries later which swallowed whole the pagan classics, and bequeathed even to our own generation their indigestion.

For the ages of faith an essential note of a work of art was truth, *splendor veri*. They recognized the need of a beautiful expression for truth, indeed they gave it its most beautiful expression. But they could not conceive as excellent a disembodied expression; this was the accidental, the truth was essential. Writing, however well done, at variance with some fundamental piece of Catholic truth was pretty, humorous, riotous, or amusing; it was not, and could never be literature. Fourteenth-century Chaucer's judgment of his own writings shows us this spirit very clearly. Have we lost the clarity of this vision?

I. A. Richards once wrote: "It is true that for adequately equipped readers who can imaginatively reproduce the world outlook of Aquinas, and certain attitudes to women and to chastity which are even more inaccessible, there is no obsolescence."

The medievalist would dispose of the cultured Mr. Richards in a phrase, and perhaps a vulgar one. His norm, then, "for adequately equipped readers" might apply to the twentieth century. He would perhaps formulate it thus: "If the work of literature squares with scholastic philosophy and Catholic theology, and is admitted by competent pagan and Catholic critics to be of the best, it should find place in a Catholic anthology."

We have modern expressions of this Catholic norm, but somehow we have passed over them. Father Hopkins once wrote to Canon Dixon: "*The only just judge, the only just literary critic is Christ.*" How glorious if the critic were to make Christ's norm his norm! How glorious, too, if the Catholic anthologist would make it the criterion of his selections! And

the brilliant Katherine Mansfield on her deathbed grieved that she had written no single story she could show to God.

Theoretically there seems no room for disagreement with such a norm; but if it were all so easy, there would be no reason for this paper. Two influences embarrass our critical faculty: the foggy atmosphere of Protestant culture, and distilled Catholicism. The one clouds our vision, and the other makes our judgments withered and anemic. Let us consider some of these influences.

FALLACY OF EXPRESSIONISM

It is always distressing to find a Catholic critic loud in his praise of some craftily expressed poem, or play, or novel whose philosophy is opposed to Catholic teachings. Shelley the atheist, Wordsworth the naturalist, Pope the Deist, and the many other agnostics, pantheists, and materialists have received Catholic approval just in their grossest non-Catholicism. The Catholic critic must make himself acutely aware of philosophical patterns and be ready to reject the cunning patchworks of heresy that abound in our literature. Artistic expression of error is pitiful, not beautiful.

Christian design and order, too, have lost their significance. An example of this is the marked increase of attention paid to nonhuman nature. The hierarchy of forms remains too securely locked in our philosophy tomes. As Harry Lorin Binsse once wrote in *America*: "To Chaucer such landscape painting as that which we accept as a legitimate department of art might have been good fun; he might have admired the sheer skill of it. But he certainly never would have considered such art as being more than a form of entertainment. . . . For a Catholic, or indeed from any sound point of view there is no harm in landscape painting any more than there is in nature poetry, so long as we do not confuse our categories, and give it an importance which it cannot have."

Charming expression not only can, but has made absurdity imperceptible.

FALLACY OF NEPOTISM

Immediately we must recognize that a selection of literature for Catholic schools may not depend solely on authors who are thought to profess the Catholic religion. In modern days Hemingway, Farrell, Mitchell, and their kind have some pretensions to a Catholic heritage; and even Chaucer, Pope, and Shakespeare wrote some pieces that the Catholic would have to omit. On the other side, Vaughan, Milton, Cather, and others have written things as truly Catholic as *Rerum Novarum*. The problem of a literature anthology cannot be solved by including only "Romans."

THE FALLACY OF PIETISM

Nor can it be solved with what is loosely termed "devotional literature." The English language is filled with sugary confections that might sicken even the saints in whose honor they were composed. Many of these pieces are as repulsive as the pictures that adorn our Catholic devotional shops, where feminine sentimentality has replaced manly emotion. As well try to assemble the anthology from the back numbers of the *Messenger*.

THE FALLACY OF THE AUTHORIZED TESTIMONIAL

Far the most insidious influence the anthologist will have to guard against will be the weight of a tradition. Once his body of literature is assembled, once he is sure that his first selection of literature contains only classics, however pagan . . . then he must forget the opinions of former English literary critics however great, and judge only in the light of his Catholicism. Obviously this calls for fine scholarship and real courage; and it is just on this point that the recently published anthologies stumble.

Because the tradition of English literature since the Renaissance leans on Anglicanism, and on Methodism, and worst of all on nineteenth-century Puritanism, the Catholic scholar will find this tradition a great encumbrance in the selection of a truly Catholic anthology. He must therefore strike out anew, not without a tradition, but on the far older, far more solid tradition of Catholicism. He must perform that hardest of all scholarly tasks; he must rise above his age and influences.

It has been done by non-Catholics. The unfortunate part is that their own contribution to criticism has been only a negative one. But Irving Babbitt trained a generation at Harvard to see the stupidities of one part of that English tradition. And Brooks, Warren, Tate, Ransom are well ahead of Catholics in rejecting non-Catholic literature. They found Dryden and the *Hind and Panther* before we did; they found Gerard Manley Hopkins after the literary Jesuits had rejected him as "impossible" and barbaric.

As an example of how this leaning on a false tradition can prejudice the selections of a Catholic anthology, we might take a look at the fourth book of the current series sponsored by Fathers Maline and McGucken. In this anthology we find for the first 450 years of English literature only nineteen authors quoted; while for the next period of 130 years we discover fifty-five authors, as follows:

1350-1800

Mallory	Shakespeare	Campion	Milton	Crashaw
Chaucer	Southwell	Bacon	Dryden	Pepys

Boswell	Gray	Blake	Addison	S. Johnson
Pope	Goldsmith	Swift	Steele	

1800-1930

Thompson	Newman	Letts	Plunkett	Housman
Barrie	Stevenson	Brooke	Johnson	Benson
Thackeray	Dickens	Coleridge	Wilde	Yeats
Burns	Conrad	Moore	Lamb	Kipling
Wordsworth	Chesterton	Byron	Hazlitt	LaGalliene
Scott	Galsworthy	Shelley	DeQuincy	Davis
Rossetti	Belloc	Keats	Carlyle	de la Mare
C. Rossetti	Masefield	Tennyson	Macaulay	Ward
Swinburne	Noyes	R. Browning	Ruskin	Beerbohm
Maynell	Colum	E. Browning	Martindale	Bennett
Henley	Sassoon	Arnold	Hardy	Dunsany

The anthologists divide the pagination for the same period as follows:

	1350-1800	1800-1930
Short Story	12	23
Poetry	61	165
Prose Literature	38	119
Drama	97	37
Novel	0	280
	<hr/> 208	<hr/> 624

And so, in this anthology, three times as many authors and excerpts deserve attention in the period 1800-1930 as in the preceding 450 years. The point of all this is that the editors of the book leaned in a fairly obvious way on the critics of the nineteenth century, who were somewhat partial to their own century and to their own particular brand of paganism. (Actually there is but one inclusion of what modern critics would admit as distinctive "modern poetry.") In the introduction to the anthology, the sponsors rather uncomfortably apologize for this preponderance, but justify it, "despite the obvious protestant tendency of English literature,—extending roughly from 1558 to 1829." It is rather a new thought that the nineteenth century received baptism in 1829, particularly in view of the numerous non-Catholic studies of recent years castigating the decadent Protestantism of this century. It is further interesting to note that in this "Catholic" edition of all of English literature, Chaucer is represented by a scant 36 lines, while the "Prisoner of Chillon" and "The Barrel Organ" are reprinted in full.

This pitfall is the surest to trap the unwary anthologist; his avoid-

ance of it will most surely characterize his excellence as Catholic scholar and critic.

THE FALLACY OF ADVERTISED BRANDS

This one is of similar design to the one just outlined. Its main point of divergence lies in the fact that instead of being influenced merely by one school, the anthologist yields to all of them at once, choosing what might be termed the purple patches of each movement—those selections which the pagan critics have consecrated as particularly great. He lacks the courage to say, for instance, that actually the "Nativity Ode" of Milton is a hodge-podge of Christianity and pagan mythology; or that the "Skylark" of Percy Shelley is drivel; or that Francis Thompson (to tread on toes nearer home) wrote no more than two or three superior poems, and those almost in despite of himself; or that Tennyson's modern counterpart is Irving Berlin. Or that most of Shakespeare's songs cannot be understood apart from their context . . . or in brief that since practically all of English poetry was written away from Catholic influence, very much of it is second-rate. In all of this, he must not confuse his personal tastes with the judgment of his critical faculty. Taste varies with succeeding generations; objective judgment of its nature is perennial.

Obviously this should be the norm of the ordinary Catholic, and certainly of the Jesuit, in approaching the criticism of poetry; we expect him to be independent of his age, and far ahead of his time. He will have rejected many of the things a present generation has been taught to believe great; he will lean on tradition and at the same time be free of it. Put through the filter of his Catholicism, his selections should come out pure literature. He may even live to see his selection justified by a future generation of critics; indeed, he must give his effort to shape the ideas of that future generation.

He must above all else have courage: we are all trying to make our age Christocentric; we must also make its judgments Christological.

THE BOOK OF THE QUARTER

A Study of Prose

M. J. FITZSIMONS, S. J.

"Do you want to know what good prose is? Do you want to write good prose? If so, submit yourself to the discipline described herein—even at the cost of 'blood, sweat, and tears!' " In some such wise a teacher might introduce this text¹ to a freshman class.

It is a unique book. Built on definite principles and sane pedagogical techniques, it skillfully unites the traditional liberal disciplines of grammar, rhetoric, logic. When a student has completed a course in it, he should know "how to read a book" with careful attention; how to express his thought with precision. From the pedagogical viewpoint, it will prevent the confusion arising from the multiplicity of aims in the usual teaching of English on the freshman level.

Circumstances have forced teachers to multiple aims in teaching English in the first year of college. This is evident from the variety of texts offered for their use. First, colleges have found that students are deficient in the fundamentals of English, after eight years of grammar school and four years of high school. "Remedial courses" aim to correct this, but they involve a lowering of college standards and have a bad psychological effect in beginning college work.

A second aim is to interest the student in reading, particularly in essays dealing with contemporary issues. There are hundreds of collections of essays for this purpose, covering miscellaneous topics from political theory to humorous sketches. The selections are pleasant to excitable modern taste and give the students "what they want." But the gain in interest is a loss in depth, and interest is not the same as knowledge. Contemporary essays are not suited to *intensive* study, either in or out of the classroom, and it is, moreover, a fallacy to suppose that we can teach "modern" writing by reading contemporary authors.

A third purpose is derived from the traditional liberal arts program; namely, the study of literature in the first two years of college should be a humanistic discipline. The means thereto is literary criticism, so well described by Edwin Greenlaw in *The Province of Literary History*: "to find in literary masterpieces evidence of the immutable laws of literature and the timeless and changeless character of the human spirit." But it often happens that young students are introduced into the high and diffi-

¹ *Eight Prose Writers*. By Bernard M. Wagner. Washington: Georgetown University Press, 1942. Pp. xxi, 266. (Published with exercise book: *Exercises in Eight Prose Writers*. Pp. viii, 90.)

cult sphere of literary criticism before they are prepared for it. The majority come to college lamentably lacking in a reading background. Humanistic studies aim essentially at an acquisition of *values* and this is accomplished by a careful study of the literary art. Our efforts in this field are justified and we must continue them, but we often imagine that the appreciation of literature will of itself develop ability in writing. This is not the fact, as teachers know from sad experience. Moreover, "creative writing" is for the gifted few; skill in writing clear and careful English prose must remain the general aim.

The textbook under review fulfills the latter purpose and prepares the student for the appreciation of literature. To emphasize this fact has been the purpose of this rather long digression.

This text could carry the subtitle, "A Study of Prose," with emphasis on the idea of study. It is, in fact, a laboratory manual to enable the student to acquire knowledge of, and practice in solid, communicative prose. For this purpose it is unsurpassed by any of the current textbooks. It consists of two volumes: a collection of prose writings and a workbook. The selections range from Addison to Newman and a sufficient number of excerpts are made from each author's works to give a satisfactory grasp of his thought and style.

The distinguishing mark of the work is the exercise book. The Introduction is noteworthy: The first sentence reads:

Contrary to what you might expect, these exercises are not concerned primarily with the subject you have known as "English," and that is why they are of such great importance. You are first to acquire by them a *technique* that is applicable (1) to every other subject in college, (2) to the later practice of business and all professions, and (3) in general to one's life as a whole—a large claim, but one that is substantiated by all who have acquired this technique, and also by the futile disparagement of those who have not, or are not capable of learning it. It is simply, *the habit of observing with speed, accuracy, and completeness the essential elements of any subject matter.*

The aim, then, is a literary discipline, which is not unlike the mental discipline in other fields of study. This declared objective elevates or rather correlates the study of English with the serious study of other subjects in the curriculum: mathematics, science, history. This is a long-needed viewpoint and correlation in order to refute the charges of superficiality in English studies. The student completes a system of exercises which include: (1) Context Questions—"to test his intentness of purpose, accuracy, and completeness of observation and retentive memory"; (2) Précis and Paraphrase—"requiring concentration on the one hand and expansion on the other, the ability to synthesize and to analyze"; (3) Quotations and a Paragraph; (4) Essay. By a careful study according to these exercises, a student will know how to read and write good prose

and will acquire a standard, both by experience and by experiment, of what good writing is—"the great, ordinary function of communicative prose."

The book has been in use for some years at Georgetown University, where the author is professor of English. We praise the Georgetown University Press for making it available. Let each teacher of college English order a copy at once! A word of caution, however—*caveat emptor*—it is not an easy book to teach and its use will require as much preparation and study by the teacher as by the student, but the results will be happy for both.

Scholarships for the Jamaica Mission

The following scholarships were in recent months donated to the Jamaica Mission.

Boys	Donor	Subject of Scholarship
4	Holy Cross	A. B. Course
2	Boston College	Law
	Boston College	Pre-Dental
1	Creighton	Pharmacy
1	Creighton	Rural Life
2	"Boys Town," Father Flanagan.....	Social Welfare Administration
1	Granger Homesteads, Des Moines, Iowa	Housing
1	St. Louis University	Medical
1	St. Louis University	Social Service
1	Marquette University	Engineering
1	Marquette University	Industrial Chemistry
1	Marquette University	Dentistry
1	Loyola University, Chicago	Medical
1	Detroit University	Engineering
1	Detroit University	Industrial Chemistry
1	Fordham University	Industrial Chemistry
1	Msgr. Ligutti, Des Moines, Iowa	Rural Life Office
Girls	Donor	Subject of Scholarship
2	St. Mary's Infirmary, St. Louis	Nursing
1	St. Vincent's Hospital, New York City	Nursing
1	St. Vincent's Hospital, Worcester, Mass.	Nursing
1	St. Luke's Hospital, Pittsfield, Mass.	Nursing
1	Boston College	Social Service
1	Emmanuel College, Boston	A. B. Course
1	Regis College, Weston, Mass.	Pre-Medical
1	New Rochelle College, New York	A. B. Course
1	Manhattanville, New York	A. B. Course

BROADENING HORIZONS

Intercollegiate Library Cooperation: A Plan

JOSEPH F. CANTILLON, S. J.

To one who has visited the vast libraries of Harvard, Columbia, Yale, Chicago, etc., our own collections of books seem tragically small. They are not only small, but also abound in useless reduplications of second- and third-rate books. One Jesuit library is "much of a muchness" with another in about forty per cent of the sections in religion, education, history, philosophy, Jesuitana, literature, social sciences, biography, and so forth. And these books were purchased by all the twenty-five liberal arts colleges we have in this country, so that, as one goes from college to college, a close inspection reveals much the same array on the shelves of our libraries. These thoughts have led to the formulation of the plan that follows.

I. BOOK COLLECTIONS

Why not ask the administrative head of each college library (novitates, scholasticates, and tertianships not included) to select one phase of Jesuitana that interests him and then proceed over the years to build up an authoritative and first-rate collection in that specialty? The 25,000 and more writers of the Society have turned out some very respectable contributions in many fields, and besides, many fine scholars have written excellent monographs on the history, missions, doctrine, and literary activities of the Society. I give here a sample list of how collections of such works could be made. The categories are of course attached to individual schools arbitrarily, with no reference to actual special collections these schools already may have gathered or begun to gather. The point to be emphasized is that most of our schools could gradually build a small but authoritative collection on a determined phase of Jesuit activity—missionary, literary, scientific, educational, etc., and that such collections would eventually stimulate scholarly interest and productivity on the part of Jesuits and other scholars. The reputation of the Society in America would also be greatly enhanced. The sample list follows.

Loyola University of Los Angeles . . . Missions of Japan.

University of San Francisco Spanish Jesuit missions of the west
and southwest.

University of Santa Clara Missions of China.

University of Detroit The old and new Society in France.

John Carroll University Missions in India, Tibet, and Ceylon.

Loyola University, Chicago The Jesuits in the Mississippi Valley.

Xavier University	The old and new Society in the Low Countries and Scandinavia.
Canisius College	The old and new Society in Germany.
Fordham University	The Society's work in linguistics and philosophy.
Georgetown University	The Jesuits in science.
Loyola College, Baltimore	The old and new Society in the British Isles.
St. Joseph's College	Biographical material on the great productive scholars of the old Society.
St. Peter's College	Jesuit missions in New France.
University of Scranton	Biographical materials on the great productive scholars of the new Society.
The Creighton University	The general histories of the Society and bibliographies of the same.
Marquette University	The old and new Society in Poland and the Slavic countries.
Regis College	The old and new Society in Italy.
Rockhurst College	The Society's missions in Africa.
St. Louis University	The Society's work in education.
Boston College	The Society's missions in the Near East.
Holy Cross College	The Jesuits and belles-lettres (poets, orators, satirists, etc.).
Loyola University of New Orleans	Jesuit missions in Central and South America.
Spring Hill College	French and Spanish missions of the southeast.
Gonzaga University	Jesuits in the northwest.
Seattle College	Controversial works about the Society.

The advantages of such a plan are threefold: (1) It helps to insure that somewhere in the Assistancy there can be found the good books on all the important phases of the Jesuits in history. (2) Scholars outside the Society and the Church, as well as our own scholars, can thus be helped in their researches. (3) Even the smallest budget in the smallest library will rightly feel that it is playing its part in a sound scholarly endeavor without useless duplication.

II. INTER-LIBRARY LOAN AMONG OUR SCHOOLS

Father Thomas Hughes, in his out-of-print book on our educational

system, makes the point that one should not compare any single Jesuit college to Oxford University, but rather the whole American group of Jesuit colleges. If we are to have solidarity and unity in the days of crisis upon us, then a man in Kansas City, for instance, should be able to encourage productive scholarship on the part of another man, let us say, in Seattle. The man in Seattle would be emboldened to write on the missions in Africa if he knew that he could secure the proper source works from a fellow-Jesuit in Missouri. In my mind's eye I can see these precious parcels scurrying from city to city throughout the nation, with an attractive label thereon: "Inter-library Loan, Jesuit Educational Association!"

Conditions of the loan could be much more liberal among our own schools than they usually are when a book is borrowed from the Library of Congress, or from the University of Chicago. Many a book has gathered dust in one house (highly respected, of course, as a "treasure") when a man in another house, in another province, could use that tome to great advantage.

III. ADMINISTRATION OF THE PLAN

Lest anyone see this blueprint as involving a dozen fathers and a dozen secretaries, I hasten to add that one man could carry it on with the aid of a mimeograph machine and six hours of leisure every two weeks. A one-page mimeographed release could go to the twenty-five members (heads of the Jesuit libraries) with (1) news of auctions and of interesting and valuable Jesuitana to be called to the attention, for example, of Loyola University, Chicago, and its librarian; (2) a short list of actual works of productive scholarship issuing from Jesuit pens and from those of our graduates.

Not long ago, for instance, an English firm offered for sale the magnificent work of reference, *Le Opere di Galileo Galilei*, edizione nazionale, 20 volumes. Because of the many references to Bellarmine and other Jesuits in this set, one Jesuit college should possess a set. I do not know if there is a single set of this valuable work in any Jesuit library in America today. Not to mention the worth of such a set for positive research, it would make it possible to check promptly much of the nonsense that is still circulated in learned journals about Galileo. Under the plan proposed, one central head would see that that set reached Jesuit shelves, there to be free of access to the whole of the United States!

IV. EXCHANGE OF LIBRARY PERSONNEL INFORMATION

The outstanding Catholic librarians in the country are not very numerous. Naturally, our colleges ought to obtain the most scholarly and the most experienced. Yet, through ignorance of the situation in other places, we pass by valuable people from our own schools in order to hire

outsiders when an opening is available. About a year ago, a Jesuit college neglected even to consult other Jesuit libraries or librarians about available people, and went to a near-by non-Catholic employment bureau for a candidate. In the news-letter mentioned above, University of Detroit (or any other college) could carry a notice that "An experienced cataloguer is looking for a position on the west coast. Is any Jesuit college interested? Full particulars upon inquiry." I would like to digress at this point to insist on the advisability of making Jesuits the *actual* heads of all libraries, and of hiring men rather than women as assistant librarians; but that can be taken up at another time.

V. STORAGE OF UNUSED VOLUMES

A lesson we can learn from other libraries is the storage in a central location of unused volumes from many different libraries. Harvard put this into effect with the other libraries of Boston some years ago. When we are overcrowded for space, why not agree on one of our houses where space is plentiful and send there our less used volumes. The house of Inisfada, Manhasset, Long Island, has offered such an opportunity for houses in the New York area. These books could then be used when a new scholastic library is being formed, or when a new school like Fairfield, Dallas, Portland, or Scranton is being established. Such information would result from cooperation in the pooling of common knowledge.

VI. A UNION CATALOGUE FOR A GIVEN AREA

Many Jesuits have used the famous union catalogue in Washington, at the Library of Congress. This is a repository of some 15,515,786 cards contributed by over a hundred libraries, among them the British Museum, the Bibliothèque Nationale of Paris, the Biblioteca Nacional of Madrid, and others. Naturally, any such undertaking, or even one that would attempt a "union catalogue" for the twenty-five Jesuit libraries in question, is beyond our hopes or resources. Yet would not small local attempts repay us? Why, for instance, shouldn't Fordham University and Woodstock College know what is on the shelves of each institution dealing with Scholastic philosophy? Throughout this article I am keeping in mind the small beginning (in an attic or cellar!) by which one college buys the very best source book by Hernandez on the Paraguay Reductions—and a start has been made! A joint list of holdings between any two colleges interested in related fields of learning will pay dividends in the future.

VII. CONCLUSION

All that I have suggested has but one purpose—to lead us on to more and more productive scholarship by using our necessarily limited resources in men and books to the best possible advantage. We cannot hope

to rival larger institutions in science collections, art collections, etc.; but, would it not be possible to do so in *Jesuit* science collections, *Jesuit* art collections, *Jesuit* missions collections, and others? After the war many *Jesuit* collections of Europe may be open to our purses. We can prepare now with some such plan as the one proposed here.

Cheverus Classical High School, Portland, Maine

Cheverus Classical High School is something of a departure in *Jesuit* educational procedure. It is a diocesan high school for boys which the Society conducts for the bishop of the diocese, the Most Reverend Joseph E. McCarthy, D. D. The history of the school is briefly this. Founded in 1907 as the first Catholic grade school for boys in Portland, it admitted its first high-school class of forty-six boys in 1917. Its name at the time was the Catholic Institute. It remained a combined grade school and high school until 1926, when grade schools were established in the several parishes of Portland and the high school became a separate entity under the name of Cheverus Classical High School for Boys. It was conducted by the diocesan clergy, with the aid of some men lay teachers, until the present year. Its peak enrollment was 306.

The present *Jesuit* community is housed in the former St. Dominic's Rectory and the adjacent McGlinchey homestead. The residence, called now St. Ignatius Residence, comprises twenty living rooms, a refectory, recreation rooms for fathers and scholastics, and four chapels.

Father W. Edmund FitzGerald is the rector-principal of the school. He has a faculty of seven priests and five scholastics. Two members of the Mission Band also reside at St. Ignatius Residence.

The enrollment this year totals 250, of whom ninety-two are freshmen, sixty-four sophomores, fifty juniors, and forty-four seniors.

The Course in Effective Thinking and Wartime Education¹

HUGH P. O'NEILL, S. J.

The following is an outline of a proposal to make use of the "Course in Effective Thinking" as an integral part of the course in freshman English in the curriculum now being planned for Army and Navy recruits.

¹ The Course in Effective Thinking, devised by the author of this article, has been given at the University of Detroit for the past four years. Cf. on it *JESUIT EDUCATIONAL QUARTERLY*, Vol. I, No. 3, pp. 27-31, January 1939.—[Mgr. Ed.]

1. *Extent of the Course.* The course contains enough material for a semester's work of three hours, i. e., forty-five lessons.

2. *Integration with Traditional English Course.* The Course in Effective Thinking could be given in either the first or second semester and thus alternate with the traditional course. The traditional course would be given by regular English instructors, while the C. E. T. could be conducted by members of other departments temporarily out of employment.

Should five or six hours per week in English be prescribed, the E. T. course could be given on alternate days, either twice or three times a week.

3. *Objectives of the Course.*

(a) Clear thinking.

(b) Oral English with attention to grammar, pronunciation, speech habits.

(c) Development of vocabulary.

(d) Report writing (if desired). The drills will furnish topics for such reports.

(e) Enriching of informational background in fields connected with everyday life.

4. *Administrative Features.*

(a) The course can be conducted by any well-educated adult. It does not require specialized training or information.

(b) Students with varying degrees of previous training can be handled in the same class. This obviates the need of classification which is often difficult to achieve.

(c) The course requires no textbooks, and thus obviates another frequent source of delay in getting started. However, a supply of English dictionaries is very advisable.

5. As the essential part of the work is done in class, less emphasis can be placed on private study. Where housing conditions are unfavorable to private study, such assignments can be dispensed with without paralyzing classroom effort.

6. Since the work is done mainly by group discussion, it is advisable that classes be composed of not more than fifteen or twenty pupils. This of course means that more personal attention can be given to individual needs. The resulting increase in teaching load is offset by the fact that instructors need spend little or no time in preparing and organizing material. Furthermore since the instructor is spared the physical effort of lecturing, he can carry twice as many hours of classroom work as would otherwise be possible.

Amendment to the Constitution of the Jesuit Educational Association

The executive committee of the J. E. A. proposed, and the Very Reverend Fathers Provincial approved the following amendment to the Constitution of the J. E. A.: Article II, Membership, to be amended to read that "*All Jesuit secondary schools, colleges, seminaries, and universities of the United States, and those conducted by American Jesuits in foreign lands, shall be members of the Association.*"

The amendment necessitates the following verbal changes in other parts of the Constitution:

1. In Article III, 1, revise "all Jesuit educational activities in the United States" to read, "all educational activities of American Jesuits."
2. In Article III, 2, a, eliminate the last four words, "in the United States."
3. In Article IV, 1, a, revise "Jesuit educational institutions in the United States" to read, "all the educational institutions conducted by American Jesuits."
4. In Article IV, 3, a, before the words "concern to the Association," eliminate the word "national."
5. In Article VI, 4, a (ad finem), substitute for the words "of each province," the words "in the United States."

These changes in the wording of the Constitution were prepared, at the instance of the Fathers Provincial, by a sub-committee appointed for that purpose by the executive committee of the J. E. A. The changes were ordered to be printed in the QUARTERLY and incorporated in the next printing of the Constitution of the J. E. A.

Jesuit Educational Institutions in Latin America¹

1. In interpreting the following list understand that a "colegio" is a six-year secondary school normally following upon six years of elementary school, and followed by four to five years in the university.
2. The Bachelor of Arts degree is conferred at the end of the colegio; the Doctor's degree at the end of the university course.
3. There is no Master's degree. The only university degree is the doc-

¹ Credit for this list of Jesuit institutions in Latin America is due to the following: Father John A. Hughes, of Maryland-New York; Father Julian L. Maline, of the Chicago Province; Father Richard F. Grady, of Maryland-New York; Mr. Joseph Espinosa Pólit, of Ecuador.

torate, no matter what course of studies one follows. Thus, at the only Jesuit university in South America, the Pontifica Universidad Católica Javeriana, Bogotá, Columbia, there are university courses (rigidly prescribed without electives) in literature, law, history, sociology, chemistry, physics, mathematics, philosophy, and theology—with a doctorate in any one of them. Hence they do not talk of "graduate" work in South America as we do in the United States. After the A. B. in the colegio you are in the "university" or you are not; it matters not whether you are doing what we call professional work, like law, or going ahead in science or literature. If you want further work in a field after the doctorate, you go to some foreign university.

4. The Jesuit juniorates are really the upper two or three years of the colegio. The juniors in some states have to take examinations given by the state at the state university at the end of each year on account of jealously guarded state control of education.

5. Commonly there are two or three years of upper colegio work in juniorates, followed by one full year devoted wholly to science (biology, chemistry, physics, mathematics) elementary or advanced according to what science and mathematics one had before entering the novitiate; but all get the full year before philosophy.

PROVINCE OF COLOMBIA

Seminario Menor de San Pedro Claver, Alban, Cund., Colombia.

(A six-year colegio preparing for the Society; most enter after three years here; get three more in juniorate.)

Colegio de San José, Barranquilla, Colombia.

Colegio de San Bartolomé, Bogotá, Apartado 270, Colombia.

Colegio de la Inmaculada, Calle 65, 9-18, Bogotá, Colombia.

(Not a colegio strictly, but one post-juniorate year of science plus philosophy and theology of Pontifica Universidad Católica Javeriana for S. J.'s, secular priests, other religious orders, and laymen. . . . Jesuit theologians also conduct a night school here for working men.)

Pontificia Universidad Católica Javeriana, Apartado 270, Bogotá, Colombia.

(Only Jesuit university in South America. The University also has seismological and meteorological observatories, the first ever had in Colombia. The University of Santiago, Chile, is the only other Catholic university in South America.)

Colegio de San Pedro Claver, Apartado 6, Bucaramanga, Colombia.

Colegio Berchmans, Apartado 2, 6-25, Cálí, Colombia.

Colegio de San Ignacio, Apartado 34, Medellín, Colombia.

Colegio San Francisco Javier, Apartado 67, Pasto, Colombia.

Colegio del Sdo. Corazón, Santa Rosa de Viterbo, Boyaca, Colombia.

(Juniorate: two or three years; most three.)

Colegio José Joaquín Ortiz, Tunja, Colombia.

PROVINCE OF MEXICO

Ysleta College, El Paso, R. F. D. 1, Box 537, Texas, U. S. A.

(Philosophate and theologate for Mexican S. J.'s.)

San José, Tolsa 274, Guadalajara, Jal., Mexico.

(Colegio.)

Sagrado Corazón, 5a Ponienta 1311, Puebla, Pue., Mexico.

(Colegio.)

San José, Apartado 8318, México, D. F., Mexico.

(Colegio.)

VICE-PROVINCE OF ECUADOR

(Dependent on Betica)

Colegio Loyola, Apartado 160, Cotacollao, Quito, Ecuador.

(Novitiate, juniorate, and colegio preparing boys for the Society, all in one. Three years juniorate and one of science before philosophy.)

Colegio San Gabriel, Apartado 266, Quito, Ecuador.

Colegio Rafael Borja, Apartado 191, Cuenca, Ecuador.

Colegio San Felipe, Apartado 105, Riobamba, Ecuador.

VICE-PROVINCE OF PERU

(Dependent on Toledo)

Colegio de la Inmaculada, Apartado 211, Lima, Peru.

(Primarily for lay students. Boys preparing for entering the Society follow same classes.)

Colegio de San Estanislao, Apartado 3038, Miraflores, Lima, Peru.

(Novitiate and juniorate. Three years juniorate and one of science before philosophy.)

San José, Apartado 60, Arequipa, Peru.

(Special school to prepare aspirants to Society from Bolivia. Three years elementary school and two years pre-colegio, really upper five years of an eight-year elementary school course.)

VICE-PROVINCE OF VENEZUELA
(Dependent on Castile)

Colegio de San José, Apartado 7, Merida, Venezuela.

Colegio de San Ignacio, Apartado 422, Caracas, Venezuela.

Seminario Interdiocesano, Apartado 413, Caracas, Venezuela.

(Colegio and two years of philosophy.)

Seminario de San José, Apartado 1, Coro, Venezuela.

(Diocesan clergy seminary. Colegio and two years of philosophy.)

PROVINCE OF CENTRAL BRAZIL

Seminario Anchieta, Via Cachoeiro do Itapemirim, Anchieta, Estado do Espírito Santo, Brazil.

(A preparatory seminary for secular priests comprising three years of elementary school and two years of pre-colegio.)

Colegio Santo Inácio, Faculdades Catolicas, Rua Sao Clemente, 226, Botafogo, Rio de Janeiro, Brazil.

(A colegio, together with university faculties of philosophy and civil law, and a preparatory seminary. The 1941 enrollment was: 1,076 in the colegio, 281 in the faculties of philosophy and law, 27 in the preparatory seminary.)

Colegio Anchieta, Nova Friburgo, Estado do Rio de Janeiro, Brazil.

(A Jesuit philosophate of three years; a post-juniorate year of science studies, a three-year juniorate, and a novitiate.)

Colegio Sao Luiz, Avenida Paulista, 2324, Sao Paulo, Brazil.

(A colegio with enrollment of 528 in 1941, and a night school for workers with an enrollment of 150.)

PROVINCE OF SOUTHERN BRAZIL

Ginasio Catarinense, Florianópolis, Brazil.

(A colegio.)

Seminario Sao José, Gravataí, Rio Grande do Sul, Brazil.

(A colegio.)

Colegio Sao José, Parecí-Novo, Rio Grande do Sul, Brazil.

(Tertiaship, juniorate, novitiate, S. J.)

Ginasio Anchieta, Porto Alegre, Rio Grande do Sul, Brazil.

(A colegio.)

Seminario Central N. S. da Conceição, Sao Leopoldo, Rio Grande do Sul, Brazil.

(Jesuit philosophate and theologate, and diocesan seminary.)

Seminario Sao José, Santa Maria, Rio Grande do Sul, Brazil.

(A colegio.)

Colegio Santo Inácio, Sao Salvador, Rio Grande do Sul, Brazil.

(A colegio.)

Seminario Sao José, Serro Azul, Rio Grande do Sul, Brazil.

(A colegio.)

VICE-PROVINCE OF NORTHERN BRAZIL

Colegio Antonio Vieira, Baía, Brazil.

(A colegio.)

Escola Apostolica, Baturité, Estado do Ceará, Brazil.

(Jesuit juniorate and novitiate, and an apostolic school for candidates, S. J.)

Colegio "Nóbrega," Recife, Pernambuco, Brazil.

(A colegio.)

VICE-PROVINCE OF CENTRO-AMERICA

(Dependent on Castile)

Colegio Centro-América, Granada, Nicaragua, C. A.

Externado de San José, Apartado 294, San Salvador, Rep. El Salvador.

(Colegio.)

Seminario de San José de la Montana, Apartado 78, San Salvador, Rep. El Salvador.

(Colegio.)

Seminario Conciliar, Guatemala, Guatemala.

(Diocesan seminary. Colegio.)

Escuela Apostólica de San José, Jinotepe, Nicaragua.

(Colegio. Prepares aspirants for Society.)

VICE-PROVINCE OF CUBA

(Dependent on Leon)

Colegio de Belén, Apartado 221, Habana, Cuba.

Colegio de N. S. de Monserrat, Apartado 405, Cienfuegos, Cuba.

Colegio del Sagrado Corazón de Jesús, Apartado 162, Sagua la Grande, Cuba.

Colegio de Dolores, Apartado 1, Santiago, Cuba.

PROVINCE OF ARGENTINA

Colegio de Cristo Rey, Colon 741, Asuncion, Paraguay.

(Prepares aspirants for the Society and the secular priesthood. Three years elementary school and two years pre-colegio—really making an eight-year elementary-school course before colegio.)

Colegio "El Salvador," Callao 542, Buenos Aires, Argentina.

Seminario Pontificio de la Inmaculada Concepción, Villa Devoto, Buenos Aires, Argentina.

(Jesuit juniorate. Also preparatory seminary for secular priesthood. Colegio.)

Seminario Claudio de la Colombière, Apartado 283, La Paz, Bolivia.

(Diocesan seminary. Colegio.)

Colegio del Sagrado Corazón, Soriano 1472, Montevideo, Uruguay.

Seminario Mayor Interdiocesano, Instrucciones 1115, Montevideo, Uruguay.

(Pre-colegio, colegio, and two years of philosophy.)

Colegio San José, San Miguel F. C. P., Argentina.

(Jesuit scholasticate: one year of science, philosophy, and theology. Seismological observatory.)

Colegio de la Inmaculada, San Martín 1540, Santa Fe, Argentina.

Colegio del Sagrado Corazón, Apartado 155, Sucre, Bolivia.

Colegio de la Sagrada Familia, Casilla 128, Córdoba, Argentina.

VICE-PROVINCE OF CHILE

(Dependent on Argentina)

Colegio de S. Francisco Javier, Casilla 57, Puerto Montt, Chile.

Colegio de San Ignacio, Casilla 597, Santiago, Chile.

Colegio de San Luis, Casilla 591, Antofagasta, Chile.

Colegio Loyola, Casilla 597, Chillán, Chile.

(Juniorate of Vice-Province: three years juniorate and one year of science before philosophy.)

NEWS FROM THE FIELD

MEETINGS AND CONVENTIONS PAST AND FUTURE. (1) The deans of the Chicago, Missouri, and New Orleans provinces, at St. Louis University, November 27-28, Father William J. McGucken presiding. Two large questions were discussed: The War and the Jesuit Colleges, and College Problems Arising from the War. (2) The Middle States Association and the Eastern Regional Unit, N. C. E. A., at New York, November 27-28. The theme of the Middle States discussions was, "The Responsibility of Education in Time of War." At the Eastern Regional Unit, N. C. E. A., Father Edward B. Rooney spoke on "War Curricula and the Catholic Colleges." (3) California Unit, N. C. E. A., Secondary School Department, at San Francisco, November 27-28. Father Hugh M. Duce presided at one of the sessions; Father James A. King, principal of St. Ignatius High School, San Francisco, spoke on "The Administration of the Catholic High School for Boys"; and Father Gerald Sugrue, of St. Ignatius High School, San Francisco, spoke on "The Content of the High-School Religion Program." (4) The Southern Association, at Memphis, Tennessee, December 4-5. Father Andrew C. Smith, of Spring Hill College, is a member of the executive committee. (5) North West Association, at Boise, Idaho, December 10-12. (6) The principals of the Maryland-New York Province, at Xavier High School, New York, December 19, to discuss the question of high-school acceleration. (7) The principals of the Chicago, Missouri, and New Orleans provinces, at Loyola University, Chicago, December 19-20, Father Julian L. Maline presiding. Two of the three sessions were devoted to "The War and the Jesuit High School"; the final session to problems connected with the war and to reports and miscellaneous questions. (8) The American Catholic Sociological Society, at Cleveland, December 27-29, on the theme of "The Sociologist's Contribution to the War and Post-War Reconstruction." Fathers John LaFarge, Leo Robinson, Ralph Gallagher, and A. H. Scheller presided as chairmen of sessions or discussion groups; Father John J. O'Connor, of Canisius College, was a discussion leader. The executive secretary of the A. C. S. S. is Father Ralph A. Gallagher, of Loyola University, Chicago, who founded the organization. (9) The American Catholic Philosophical Association, at the University of Notre Dame, December 29-30. Fathers John J. Wellmuth and Charles I. Doyle (Loyola University, Chicago), Hugh Bihler (Woodstock), and Stephen McNamee (Georgetown) participated in panel discussions. (10) The American Association of School Administrators, at St. Louis, February 26-March 2, 1943.

THE SODALITY IN THE HEADLINES. If it is true that the vigor of the

Sodality on our campuses is an index of the spiritual influence and leadership in the schools, the greatly increased recognition of Sodality activities in our school publications is significant. A year or two ago, University of Detroit's *Varsity News*, student publication, editorialized the Sodality director as the man of the year on the campus and the Sodality as the most effective and vital campus activity. This year Holy Cross College's weekly, the *Tomahawk*, in its issue of November 10, highlighted the Sodality's Mission Book Week and gave an entire page to books chosen by the Sodality for Catholic college men. The *Marquette Tribune* of December 3 not only gave first-page headlines to the Sodality but presented a double-page graphic survey of Sodality activities and influence on the Marquette University campus. Detroit's *Varsity News* continues to allot a liberal amount of front-page space to the Sodality. The University of Scranton, now conducted by the Society, has been giving this year some prominence to the beginnings of the Sodality movement on its campus. Of the four high-school publications sent regularly to the office of the executive director of the J. E. A., two have given generous recognition to the Sodality, i. e., the *Aquilian* of Gonzaga High School, Washington, D. C., and the *Eye* of St. Ignatius High School, Cleveland.

A LESSON FROM THE WAR. Reports from many of the colleges show that the myth of the development of "the whole man"—especially the physical side of this development—is being exploded by statistics of the failure of college students to meet the minimum physical fitness standards set by the Navy and Army for the enlistment services. As many as ninety per cent of applicants have been rejected. Authoritative statistics would be the basis for a revealing study of this aspect of our educational aims.

MEMBERSHIP IN THE J. E. A. Elsewhere in this issue of the QUARTERLY is printed an amendment to the Constitution of the Jesuit Educational Association which gives just recognition to our schools in the foreign mission field. Accordingly, whenever lists of member institutions of the J. E. A. are printed in high-school or college catalogues or in other publications the mission schools should be included. The official institutional membership list of the J. E. A. for 1942-1943 will be found on the last three pages of the present number of the QUARTERLY. Besides the new roster of mission schools, the University of Scranton has been added to the list of colleges and universities in the United States, and Cheverus Classical High School, Fairfield College Preparatory School, and Jesuit High School of Dallas have been added to the secondary-school list. Compilers of school catalogues should be guided by this official register of J. E. A. members.

HONORS FOR VETERAN TEACHERS. Father Patrick J. Dolan, of Marquette University High School, Milwaukee, celebrated his golden jubilee as a Jesuit during the summer. The students of Marquette University High School fittingly commemorated the jubilee on September 10, when 615 out of 620 students heard Mass and received Holy Communion for Father Dolan. Probably the only American Jesuit with a doctorate who teaches in high school, Father Dolan received his doctorate (in course) in Greek from St. Louis University on June 7, 1932, in his sixty-first year. He is this year rounding out his thirty-eighth year of high-school teaching.

On September 13 Father George F. Johnson, of St. Peter's College, Jersey City, celebrated his golden jubilee in the Society. For thirty-eight years Father Johnson has taught Latin, Greek, and English, chiefly in the freshman or traditional "poetry" class of college. His success as a "class teacher" has been so outstanding that his former students commonly rank him as the greatest teacher they ever had. Father Johnson, who has been at St. Peter's College since 1931, has also won high praise for the excellence of the college library which he has directed for the past eleven years.

PUBLICATIONS. The Crown Heights School of Catholic Workmen, Brooklyn, New York, issues the weekly *Crown Heights Comment*, which, though only a four-page mimeographed publication, deserves the acclaim of the J. E. A. It is one of the sprightliest and most pointed labor publications on the market. It is eminently readable and sound. It is regrettable that it cannot be printed and spread abroad.

The American Association of Jesuit Scientists (Eastern Section) has completed twenty years, and its bulletin, the *Jesuit Science Bulletin*, is in its twentieth volume and year. The October 1942 number contains the proceedings of the twenty-first annual meeting of the Association, held at St. Joseph's College, Philadelphia, on August 17, and at Weston College on August 25. The program of the first convention of the Association, which convened at Canisius College on August 21-22, 1922, is reprinted in this issue.

The University of Detroit has issued a Faculty Handbook of ninety pages in order to inform the faculty "of their precise status in the University, the nature and extent of their duties and responsibilities in the institution, their relations with the various officials of the University and with their fellow teachers, and the procedures to be followed in those many duties and assignments, in addition to actual teaching, which all members of a collegiate faculty must necessarily assume and carry out successfully." The Handbook is divided into an Introduction, twelve

parts, an appendix on the function and duties of the Executive Dean (an office peculiar to the University of Detroit), and an index. The twelve brief parts or chapters treat of the university itself, its statutes, the Jesuit Order, the status of faculty members in the university (rank, tenure, principles of faculty rating, contracts, salaries, etc.), courses and instruction, the business administration of the university, participation of faculty in university and student activities, faculty-student relationships, faculty welfare, community and professional relations of the faculty, university services, and some miscellaneous matters. The Handbook is written in a clear, businesslike, but withal friendly and helpful tone.

Formerly a monthly, *Catholic Opinion* is now being published and edited by the Jesuits of St. George's College, Kingston, Jamaica, as a weekly organ of opinion and apologetics.

The School of Foreign Service, Georgetown University, has recently published in printed form a syllabus for two courses of study on "The Political Economy of Total War." The volume is in effect a thorough study of geopolitics. Its bibliographies are exceptionally full and authoritative. The syllabus is the work of Lt. Col. William S. Culbertson, head of Georgetown's Department of Economics, with the collaboration of Father Edmund A. Walsh, who also contributed a substantial essay on the origin, meaning, and value of geopolitics, pp. 93-120.

SPECIAL BULLETINS OF THE J. E. A. Since the beginning of November the office of the executive director of the Jesuit Educational Association has sent out six special bulletins (Special Bulletins 11-16 inclusive). All of the bulletins have had to do with the war emergency measures and draft legislation as they affect our schools. Though it has not been possible to present or even predict with assurance the precise nature of the wartime curricula and programs being developed by military authorities, the bulletins have aimed at keeping our high-school and college administrators *au courant* on the relations of education and educators with the federal government in regard to the war. They indicate too that the central office of the J. E. A. is taking every measure, in this time of crisis, to further the best interests of our schools.

ALUMNI IN THE SERVICE. Most of our schools are keeping in close contact with their alumni in the service—by sending copies of school publications, by personal correspondence, by printing an accurate and up-to-date roster of alumni-in-service, by giving in school publications latest news of individual alumni. Several schools, too, are sending out a special news bulletin or newsletter at frequent intervals. One such school that has sent us copies of its monthly mimeographed letter, brimming with news and individuality, is St. Ignatius High School, Chicago. Other

schools—notably St. Peter's College, Jersey City, and Xavier University, Cincinnati—have been printing in the college newspaper letters from alumni in the armed forces. These letters are often revealing documents, indicative of attitudes, interests, loyalties, training. We quote from one published in the *Xavier University News*, November 19: "Here [Midshipman's School] the accent is on studying. . . . We take five subjects . . . and have an average of five recitation classes a day out of eight hour periods stretching from 7:40 A. M. to 5:00 P. M. . . . Of course the competition here is much harder than at 'X.' All the fellows have college degrees and many of them are lawyers, C. P. A.'s, and other graduate students. . . . But with all the competition, I believe that I am holding up the traditions of Jesuit education which I come to appreciate more and more. Tell your boys to study their heads off at Latin, Greek, and to be sure, French, but be sure to learn how to study, how to learn, and also important here, how to use your knowledge and share it with others. I am certain that no technical training will give the men the necessary grasp of fundamentals as will a liberal arts course. It is easy to notice how the fellows who went to the Catholic liberal arts schools and to Yale, Harvard, and other eastern colleges where the fundamentals are stressed, rank above the others as good officer material—they know what's up and are easily learning what to do about it."

ANOTHER QUESTIONNAIRE! We are sending from the managing office of the QUARTERLY a brief questionnaire for the purpose of seeking information from readers of the QUARTERLY. We would like to know whether the J. E. Q. is worth while; whether it is read, discussed, criticized; what suggestions readers have for future issues; what topics, problems, phases of educational procedure, features they would like to have presented in the QUARTERLY. We have the duty of service. We solicit a frank expression of opinion.

CHANGES IN ADMINISTRATION. Father Edward J. Whelan has succeeded Father Charles McQuillan as president of Loyola University of Los Angeles; Father Whelan's place as rector of Loyola High School, Los Angeles, was taken by Father Edward J. Zeman. Father Robert M. Kelley has been appointed acting president of St. Louis University.

Check List of Significant Books

THE DIALOG MASS. A Book for Priests and Teachers of Religion. By Gerald Ellard, S. J. New York: Longmans, Green and Company, 1942. Pp. xvi, 223. \$2.75. As a preface to this review of Father Ellard's book, it is fitting to set down a few citations from a letter of our Very Reverend Father General, Wlodimir Ledochowski, "On the Dialog Mass and the Liturgical Movement." The quotations are valuable for two reasons. First, they indicate that the subject of this book, the Dialog Mass, has been officially approved by the Society as part of our apostolate; and secondly, they give fine directives both as a basis for our proper attitude and as a plan for achievement in the immediate field of our apostolate—schools and colleges.

Of late doubts have arisen and discussions taken place even amongst Ours as to the fitness and the expediency of the so-called Dialog Mass. . . .

First of all, there is no doubt that always, but in particular at the present time, the Holy See favors and promotes every sane initiative which, within the limits of the ecclesiastical law and tradition, tends to facilitate an ever more intimate participation of the faithful in the liturgical life of the Church. Now according to the proper spirit of our vocation, we are bound to further with all earnestness even the least desires of the Apostolic See; we cannot remain indifferent to this movement, but we must most heartily cooperate, and with all the means at our disposal. . . . As far as we are concerned, the danger is not in going too far, but in not going far enough. . . .

In particular, concerning Holy Mass, the center and life of the entire liturgy, it is evidently the desire of the Holy See to foster among the people a more direct participation with the celebrant in the Sacrifice. . . . In practice, therefore, prudently but without scruple the faithful should be given the satisfaction of feeling themselves more closely linked to the celebrant, not only in following him in the ritual development of the Sacrifice, but where this can be done without difficulty also in making the responses to the priest in a body, as is being done with full ecclesiastical approbation in various countries. . . .

Therefore, to enable members of the Society to promote the liturgical spirit with greater earnestness among the people, it is necessary that they themselves be profoundly formed in that spirit, something which is perfectly consonant with our ancient traditions. Rome, Feast of the Immaculate Conception, December 8, 1932.¹

It is especially in accord with the last paragraph cited from Father General's letter that Father Ellard's scholarly book will do its greatest service. How can we be *formed* unless we are thoroughly *informed*?

First, Father Ellard firmly establishes the Dialog Mass as an important stone in the great upward arch of the liturgical movement, whose aim is to rebuild the true Christian spirit by active participation in the most

¹ *Woodstock Letters*, 64:17-23 (1935, No. 1). Copies of a reprint of this letter of Father General may be obtained from Father Ellard, St. Mary's College, St. Marys, Kansas.

holy mysteries. In the second chapter, Father Ellard, with thorough and searching scholarship, traces the history of participation through "the four distinct periods of the Church's long life-time, namely, the primitive age, the patristic, the medieval-and-modern, and, finally, the twentieth-century period of liturgical reforms inaugurated by Pius X." This chapter is perhaps one of the most important, banishing as it does any fear based on the dictum, "*nil innovetur nisi traditum*"; for, clearly, active participation of the faithful is rooted in tradition, certainly in the primitive and patristic Church. May it be so again in the twentieth century!

Liturgical reforms intended by Trent but retarded by Jansenism were revived by Pius X. In answer to the holy Pontiff's demand for the renewal of the true Christian spirit at its primary and indispensable source, the Dialog Mass arose most strongly in Belgium, where it received its name, and spread throughout the continent. But all was not well. A fiery attack together with certain serious abuses in its conduct hailed it before the Sacred Congregation of Rites. In Chapter IV Father Ellard presents for the first time in our language, as far as one knows, the full story of the Holy See and the Dialog Mass.

The world survey of the use of the Dialog Mass in the Americas, Europe, Asia, and Australia is an impressive panorama (*securus indicat orbis terrarum!*) which is narrowed down in Chapter VI to a splendid study of the Sodality's achievement in promoting this ready and easy form of communal prayer in the United States. Included is an imposing array of statements of approval by the hierarchy from coast to coast. This chapter should be of particular interest to American Jesuits; for they will see that so many bishops of the American hierarchy—one hundred out of a total of one hundred fifteen—have sanctioned the use of the Dialog Mass, and they will then recall that ten years ago Father General officially approved of it as part of our apostolate.

Attentive study is focused in a succeeding chapter on the wide and effective use of the Dialog Mass in the Diocese of La Crosse and in the Archdiocese of Chicago. It is amazing to learn that in the former fifty-four per cent of the parishes have the Dialog Mass and that in the latter, "as a fair specimen of America-in-miniature" and as a forecast of "what one may expect to find sooner or later in the nation itself," the Dialog Mass is used in over a hundred parishes, exclusive of religious and educational institutions.

The final two chapters include valuable practical helps and suggestions. Six variations of Dialog Mass are set down "to provide for feasts and occasions of differing degrees of solemnity . . . and are calculated to lead naturally to the congregational singing at High Mass" (p. 187). The need and directions for adaptation to adult congregations are presented

from the more than ten years' experience in the author's "promotional work" and are enriched with "case histories" of parishes in all parts of the country.

Father Ellard's suggestion (pp. 180 ff.) that song be interwoven into the pattern of the Dialog Mass should be adopted with an eye to the full realization of the Church's ideal, sung Mass. "But it is well within the expectations of probability that another decade will have witnessed the gradual transition to Dialog Mass as the normal form of low Mass worship everywhere in the United States" (Preface, p. viii, by Archbishop Curley).

It seems needless to remark that in the first place it must never be lost sight of that it is the bishop who authorizes the introduction of the Dialog Mass. This is an official direction given by the Holy See.

Father Ellard has fulfilled his aim: "Thus is sought to provide a handy manual not lacking any element needed for the historical, canonical, pastoral, and practical study of what the Sacred Congregation of Rites has termed 'this praiseworthy mode' of Mass-attendance" (p. xiv).

But this book alone is not sufficient. It is part of a larger structure. The foundation was laid in *Christian Life and Worship*, and the superstructure was built thereon in *Men at Work at Worship*. In the former book Father Ellard studied the principles of Catholic corporate worship in the entire field of sacrifice, sacraments and sacramentals, corporate prayer. One chapter in that volume dealt with the liturgical movement. That chapter was extended to book-length in *Men at Work at Worship*. In this second book one chapter dealt with Dialog Mass and this in turn has now been developed in a book. Thus the three books are as three stories of a building.

The extraordinary growth of the Dialog Mass has been the obedient response of bishops and priests and laity to the command of Pius X to return to "the foremost and indispensable source of the true Christian spirit"; to the lament of Pius XI that too often the faithful are "merely detached and silent spectators," and to his cry for "communal, social prayer"; to the fourfold plea of Pius XII that "in the face of the enormity of the present disaster there is no other remedy than that of a return to the altars, at the foot of which numberless generations of the faithful in former times drew down upon themselves divine blessings and moral strength for the fulfillment of their duties."

May these desires of the Apostolic See be furthered "with all earnestness, according to the proper spirit of our vocation"!

VINCENT DE PAUL O'BRIEN, S. J.

EPITOME OF WESTERN CIVILIZATION. By John F. Bannon, S. J. Milwaukee: Bruce Publishing Company, 1942. Pp. xi, 291. \$2.25. Every teacher of history in a Catholic school runs up against the textbook problem. None of the commonly used non-Catholic textbooks really satisfies; most of them are extremely unsatisfactory. Those which are less obnoxious to Catholic truth are used merely that some kind of a text may be in the hand of the student. Another teaching problem arises from a consideration of the periods of time to be covered. Today the tendency is to survey western civilization either from Ur of the Chaldees or from the Roman Empire of Augustus. This affords Catholic professors an opportunity to stress the influence of religion on all periods of civilization.

Father Bannon of St. Louis University has now attempted to meet this situation by his *Epitome of Western Civilization*, a text of 291 pages ranging from prehistory to World War II. In his preface he states that it is not a "full survey-text" but a "short digest" of his own class lectures. It is obviously intended that anyone teaching it will be free to develop the individual topics much more fully or differently.

The book frankly disappoints me. Granting that Father Bannon meant it only as a brief epitome, I feel that it is altogether too brief to satisfy the textbook needs of college students. Its brevity can be fairly compared with another book with the same purpose—Father Shiels' *History of Europe*, published a year ago. Father Shiels has 383 pages and employs much more fine print. Two units of Boston College used this book with survey classes last year, and it is the opinion of those who used it that it is altogether too brief for textbook purposes. It is at first blush difficult to understand how an even briefer book will satisfy college students.

I believe that Father Bannon's book suffers from inadequate treatment of some points of history that a Catholic book should emphasize. He has shown in some chapters that he can write a very complete account of an event or movement and do it very concisely. This is particularly true of chapters on early German unity, Calvin, and the Congress of Vienna. But his concise treatment of many topics has not this same completeness. This is true especially of his treatment of the struggle between the papacy and medieval rulers. It stops too short and omits important episodes. A few sentences on the Inquisition does not seem adequate treatment of so thorny a topic. Many great Catholic figures in world history are underemphasized. Too brief a treatment of topics, of whose erroneous treatment in non-Catholic books we justly complain, does not appear a real corrective of those texts.

If comparisons are not too odious, I think that Father Shiels' text is much preferable. Four hundred pages are not too many for such a subject. I had read Father Shiels' book when it appeared and found it somewhat

too thin, but a rereading of it in connection with Father Bannon's makes its conciseness and proportion and completeness much more evident. Yet, as has been previously stated, students at Boston College find it too thin a treatment. A book of the size of Boak, Hyma, Slosson would not be too long.

Those who like the present reviewer are responsible for the college survey course are profoundly aware of the need of a one-volume survey and, perhaps too, of a separate medieval history book and one of modern history. The project has sometimes been suggested that teachers of these courses from the various provinces revise Guggenberger in one or two volumes. A work that is forty years old naturally needs the infiltration of newer knowledge. It needs, too, a different format. But it does afford a basis for such a cooperative effort. There is a large potential market in Catholic schools for women as well as for men. Some of the history teachers in Catholic colleges for women, with whom the present reviewer has spoken or corresponded, find both Father Bannon's and Father Shiels' books inadequate.

In two editorial features Father Bannon's volume has qualities that any new effort could well imitate. There are carefully worked out review topics at the end of each chapter, which frequently propose problems that the text could at best suggest, but which a teacher might well emphasize. The print is also large enough that students will not be repelled by reading it.

The reviewer has written a frank estimate of this type of book and has thought it fitting to recognize the larger problem involved. It is hoped that those who find Father Bannon's book more satisfactory will not hesitate to write their conviction to the *QUARTERLY*. Any suggestions, too, about a fuller Catholic survey text should also be the subject of communication to this journal.

JAMES L. BURKE, S. J.

PHILOSOPHY FOR THE MILLIONS. By J. A. McWilliams, S. J. New York: The Macmillan Company, 1942. Pp. vii, 206. \$2.00. This book, written for the millions (the generality of men properly so called), may with propriety be reviewed by one of them. It is at once evident that the author's aim influences his approach to the subject of philosophy and its divisions as well as his manner or style of writing. He meant to write a "popular" book, but being a trained and practiced philosopher he had to write a sound book. There are no footnotes, no learned appendicular excursus; yet the approach is not merely ankle-deep like that of Durant's flashier but shallow *Story of Philosophy*. But on this point there is more to say later.

The contents are readily summarized. There is Part One—the Personal: Philosophy, Man, the Advantage of Being Human; Part Two—the Social: Social Philosophy, Economics; Part Three—the Spiritual: Psychology, the Philosophy of Religion, How Irreligion Comes About; Part Four—the Record: the Philosophy of History, the Modern Era. There are ten chapters, 206 pages, no index. The first part, on man's intelligence, free will, and destiny, prepares the ground for social and economic considerations—the burden of the second part—in which the modern mind is more interested. The third part is a return, from a different viewpoint, to the first part's emphasis on the individual, and poses the question whether he is a man or an animal, then discusses that which is the normal result of his being a man and not a mere animal—religion. In the final part, the author reverts to the social: the impact of philosophy on history as "a constantly continued story of human life."

It is a good book and one that will further the cause of sane thinking. It is a modern book too, because it makes constant contact with opinions and convictions that affect people today. Doubt will enter the mind about it being a book for the millions, except in so far as there may be millions somewhere and over a period of years who have had some introduction to philosophical thinking. It is, perhaps, much easier to be "popular" and therefore appeal to untrained millions in the Will Durant than in the Scholastic mode. Father McWilliams is popular in the sense that he uses everyday illustrations and a direct style. His examples are well chosen and often sharply pointed. But he has not been able to escape from using a language that in many instances derives from the orotund Latin and the circumlocutions of the Schools. For instance: "Instead of concentrating on the constituents of individual morality. . . . In this enterprise wisdom dictates that man make use of every available means to develop not his will alone but his best sentiments in support of his rational convictions." "They turn against all religion and make it the scapegoat of their own nefarious disruption of human society." This is not a language readily understood by the millions. A second defect (for the millions) is that Father McWilliams is too logical. By which is meant a derogation neither of logic itself nor of the author's logic. The logic of the book, in fact, is often masterly, brilliant. But it is sometimes rather overwhelming. It has a tendency to sweep to a conclusion before the untrained thinker can sufficiently grasp the premises.

These are not major defects. What is important is that Father McWilliams covers many of the significant philosophical problems in untechnical language and that he is throughout his book fully alive to the more influential modern philosophical opinions and systems. The publication of *Philosophy for the Millions* by the Macmillan Company at a very reason-

able price should bring this competent presentation of Scholastic thought to a numerous audience. In this audience should be counted quondam students of philosophy wishing to revive a venerable memory (*repetitio affectuosa!*) and students new to philosophy who would know somewhat of its amplitude and appeal.

ALLAN P. FARRELL, S. J.

IRIS. A Reading List of Articles Selected from Classical Periodicals. By William R. Hennes, S. J., and Richard E. Arnold, S. J. St. Louis: St. Louis University Book Store, 1942. Pp. 144 planographed in loose-leaf binder. We wish to subscribe fully to the enthusiastic notice of this reading list which James Stinchcomb, editor of *Classical Weekly*, wrote for that journal, 36:19-21, October 12, 1942. A summary of the chief features of *Iris* will orient teachers and students of the classics to this painstaking and valuable compilation. (1) Its list of contributions (3,652 in number) is drawn from nine English and American classical publications whose files are accessible in most American college libraries. (2) It divides and classifies the contributions into eighteen major categories: Drama, Poetry, Historians, Latin Letters, Oratory, Composition and Rhetoric, Syntax, Language, Technical Works (philosophy and science), Religion, History, Daily Life and Institutions, Art and Archaeology, Miscellaneous, Classical Influence, Classical Claims, Classical Study and Teaching, Obituary. (3) Under these categories the contributions (with complete title, full name of writer, initials and volume number of the publication, and first and concluding page number of the contribution) are listed in order of their publication in the nine selected periodicals. (4) The list of articles is published in loose-leaf form, with one side of each page left blank, thus permitting the user, if he wishes, to add references from other available sources and to keep the list up to date. (5) The lists as they stand provide ample and well-chosen materials for supplementary reading assignments, for discussion programs, for classical clubs, seminars, etc. (6) Teachers of the ancient classics will find the lists valuable too in pointing out, as Professor Stinchcomb remarks, "the emphasis of our studies and the neglected areas, the passing waves of interest, and the reflections of movements and events on scholarship," thus affording "a good survey, almost a history, of American classical scholarship, whose course over the past seventy years has been determined by the names seen over and over in these pages."

This summary is in large measure adapted from Professor Stinchcomb's review in *Classical Weekly*.

There are three further observations to be made. First of all, one cannot but notice how few Jesuit contributors there have been to any of the nine periodicals selected except the *Classical Bulletin*. Is this to be

explained by acknowledging that Jesuits, who supposedly are leading proponents of classical education, either have had no scholarly contribution to make or have overlooked the opportunity offered to present their researches and views to the classical public at large? There can be no doubt that teachers and students welcome our participation in programs of classical meetings. They would also welcome our scholarly contributions to classical periodicals. Not to take advantage of this is to lessen our prestige or at least to remain unknown and unmarked in classical circles. There are two deficiencies in *Iris*. The authors have omitted, culpably it would seem, any reference to the various articles on the Jesuit theory and practice of classical teaching that have appeared in the *Classical Bulletin*. It is to be regretted too that they did not make reference to some of the many excellent and provocative editorial-articles on classical subjects, ideals, and methods that are a noteworthy feature of the *Classical Bulletin*.

ALLAN P. FARRELL, S. J.

ANCIENT AND MEDIAEVAL HISTORY. By F. J. Aspenleiter, S. J. St. Louis University: The Historical Bulletin, 2nd Edition, 1942. Pp. 66. \$.20. This brochure introduces a new outline history series which the *Historical Bulletin* is sponsoring. The present outline is intended for high-school teachers and students, not by way of eliminating the textbook but as a graphic and visual aid in mastering the essential points of the historical period embraced. Those who are using Father Betten's *Ancient and Mediaeval History* as a text will find handy references to Betten's sections at the beginning of each unit of this outline. It seems certain that high-school history teachers will profit greatly by consulting Mr. Aspenleiter's work. Two features recommend the outline: the introduction of matter not usually found in high-school texts, but which will throw clearer light on a period or problem; and the convenient summary of important dates in ancient and mediaeval history (pp. 29, 62). This latter feature, since it is dictated by a sane view of the role of dates in history teaching, may prevent an overemphasis that stifles interest.

Check List of Periodical Articles

1. "Christian Humanism and Christian Eugenics," by John LaFarge, S. J., in *Thought*, 17:433-44, September 1942. An exceptional discussion of the problem of population in the light of the Christian view of man. It presents in a skillful way, especially for a non-Catholic audience (before which it was originally delivered, i. e., the New England Conference on Tomorrow's Children, Harvard University), the role of the individual and of society in the problem of family replacement. "Christian eugenics, therefore, is particularly concerned with principles and methods to be followed whereby the human race may be propagated and thereby saved from extinction, such propagation and selection as will enable it to achieve its full stature as the race of the children of God." Were this article reprinted in pamphlet form, it would be excellent reference reading for classes in ethics in Catholic colleges.

2. "In Character Education What Habits Shall We Build?" by Rev. Clarence E. Elwell, Ph. D., superintendent of Catholic schools, Cleveland, Ohio, in the *Catholic Educational Review*, 40:523-28, November 1942. An antidote to the purely psychological consideration of character and a complement to and directive of the modern programs of character education. It presents the bases of character from the Catholic viewpoint.

3. "Philosophy in Time of War. A Symposium," by the Editorial Board, in the *New Scholasticism*, 16:313-30, October 1942. Contributions by Father Ignatius Smith, O. P., Professor Anton Pegis, Father Charles A. Hart, Father James A. McWilliams, S. J., Professor J. A. Mercier, Father Charles C. Miltner, C. S. C., Professor John O. Riedl, and Father John K. Ryan. Especially quotable are the last paragraph of Professor Pegis' contribution, p. 318, the concluding paragraph of Father McWilliams, pp. 321-22, and the last brief paragraphs from Professor Mercier's article. Professor Pegis says: "In *Which Way, Democracy?* Father Parsons recently undertook to rescue democracy and liberty from the chaos of liberalism. We must complete that excellent plan by rescuing authority from the disreputable and violent company in which it has found itself. We must urge that liberalism and authoritarianism are twin offspring of irrationality, and we must make every effort to show that authority and liberty are inseparable children of the human reason. We must try to convince the pragmatists that, in spite of Plato's abstract immobilism, reason is the source of autonomy. We must try to re-introduce the reason as a directing principle in law, and we must show how the American ideal of political autonomy can be rooted only in reason which knows how to govern because it knows that it governs within the government of God."

Contributors

FATHER JEAN DELANGLEZ gives occasion by his first contribution to the QUARTERLY to call attention to his fine historical work as a member of the Institute of Jesuit History, Loyola University, Chicago. His first book, his doctor's dissertation, was the *Jesuits in Lower Louisiana, 1700-1763*. Since then he has published *Some La Salle Journeys, Journal of Jean Cavelier, Frontenac and the Jesuits*, and *Hennepin's Description of Louisiana*. He has in press *Cadillac, a Biography, Three Journeys of Joliet*, and *Cartography of Lower Louisiana in the Seventeenth Century*.

This is FATHER CHARLES M. O'HARA's second annual comparative study of national statistics, which will continue to be a feature of the January issue. Father O'Hara is professor of education at Marquette University.

MR. STEPHEN B. EARLEY, of the California Province, taught English literature at St. Ignatius High School, San Francisco, and at the University of San Francisco. He is now studying theology at Alma.

FATHER M. J. FITZSIMONS, whose services to the QUARTERLY as managing editor for the past two years were recorded in our September number, is general prefect of studies for colleges of the Maryland-New York Province.

FATHER JOSEPH F. CANTILLON, who has a degree in library science, is librarian of Regis High School, New York.

Jesuits have not realized the potentialities of FATHER HUGH P. O'NEILL's course in effective thinking. It has become an established campus activity at the University of Detroit, where this year there are fourteen sections of the clinic.

FATHER VINCENT DE P. O'BRIEN, recently appointed an associate editor of the QUARTERLY, is dean of Boston College In Town.

FATHER JAMES L. BURKE, professor of history at Boston College, presents a challenging review of Father Bannon's college survey text of western civilization.

FATHER ALLAN P. FARRELL is managing editor of the QUARTERLY and assistant executive director of the J. E. A.

JESUIT EDUCATIONAL ASSOCIATION
SCHOOLS CONDUCTED BY AMERICAN JESUITS
IN FOREIGN LANDS*

BRITISH HONDURAS.....	St. John's College, Belize (105)
CHINA.....	Gonzaga College, Shanghai (225)
	Ricci College, Nanking (150)
INDIA.....	Khrist Raja High School, Bettiah (450)
	St. Xavier's High School, Patna City (350)
IRAQ.....	Baghdad College, Baghdad (236)
JAMAICA.....	St. George's College, Kingston (240)
	Campion Hall Prep, Saint Andrew (75)
PHILIPPINES.....	Ateneo de Manila, Manila (1,968)
	Ateneo de Cagayan, Cagayan (644)
	Ateneo de Naga, Luzon (750)
	Ateneo de Zamboanga, Zamboanga (371)
	Ateneo de Iligan, Iligan, Lanao (147)

* The majority of these schools are secondary schools, but the Ateneo de Manila is a university in the proper sense of the term, and St. George's College, Kingston, the Ateneo de Cagayan, and St. John's College, Belize have students of college standing. Besides, St. George's College, Kingston, conducts an extension school which prepares students for the London University degree examinations and for senior college standing in American schools. The latest available enrollment statistics are given in parentheses after the individual schools. The figures for the schools in the Philippines are, of course, those antedating Pearl Harbor.