

Jesuit Educational Quarterly

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NEW YORK, N. Y.

EDITORIAL COMMENT

Postwar Planning for Education

Leaders in government and industry are by no means directing their energies solely to winning the war. An amazing number of people, under private and public auspices, are giving a vast amount of time and attention to postwar planning. The number of books and periodical articles devoted to this subject indicates its importance in the mind of the nation. Nor is it thought that this postwar planning detracts in any way from total prosecution of the war itself. In fact, the conviction grows that unless plans for the future period of peace are worked out now with care and vision, the entire war effort will fail to achieve its aim.

In no field of activity has the war caused more or greater dislocation than in that of education. Consequently wise plans must be laid at the present time for the period of readjustment and repair after the war.

Certain problems will face educators even before the close of hostilities, and these same problems will be accentuated when demobilization takes place. The problems concern both administration and curricula, especially at the college level.

First will be the problem of affording returning casualties and, later on, demobilized service men every advantage and incentive to resume their interrupted studies. To this end, special admission techniques should be planned now which will evaluate educational experiences gained in the armed forces—in officer candidate schools, in the Army and Navy specialized training programs, in the credit and noncredit courses offered to the rank and file by the Armed Forces Institute. It will be necessary to take a broad view in evaluating this training. The wooden formality of credit hours and specific courses will have to give way to new evaluative criteria based on comprehensive tests or other similarly flexible devices.

It is clear, too, that the service men who have completed some but not all of the college matriculation requirements will be unwilling, for obvious reasons, to make up their deficiencies in high school. Arrangements must therefore be made to allow them to complete *in college* the essential college entrance requirements. This will mean that for a time colleges must be ready to perform some of the functions of the "prep" school by offering special programs, tutorial assistance, and guidance to students returning from the war.

But education, in the large, is faced also with other deeper and more fundamental problems. It must meet the challenge not only of restoring its normal functions after the peace, but also of reexamining, in the light of honest criticism *and* the lessons of the war, what are its basic purposes

and in what manner it has in the past attained them. For even before the war it was evident to the thoughtful that all was not well with American education.

Pre-university education in America has been too long; and its effectiveness has not at all been proportioned to its length. The possibility of eliminating two or three years from formal education may well be considered seriously now that the war has forced on us accelerated programs which in many instances have shown what students really can do. In the days preceding Pearl Harbor, there was much talk of shortening the length of the educational process, but when the question came up for debate there were so many "interests" involved that bitterness always crept in to interfere with a balanced judgment. Witness, for example, the attacks on the Hutchins' proposals.

While realizing that acceleration is an emergency measure and has approval only as such, we can now discuss more dispassionately the whole framework of American education and by planning to eliminate from the primary, secondary, and higher levels of education what is repetitious or of doubtful value, we can provide for students entering college and university at a much earlier and much more reasonable age. Suppose this shortening process does extend the student's efforts: that will be a decided gain. American students, by and large, have not been conspicuous for hard work. Accelerated programs and military life have demonstrated to us the students' real capacities. Our postwar planning for education will show if this lesson has been lost on us.

The war has stressed the need of physical training. It has shown the weakness which education labored under in this regard. I would not be ready to advocate that after the war we should continue to require of all students the rigorous physical training program of the "commando" courses. But we can profit by the war experience to the extent of requiring a physical-fitness program of all students, and not be content to train only the athletes. Students in the colleges today are better prepared for a rigorous intellectual program because they have been put in good condition by the physical training program.

While the war brings home to education the deficiencies of the physical aspect of its function and points the necessary direction of postwar planning in this regard, will educators see that there have been deficiencies too in the moral and religious training? The fact that the stress and strain of war have demonstrated the deep need of moral and religious principles should give pause to those educational systems that offered only a starvation diet of religion and should bring a blush of shame to those responsible for the religious anemia it engendered. It was precious little strength indeed the soldier and the sailor, face to face with death and

suffering, could gain from the atheistic or agnostic prating of his college professors. Our fighters themselves have told us that there were no atheists in the fox holes of Bataan or Guadalcanal. If this salutary lesson of the war is lost on those who sit at home in ease and comfort and plan for postwar education, then they have no claim whatever to the realism they like to boast of. It is true of course that Catholic and Jesuit schools have not neglected this duty of education; but there is room for appraising our courses in religion and our presentation of the total religious view of life to our students.

The thinking of military leaders in charge of training programs has, because of the needs of a mechanized war, been directed very much along the line of vocational training. They want men trained for a particular job, and trained in a hurry. It is not their worry or their concern that much of the training they give will find little use in civilian life. But this very emphasis on vocational training that is a by-product of the war puts the spotlight on the fundamental weakness of such training. It fits men to do a particular job, the need of which will change, if it does not disappear, when the war is over. It does not fit men to live. For it gives them no ideals, no appreciation of the finer things of life; it engenders no knowledge or realization of the very things for which they work and fight. It thus emphasizes its own weakness and the want of something more in education. In a word it points to the want of general and liberal education.

Some have felt that vocationalism has loomed too large in the war-training program. I agree that it has. There has been much talk about saving the liberal arts college. I am in sympathy with it. But will not a sincere examination of conscience tell us that the liberal arts colleges have themselves sinned grievously in this very matter? Have not they been turning themselves into vocational training institutions with all their *ad hoc* courses, while yet insisting on retaining the more genteel name of liberal arts institutions? By all means we must save the liberal arts colleges. But our postwar plans for them must include the determination to make of them in reality centers of liberal training and not hybrid institutions that deserve the name neither of arts colleges nor of vocational institutions. There is a place and a need for vocational training. This need will remain and we must provide for it. There is a place too and a need for liberal education. We must not confuse the needs. We may not confuse the institutions else we shall fail in both purposes.

Will there be a swingback to liberal education after the war? That question should not be asked. Rather I would say, educators must see to it that there is a swingback to liberal education. It is unfortunate that it takes a war to teach us its need, but it is to be hoped that this lesson of the

war will not be lost on us. Now is the time to study the quality and defects of liberal education, not with any predisposition to jettison the substantial of the liberal arts program but rather with the intention of profiting by the mistakes of the past. The liberal character of education has been sacrificed to the needs of preprofessional and vocational interests of students. I have very serious doubts if this sacrifice has been a boon to the professions; it has certainly brought liberal education to death's door.

This general comment on postwar planning for education is meant to be a preamble to a symposium that will be presented on this all-important topic in the next issue of the *QUARTERLY*. We are asking Jesuit teachers and administrators in various parts of the Assistancy to help us in approaching a solution of the problems that will face Jesuit schools and colleges after the war.

EDWARD B. ROONEY, S. J.

An Interview with a South American¹

TOTAE ESJOTA

GOOD NEIGHBOR POLICY

Your interest in things South American is quite understandable in the light of the emphasis being put on the Good Neighbor policy. And it would appear that most North American Jesuits share your desire to comprehend South American problems as soon as possible; for only after an understanding of the situation can you take action, and the initial action, you well realize, will be a tremendous factor in determining our future relations.

The air is filled these days with Good Neighbor talk, and there is general agreement among all groups interested that *something* should be done. But thus far it seems that each group understands by that *something* only what forwards its own interests. The capitalists have an eye on the markets; the soldiers are planning new strategic bases; the men of leisure are dreaming of better motor highways through the glorious Andes.

American Jesuits of course have an eye fixed on higher ideals—“*Quaerite primo regnum Dei.*” Would you influence the Good Neighbor policy so as to achieve some lasting good for the Church? As it now stands, it is a potentially dynamic force for good or evil and a force, one may say, that will yield to the first taker. Now is the time to harness this force and to direct it to the advantage of Catholicism. If, as a result of your inertia and apathy, vast sums of American money and misguided energies should be spent to further the cause of the Liberals in South America, could you sit down in Lithostrotos and declare yourself “innocent of the blood of this just man”? You must not underrate our adversaries, the Liberals, for they are well aware of this new magnificent opportunity to intensify their persecution of the Church and Catholic education in South America.

IN THE FIELD OF EDUCATION

“In the field of education,” you tell me, “we American Jesuits exert some influence, and it seems that there we should be able to help South America.”

¹ Translated from the Spanish by Michael Toulouse, S. J.

I am inclined to agree with you. The way has been smoothed for some time now to facilitate our friendly relations in this regard. We are engaged in the same kind of educational work; we have similarly trained teaching staffs; we draw our student body from similar levels of society; we follow the same system of education, the *Ratio*.

"These similarities," you object, "appear to me to be rather general; I want to know particulars, the concrete. South Americans are to us Americans as the ancient Britons were to the Roman: '*Penitus toto divisos orbe Britannos*.' When we thumb through catalogues of the Jesuit provinces in South America, we are bewildered. Do you think you could clarify a bit your educational system, your methodology, your college rating, the existing relations between private and public schools, and the Society's position in education?"

Por Dios! Don't ask me more. I doubt whether a bulky tome could hold the answers to all your enthusiastic questions. As I have said many times, South America is a country confronted with its own peculiar problems, cherishing its own traditions, leading its own peculiar life. Now you ask me to explain our educational system to you, an American with an American's mentality toward life. "*Hoc opus, hic labor est.*" Well, I'll try. And, to proceed with some clarity, let us, first of all, locate the place of a *colegio* in our educational scheme, since it is chiefly in the *colegio* that South American Jesuits are laboring.

THE EDUCATIONAL LADDER

Your four distinct steps in the academic ladder—elementary school, high school, college, and university—are reduced to three in the South American pattern, for the American high school has no place in our system. Instead, we have six years of *escuela* (elementary education), six years of *colegio* (secondary education), and four or five years of *universidad* (higher education). One might say that our *colegio* is roughly equivalent to your four years of high school plus two to three years of college. The six classes in the *colegio* are named, not freshman, sophomore, and senior, but *primero*, *segundo*, and so on, *primero* being the lowest and *sexto* the highest class.

CURRICULA

Our *escuela* covers about the same matter as the American primary schools, the difference between the two being in the fact that our *escuela* lasts but six years, so that our students at the age of eleven or twelve are ready to enter the *colegio*.

In those countries where a classical A. B. is offered, the students begin with the study of Latin and Greek in their first year in the *colegio*. For them Latin, because of its marked similarity to both Spanish and

Portuguese, is extraordinarily easy. But the tongue of Demosthenes slows them up; so much so that I believe our students have more trouble with Greek in the beginning than yours do. Carrying the two languages simultaneously, however, the students enjoy the advantage of distributing their efforts proportionately to their tasks. In *primero* when the Latin is easy they can afford to labor over the Greek. Later, of course, they have their difficulties when they are confronted with the more complicated syntax of Latin and are challenged by the long periodic sentences of Cicero, those models of literary excellence which have little in common with the concise, lucid language of Caesar. By that time, however, the logic and clarity of Greek has become apparent to them; they have gained some mastery of the language; and by a thorough reading of the *Anabasis* have acquired so firm a hold on Greek that they are dauntless in face of that never-dying Hydra, the Greek vocabulary.

All this pertains to those who take a classical A. B. degree. In places where this degree is not in favor, the students are subjected to a system which overwhelms them with encyclopaedic data. Even in these schools a smattering of Latin is taught—a two-year course at most—which means of course superficial study that serves only to prejudice the students against the classical languages.

SCHOOL BUILDINGS

Before we touch on the educational problems confronting the *colegio*, let us make a hasty survey of the scholastic environs; this may help us to understand better the field we are considering. Let us momentarily imagine ourselves within the walls of a South American *colegio*. I should venture to say that you have pictured to yourself a beautiful, spacious campus, dotted with modern buildings, thronged with students leisurely strolling to class, each student to the particular building where his course is taught. Hold on! Such a place would be a college, indeed, but a *colegio* is worlds apart from this. It is a single, massive, somber edifice ordinarily situated in the heart of the business district. The reason for its location is an historical one. In colonial towns, one of the first large buildings to be erected was the Jesuit educational center. And though the Jesuits always sought a location quite removed from the commercial district, wherever they settled the aristocratic element invariably followed; for in those days a Catholic education was held in higher regard than material prosperity. As can be surmised, the town grew up around this center. This custom of having a single college building prevails even today in the construction of new *colegios* and *universidades*. The inner patio of the building must provide light, ventilation, and a place of recreation for the boys. Any one can easily conjecture how small the quarters are,

but only teachers can appreciate the damaging effect such cramped quarters have on the morale of the student body. Since the boys have not adequate room for relaxation during their short periods of recreation, distributed throughout the day in hour or half-hour intervals, they return to their classes bundles of nerves and a real disciplinary problem to teachers.²

DISCIPLINE

A strict silence within the building only makes matters worse. Moreover, the students are obliged to pass single file from class to class and in boarding schools are subjected to reading during the mealtimes. All these disciplinary measures seem only to intensify our strained atmosphere of study.

"Why don't you make a few changes, then, in such a set-up?" you ask.

The answer is quite simple. Our system of discipline is a vestige of Napoleonic days when France's mighty emperor attempted to convert his nation into a barracks. In those days he imposed a very rigorous discipline on the students in order to prepare them for the military life. Though this system does not jar too much on the French temperament, it is quite repugnant to the Spanish and South American. And how was it that our educational system was influenced by so alien a system? To answer that we go back to the time when the Jesuits were exiled from Spain to Poyanne in France. During those years of exile the Spanish Jesuits adopted the French system, and despite the extent to which it handicaps our work, it persists today. The adage "*Ita voluere majores*" is quite applicable in our case.

TRADITION

This tremendous power of tradition in matters of teaching and discipline is difficult for an outsider to understand, especially for an American, whose country is not as yet bound by set tradition. I venture to prophesy, however, that within a century or two, after North America has developed her own characteristic civilization, Americans will better understand our attitude toward the past. Even now we find in American colleges and universities some unexpected traces of deference for the past. Since Americans ordinarily seek comfort and freedom in dress, whence come these caps and gowns which lend a medieval complexion to the college campus?

Anyhow, it is quite clear that our fondness for tradition is something

² South Americans dine at half past seven or later in the evening, and boys are not expected to do any studying after dinner. Hence the school day is long, beginning with Mass at seven o'clock in the morning and ending at half past five in the afternoon.

that first must be taken into account before one can begin to study properly our educational system and the part our *colegios* play in that system. It may seem to a few hasty critics that we are rather slow to imitate our neighbors in North America, whose educational methods have produced such excellent results. But do they believe that it is easy to make a change overnight in established customs which have at least a semblance of value? We South American Jesuits are quite eager, it is true, to profit by any valuable suggestions that our confreres in the United States may offer. At the same time it would be imprudent for us to precipitate things; for much time is indispensable for readjusting our position.

Invariably, you see, we return to the same conclusion, namely, that your educational norms, though correctly adapted to American life, are not easily applicable to South America. Perhaps a comparison may make my point more obvious: as one accustomed to measuring things in terms of inches and feet finds it difficult to solve a problem involving meters and kilometers, so an American steeped in his own atmosphere finds it difficult fully to appreciate our traditional atmosphere of life.

TEACHING METHODS

The *Ratio* and more especially the spirit of the *Ratio* is the guiding norm for the Jesuit *colegio* in South America. The time-proved methods of prelection, emphasis on composition, and so forth, which pertain to the teaching of the liberal arts are strictly followed. Further, in each country the students show marked enthusiasm for their own richly developed national literatures. Since the distinctive personality of every South American nation is reflected in its literature, serious study of this subject serves to give our students the needed psychological training. Their absorption in classical and national literature also prevents them from becoming career-minded during their early years of formation. Our *colegios*, then, do not produce skilled businessmen, or ingenious scientists, or even highly practical people. However, we do believe that our boys in virtue of their training eventually become conscientious men of business or scientists with a keen appreciation of human values, and above all truly cultured gentlemen. Such at least is the goal of our *colegios*. We strive to be educators rather than merely instructors. And in this regard we are in perfect harmony with our brethren in North America. Though the accidents of our educational systems may vary, the underlying principles ever remain "Jesuitical." "*Et mole sua stat.*"

ORGANIZATION

North America is the land of organization, a land ever finding new ways of progress. In the teaching field, the beneficial effects of such a virtue are incalculable. So we at least look on these effects, we who do

not yet enjoy them. So much taken for granted, however, is the wide freedom in matters of organization which you enjoy, that you hardly advert to its significance. I am not going off on a tangent; for, if one will appreciate our set-up in South America, he must not overlook the almost total absence of such academic freedom of action. Whether for racial or historical reasons, most of the South American countries lack stable political organization, and suffer consequently from a disordered state of affairs that handicaps our educational work no end. I can see questions taking shape in your minds: "Why don't you form an association to defend your rights? Why not have a Father, technically trained, devote himself wholly to solving the various educational and politico-educational problems which this unsettled state of affairs creates? Have you not some constitutional and legal status as a recognized teaching order?"

"PRIUS EST VIVERE"

And if to all these queries we answer, "*Prius est vivere quam philosophari,*" this reply probably leaves you sceptical or perplexed and saying to yourselves: "After all, you are not a very practical people." Thank you for not giving voice to those suspicions. It would be a pity if, when we were putting forth such great efforts to save the small amount of educational freedom still left to us, even our friends did not show sympathetic understanding.

Indeed, we are not unaware that sometimes in your request for concrete data there lies hidden a bit of irony or a subconscious comparison. We could easily reply to those who laugh at our plight the words Job used to his friends: "Have pity on me, at least you, my friends."

"Rhetoric!" I hear you say. "There must be some reason why you lack some permanent organization in your academic set-up."

HISTORY TELLS THE STORY

History gives us the real reason in providing the background necessary for an understanding of the development of private and public education in Latin America. The basic reason has been given with unusual clarity by Rev. John F. Bannon, S. J., in an unpublished article, "A Catholic Opinion on Latin American Relations, and the United States 'Good Neighbor Policy.' "

It is quite correct to distinguish two Liberalisms, which often have little more in common than the family name: the economic or Anglo variety, and the philosophical or Continental species. The Anglo Liberal did not, as a general rule, worry very much about much more than keeping government from interfering with economic "progress"—*laissez faire*—and despite his name and intellectual ancestry, had very little Continental about him. The Latin or Continental Liberal, hailing Jean-Jacques Rousseau, rather than Adam Smith, as his prophet, makes of Liberalism a full philosophy of life, and not merely a politico-economic theory.

In an appraisal of anything South American, then, we must never fail to take into account the fact that Latin Liberalism, the ungodly heritage of Rousseau, is a philosophy of life and a philosophy strongly anti-Catholic. It has shown its true colors in France by expelling religious orders, in Italy by anarchy and by spoliation of the Papal States, in Spain by bloody religious persecutions. The same brand of Liberalism is still holding office in South America, and the exponents of this ideology have always shown themselves most intransigent in the field of education. They realize as well as we do that from the youth of today come the leaders of tomorrow. Hence the Liberals never leave off tormenting all the teaching orders. We Jesuits, who have been so long in the field and whose traditions are a part of South American culture, merit their most earnest attention. Their tactics are ever the same: revoking our right to grant degrees, denying our right or competency to teach, forcing us to conform in some way to their ill-conceived program of method and study, even trying to undermine the morale of our schools.

CONSEQUENCES

One can well imagine the patience and simulated toleration that we are obliged to show; for it is indeed no pleasure to submit to such public control. Government inspectors have constant access to our classrooms and at times are bold enough even to contradict the professor during the course of a lecture. They are forever modifying our programs of study; and, whenever a new minister of education is elected, we patiently await new changes. We are bound to follow these unsought for mandates, despite the disorder that they cause in our curricula.

Now it must be quite apparent to you why we do not have any uniformity, and why organization among our *colegios* is next to impossible. Liberalistic interference on the part of the several governments makes impossible anything more than generic uniformity and a minimum of organization. So, instead of blaming all our defects on our impracticality, remember that we are hampered by ingeniously diabolical forces that would like to destroy us completely.

UNIVERSITIES

If this is the precarious life of our *colegios*, you can well imagine what opportunities we have for founding universities. Yet, in spite of opposition, we have in South America one solidly established Jesuit university, *la Universidad Javeriana*, located at Bogota, Colombia; it has been a Pontifical Institute for some time. There, besides schools of Law and of Arts, we have splendid faculties of Scholastic philosophy and theology. Though the faculties of philosophy and theology were founded especially for the training of Jesuits, members of other religious orders, diocesan

priests, and some laymen attend the classes. These laymen thus preparing themselves more adequately for Catholic action and Catholic social work, are an honor and credit to the university. However, since the Liberals classify such studies as abominably "clerical," the laymen receive no public recognition of their university status. In passing I should like to compare our system of university education with yours. No one attending a university in South America simply amasses credits so that by successive stages he may become first a Bachelor of Arts, then a Master of Arts, and finally a Doctor. The only degree offered in our universities is a doctorate, and this is obtained only after the successful completion of the prescribed courses (even in the university there is almost no electivism) and as in your country the writing of a doctoral thesis.

PRESTIGE OF OUR TEACHING

From what we have said, one might get the impression that this invariably anticlerical attitude on the part of the Liberal governments is crushing us. Crushing us? Did a Jesuit ever allow himself to be crushed when his conscience told him he was doing the right thing? For the rest, a glance is sufficient to show that our prestige is still very great, despite the many defects which we ourselves are the first to admit, but which we attribute in great part to the abnormal conditions of development imposed on us by persecutions.

In the first place we have the testimony which comes from the attitude of our enemies themselves, for they would not be so concerned about our *colegios* if they thought those institutions were moribund. If they order the sepulchre to be guarded, the reason is that they have a vague fear of a resurrection on the third day. They know very well that when a little more liberty gives us an opportunity for expansion, they will have a hard time holding us in.

As for our Catholic people, their confidence and support of our educational endeavors are incontestable. For example, Colombia, a country of only nine million people, boasts of building simultaneously seven *colegios* with donated funds. And though by attendance at our *colegios* South American students risk very unfair treatment at the hand of state examiners, their parents prefer their sons to study where they will receive the best training.

IN CONCLUSION

It is needless to add more. Our interview has been friendly—the Good Neighbor sort. I hope it will help our North American confreres to understand us. From what we have said one thing should be manifest: It is not so much factual information regarding our educational efforts in South America that our brethren in North America need

as a proper interpretation of those facts.³ Of course information has its worth. To know, for example, that the Jesuit *colegios* in South America number sixty-six is to have some idea of the efforts put forth by the Society there amid countless difficulties, exiles, persecutions, confiscations, and spoliations, and in spite of a dearth of personnel and resources. Factual knowledge is, then, a step in the right direction; but only the sympathetic understanding and sincere charity which make allowances for normal shortcomings, and which can see the possibilities beyond these will help to make us more and more effective. Given that understanding and charity we will instinctively put into operation the many means at our disposal—the Good Neighbor policy is one of these—to accomplish greater things for the cause of the Church in South America.

³ *Inside Latin America*, by John Gunther, is a good example of a book full of valuable and exact information about the countries of South America, but altogether empty of any understanding of the countries described.

Jesuit Alumni in the War

The report published in the January QUARTERLY on the participation of our alumni in the military winning of the war was preliminary and incomplete. A second report is here presented. It includes for the first time the record of our high schools by individual institutions and a partial list of military citations and awards reported by the schools to the Central Office of the J. E. A. Revised data on the colleges and universities extend to February 15, 1943.

Despite the fact that self-addressed post cards were sent to all our schools asking for up-to-date information, ten of them failed to reply. Consequently even this second report lacks completeness.

Eight high schools and thirteen colleges and universities sent a record of citations and awards received by their alumni in the service of their country. The record follows:

THE HIGH SCHOOLS

Boston College High School: Distinguished Flying Cross (2); citation for heroic bravery (5). One alumnus was cited for heroic bravery twice. Champion: Purple Heart (2); Navy and Marine Corps Medal (1); citation for bravery (2).

Gonzaga High School, Washington, D. C.: Distinguished Flying Cross (1).

Jesuit High School, Tampa: Distinguished Flying Cross (1).

Marquette High School, Yakima: Decoration for bravery (1).

Marquette University High School: Distinguished Service Medal (1); Distinguished Flying Cross (1).

St. Ignatius High School, San Francisco: The Navy Cross (2); the Congressional Medal, posthumously (1).

St. Joseph's College High School: Purple Heart (1); U. S. Naval Academy Heroism Medal (1).

COLLEGES AND UNIVERSITIES

Canisius College: One alumnus awarded the Silver Star, the Distinguished Flying Cross, and the Oak Leaf for gallantry.

Creighton University: Distinguished Service Medal (2); Distinguished Flying Cross (2); Bronze Star for sea duty (1); citation for extraordinary heroism (2).

University of Detroit: Distinguished Service Medal (1).

Fordham University: Purple Heart (1).

Holy Cross College: Distinguished Flying Cross, posthumously (1); one alumnus cited twice for extraordinary heroism.

- Loyola College, Baltimore: Silver Star for gallantry in action (1).
 Loyola University, Los Angeles: Distinguished Service Medal (3), one posthumously; citation for extraordinary heroism (2).
 Marquette University: Distinguished Service Medal (2); Distinguished Flying Cross (1).
 St. Joseph's College: Purple Heart (1). One alumnus cited for extraordinary heroism, later killed and awarded the Distinguished Flying Cross posthumously by General MacArthur.
 St. Peter's College: Distinguished Flying Cross (1).
 University of San Francisco: Double Navy Cross (1); Navy Cross (1).
 University of Santa Clara: Distinguished Flying Cross (1).
 Spring Hill College: Purple Heart (1); Distinguished Flying Cross (1).

ALUMNI IN SERVICE—COLLEGES AND UNIVERSITIES

	Alumni-in-service	Fatalities	Missing
Boston College	1,903	10	7
Canisius College	482	4	0
Creighton University	1,247	11	10
University of Detroit	1,912	14	0
Fordham University	2,512	14	3
Georgetown University	3,500	18	2
Gonzaga University	525	4	3
Holy Cross College	1,509	4	2
John Carroll University	623	6	2
Loyola of Baltimore	500	2	0
Loyola University, Chicago	1,600	11	6
Loyola University, Los Angeles	650	6	3
Loyola University, New Orleans	861	5	0
Marquette University	2,100	9	4
Regis College	392	1	0
Rockhurst College	951	3	0
St. Joseph's College	540	4	2
St. Louis University	1,126	9	0
St. Peter's College	530	0	0
University of San Francisco	1,221	11	1
University of Santa Clara	725	9	0
Seattle College	108	1	0
Spring Hill College	368	6	1
Xavier University	555	6	2
Totals	26,440	168	48

ALUMNI IN SERVICE—HIGH SCHOOLS

	Alumni-in-service	Fatalities	Missing
Bellarmino College Preparatory	325	4	0
Bellarmino High School, Tacoma	216	3	0
Boston College High School	728	5	1
Brooklyn Preparatory School	324	2	0
Campion	238	5	3
Canisius High School	236	0	0
Cranwell Preparatory School	11	0	0
Creighton University High School	260	3	2
University of Detroit High School	275	2	0
Fordham Preparatory School	403	3	0
Georgetown Preparatory School	125	0	0
Gonzaga High School, Spokane	406	10	0
Gonzaga High School, Washington	237	0	0
Jesuit High School, New Orleans	151	0	0
Jesuit High School, Tampa	200	2	0
Loyola Academy, Chicago	374	2	1
Loyola High School, Baltimore	280	3	1
Loyola High School, Los Angeles	295	5	3
Loyola School, New York	90	1	0
Marquette High School, Yakima	112	1	0
Marquette University High School	408	0	0
Regis High School, Denver	287	1	0
Regis High School, New York	360	4	0
Rockhurst High School	240	1	0
St. Ignatius High School, Chicago	550	4	3
St. Ignatius High School, Cleveland	250	2	0
St. Ignatius High School, San Francisco	825	9	3
St. John's High School, Shreveport	105	0	0
St. Joseph's College High School, Pa.	295	1	0
St. Louis University High School	450	3	0
St. Peter's College High School	350	2	1
St. Xavier High School, Cincinnati	199	2	0
Seattle Preparatory	275	3	1
Xavier High School, New York	400	2	2
Totals	10,280	85	21

NOTES ON JESUIT TEACHING PROCEDURES

ALLAN P. FARRELL, S. J.

I. THE PRELECTION

[It is planned to present in successive issues of the QUARTERLY, under the above general title, a series of notes on the chief Jesuit teaching procedures. The *Ratio Studiorum* did not expressly formulate principles of pedagogy, but rather took them for granted. Hence the notes in this series will be based on the clearly implied principles of the *Ratio* as well as on its formal prescriptions. Following the general statement of principles in regard to a particular procedure in teaching, application of these principles will be made to specific subject matter, especially on the high-school level, e. g., the application of the prelection to the teaching of the *De Senectute*, to a class in geometry, algebra, history, chemistry, physics.]

PREAMBLE

The teacher has always had a dominant rôle in Jesuit education. Basil L. Gildersleeve once spoke of the need of great teachers—"teachers thoroughly possessed of their subject, fervid in their love of the vocation, affluent in illustration, watchful, inventive."¹ The Jesuits who planned the *Ratio Studiorum* would have added the phrase, "practiced in the arts and styles of teaching."

It is of course true that methodology alone will not make an efficient and effective teacher, and no doubt rare geniuses can to a great extent dispense with it. But for most teachers it is both helpful and necessary. For as Henry Simon well says: "It is not enough to quote Buffon's 'The style is the man himself,' and assume that if you are an interesting person you will make an interesting teacher, if not you won't. Like most aphorisms, Buffon's is only a half-truth when taken out of its original context. You cannot be a successful playwright or actor by simply having the foresight to be born an interesting person. You must master these arts and their styles, and so it is with teaching."² Besides, experimental psychology has amply shown that effective transfer of training is chiefly dependent on two things: the intelligence of the pupil and the method of the teacher (i. e., the procedures by which the teacher utilizes the laws of learning in order to produce desired results).³

The teaching procedures of the *Ratio Studiorum*, though not in themselves original, were nevertheless not borrowed at haphazard, but because

¹ "Limits of Culture," in *Essays and Studies*, p. 6.

² *A Preface to Teaching* (Oxford University Press, 1938), p. 78.

³ Cf. "The Psychology of Intellectual and Moral Habits," by Jaime Castiello, S. J., in the *JESUIT EDUCATIONAL QUARTERLY*, 4:62, September 1941.

they seemed to be the best instruments for realizing three clearly conceived and logically connected pedagogical objectives of Jesuit education: *self-activity* on the part of the student, leading to *mastery* of progressively more difficult subject matter, and both *self-activity* and *mastery* leading to the *formation of intellectual and moral habits*.

The chief Jesuit procedures are: (1) the *prelection*, (2) *repetition* (one of the principal forms of which we now term the *class recitation*), (3) *emulation* in its various forms ("concertationes," etc.), (4) *memory work*, (5) *examination procedures*, (6) system of *promotion of students*.

THE PRELECTION

A. *Definition*. The prelection is the preview, conducted by the teacher with the active cooperation of the class, of every class assignment.

It is *not a lecture*, but a prelude to and a preparation for private study and mastery of an assignment. The nearest equivalent of the prelection in modern pedagogical procedures is the technique of the lesson assignment. Henry C. Morrison's *pre-test*⁴ has as its aim *one* of the purposes of the prelection, the aim of arousing curiosity, of motivating.

B. *Basis in the Jesuit System*. The prelection is a natural way, as a means to an end, of realizing the principle of self-activity on the part of the student, which is considered a necessary condition both for mastery and for the formation of habits. Thus the teacher is a coach; his chief task is to "create the mental situation and to stimulate the immanent activity of the student."⁵

C. *Aims of the Prelection*. (1) To awaken the interest of the students in the subject matter of the assignment; to motivate; (2) to set precise and attainable objectives for the assignment: what is to be aimed at—learning of vocabulary or facts, translation of an author or imitation, giving a summary of a chapter of history or solving a problem, mastery of a technical process or of a metaphysical demonstration, etc.; (3) to point out more important or complicated phases of a subject, and to offer a solution of matters beyond the grasp of students at a particular grade level; (4) to indicate cognate subject matter when it is available and useful; (5) to suggest problems to be studied for review or discussion or judgment.

D. *Values of the Prelection*. (1) It gives the student a *start* on private study, and thus almost automatically provides motivation for at least some effort and interest in study; (2) it prepares the student to obtain from every subject and every assignment not only intellectual content but

⁴ Cf. *The Practice of Teaching in Secondary Schools* (University of Chicago Press, 1936).

⁵ Castiello, *A Humane Psychology of Education* (Sheed and Ward, 1936), p. 44.

also an intellectual method (the basis of habit formation)—the best way to grapple with an assignment, how to explore its reaches as well as master its significant details, so that gradually the habit of orderly procedure and of mastery can result; (3) it makes it possible for the teacher to demand more thorough private study and consequently a better class recitation, discussion, etc.; (4) it is adaptable to any subject matter (languages, history, science, mathematics, philosophy), and it can be used effectively with slow- or fast-moving classes; (5) with it the teacher can go into a few aspects of an assignment thoroughly (the *lectio stataria*) or into many aspects by way of introduction to a new subject or of preparing for a review or wide and rapid reading of subject matter (the *lectio cursiva*); (6) in the hands of a practiced teacher, it is a constant and fruitful object-lesson to the pupil in the art of studying, since he will have daily contact with a mature and trained mind communicating its own planned method of mastering varied subject matter.

E. Principles for the Use of the Prelection.

(1) The prelection demands careful preparation of the teacher. It will be practically useless if given *impromptu*. The teacher should have an aim and a standard for each prelection: what he wishes to preview, to what end, in what manner; otherwise he will make random remarks, wise and unwise and, he will have a tendency to lecture, with the result that he will provide no genuine stimulus to mental activity on the part of the student.

(2) The prelection must be selective: its norm must be not *multa*, but *multum*; not to cover everything in an assignment hurriedly;⁶ not to comment on exceptional usages or finer shades of meaning in beginning language study, nor on more complex points in any study. The principle of *divide et impera* has a very real application to the use of the prelection.

(3) Adapt the prelection to the grade of the class and to the particular needs of a class from day to day and from week to week. This will prevent the teacher from laboring the obvious, e. g., drilling on grammatical forms when it is time to train for appreciation, reading off paragraph headings from a book, translating language lessons for pupils as a daily routine.⁷

⁶ The *Ratio Studiorum* (1599) warns the teacher: "Multum autem proderit, si Magister non tumultuario ac subito dicat, sed quae domi cogitate scripserit, totumque librum vel orationem, quam prae manibus habet, ante perlegerit" (Reg. comm. proff. class. infer., 27).

⁷ Cf. in this regard the *Ratio* of 1591, Appendix ad regulas Professoris Humanitatis: "Atque haec aliaque id genus sunt, quae latine explicanda videntur *etiam in prima classe* [suprema grammatica], cuius singulae praelectiones duabus egent explicationibus: una quidem latina, . . . altera patrio sermone, et quidem semel tantum; modo id neque fiat tam particulatim, ac minutim, quam in inferioribus scholis, neque tam obiter, ac ieiune, ut verborum locutionumque germana vis nequeat enucleari. Denique *posterior haec explicatio eo pressior ac brevior sit oportet, quo*

(4) The prelection needs, too, to be adapted to varied subject matter. The method will not be the same for history and language, for science and literature, etc. Establish the aim of the prelection, and then adapt procedures to attain this aim.

(5) The rule of the *Ratio* regarding the restricted use of *erudition* in language prelections,⁸ applies to any subject taught in high school or junior college. Erudition is to be used moderately, sometimes as a stimulus to interest, but always with the view of making a precise point clearer. It should also be adapted to the grade and maturity of the class.

(6) If the prelection is to be fully effective for the students, they should be urged to give close attention and not to attempt to take down what the teacher is saying. This applies especially to high-school classes.⁹

(7) The tendency to view the time spent in giving the prelection as wasted or as wrested from other more important classroom duties (and pedagogical predilections of the teacher!) mistakes the fundamental purposes of education. Students themselves almost unanimously condemn the pure lecture system, especially on the high-school and junior-college level. The time of the prelection is the teacher's opportunity for forming the studious habits of his pupils, for teaching intellectual method, for giving intellectual guidance, for coaching, for motivating, for setting the human capacities into action. (Note that there will be time for a proper sort of lecture during the period of the class recitation, q. v.).

(8) Since the teacher gives considerable help to the students by his prelection, he should (a) be careful to assign a substantial *amount* of work for home-study, and (b) set his standard of demand in class recitation high, i. e., a specimen of *mastery* of the assignment.

(9) The teacher's infallible yardstick in *projecting* the prelection is: what, in view of my own knowledge and appreciation of this particular subject matter, and consequently in view of my own enthusiasm for it, must I do, first, to arouse the students' interest in it, secondly, to insure use by the students of an intellectual method (the right way of coming to grips with a subject) in studying it, and thirdly, to prepare the students for giving public proof of mastery of the assignment in the recitation period that follows.

pueri aut magis in dies proficientes, aut longius iam progressi vertente anno minus etiam hoc subsidio videbuntur indigere" (Italics added).

⁸ Cf. *Ratio*, 1599, Reg. comm. proff. class. infer., 27; Reg. prof. Human., 1, 5; Reg. prof. sup. class. gram., 5. Erudition (embracing necessary historical or literary references or comparisons, in a word, essential scholarship) is not forbidden by the *Ratio*; it is in fact prescribed. It is simply not to be used for its own sake or beyond the capacity of the students to grasp its bearing upon the matter in hand.

⁹ *Ratio* of 1599, Reg. comm. proff. class. infer., 27: "Quas vero [observationes] excipiendas censuerit, quae multae esse non deberent, vel interrupte inter explicandum, vel seorsim, praelectione iam habita, dictet. Utile autem solet esse, ut grammatici nihil scribant nisi iussi."

(10) The teacher's yardstick in the proximate *preparation* of each prelection is: (a) What particular result does he wish from the assignment—memory, understanding, organization of ideas, facility with forms, mechanics or artistry of expression, analysis or appreciation of reading, or a combination of two or more of these? (b) What connection with previous subject matter should be established? (c) What words, terms, names, forms, constructions in the assignment are likely to need explanation, definition, illustration? (d) What major ideas (content) need to be underscored, e. g., an author's principal argument, the theme of a poem, leading ideas of a chapter, a connection of cause and effect, an instance of weak reasoning or sophistry, etc.? (e) What defect of previous study along similar lines needs to be indicated and corrected?

OBJECTIONS TO THE PRELECTION

(1) "It takes too much of the class time and infringes on the recitation period." *Answer:* The aim of a practiced teacher is not chiefly to cover matter, but rather to form intellectual and moral habits. He must of course cover matter, deal with ideas. But note that though the prelection *seems* to consume valuable time, experience has taught that when the prelection is used faithfully and expertly the recitation not only takes less time but is much more effective.

(2) "The prefect of studies and the Province Syllabus demand that a large amount of matter be covered in a given period of time." *Answer:* The use of the prelection is no hindrance to covering subject matter at a reasonable rate even in the beginning of the year, and it will certainly make for greater speed as the year advances. The problem is readily solved if the teacher will employ the double system of intensive-extensive treatment of subject matter—*lectio stataria* and *lectio cursiva*. Some works or parts of an author, some periods of history, some phases of any subject demand and warrant careful and detailed study, while other works or parts of an author, other historical periods, other phases of any subject can be covered more rapidly and more cursorily.

(3) "Modern textbooks, with their copious notes, make the prelection unnecessary." *Answer:* First, the objection refers only to textbooks for the ancient and modern languages. Secondly, in regard to these the objection is not valid because such notes do not fulfill the aims of the prelection. At best they give some useful erudition (historical references, background, etc.) and occasionally clarify a word or phrase or construction. For the most part, as any experienced teacher knows, they labor the obvious, fail to solve real difficulties, and spoon-feed the pupils by translating any passage that might challenge their ingenuity. The objection also misses the whole point of the prelection and the function of the teacher.

The prelection is the teacher's formative period, the priming pump, the "booster," (a) for setting the boys' powers or faculties into motion on a particular subject matter; (b) for motivating, interesting them in that subject matter: *Voluntas movet omnes alias potentias; ubi amatur non laboratur, aut si laboratur, labor ipse amatur*; (c) for coaching and directing the student to get the maximum from his own personal study and self-activity.¹⁰

(4) "The prelection pampers the students and destroys their initiative." *Answer*: Not if the teacher uses it correctly and sets his standard for mastery and proof of mastery at its proper level. As a matter of fact, the prelection should make for higher standards and challenge student initiative. Because of the help and stimulus he has given, the teacher has the basis for expecting and obtaining a better recitation, discussion, review; and he can conscientiously suggest or assign collateral reading, reasonable research projects, and the like. The solution of this difficulty rests with the teacher.

(5) "The prelection demands too much of the teacher." *Answer*: Ho-hum! *Hinc lacrimae!*

The prelection is the keystone of the Jesuit system. Everything leads up to the prelection, and from it everything flows. Without it, Jesuit objectives are impossible or very difficult of realization.

NOTE: References in the *Ratio* of 1599 to the prelection:

1. The first and most general direction is contained in Rule 27 of the Rules Common to the Teachers of the Lower Classes.

2. There are particular directions in the rules for the teachers of the several classes: of rhetoric, of humanities, of the upper, middle, and lower grammar classes.

3. The prelection is to be used when assigning composition work, as is explained in Rule 30 of the Rules Common to the Teachers of the Lower Classes.

4. The students are to give prelections on occasions in the classroom and in the exercises of the Academies. (Rule 33 of the Rules Common to the Teachers of the Lower Classes; Rule 3 of the Rules of the Academy for Students of Rhetoric and Humanities.)

5. The *Ratio* of 1832 makes it plain that the prelection is to be used for the teaching of the vernacular, and that the method to be employed is essentially the same as that prescribed for the ancient classics. Cf., e. g., *Ratio* of 1832, Rule 28, 2, of the Rules Common to the Teachers of the Lower Classes: "Eodem fere modo praelegantur auctores classici in lingua vernacula."

¹⁰ "Inspiration is the highest qualification of any teacher. Inspiration is the most active of all stimulants" (Castiello, *A Humane Psychology of Education*, p. 44). Notes in a textbook do not inspire or quicken student interest.

THREE BOOKS OF THE QUARTER

Education between Two Worlds. By Alexander Meiklejohn. New York: Harper and Brothers, 1942. Pp. x, 303. \$3.00.

The title of Dr. Meiklejohn's trenchant exposure almost invites misunderstanding. The "two worlds" between which education lies confused are *not* the prewar world and the postwar world. The phrase is taken from Matthew Arnold:

"Wandering between two worlds, one dead,
The other powerless to be born."

Arnold experienced what Dr. Meiklejohn pitilessly pictures as the educational dilemma of Anglo-Saxon Protestant-Capitalist society. The "two worlds" were the *world-of-the-church*, the medieval world, where education was in the hands of ecclesiastics; and the *world-of-the-state*, the modern world, where the state has been empowered to teach the young.

The author sympathizes with Matthew Arnold, whose dilemma with sharpened teeth now menaces contemporary Protestant-Capitalist society. The perplexity of Protestants he exposes without mercy to whom it may concern. Education, in his mind, means transmitting to the younger generation a way of life. It means setting before them values to live by. The "church" or "churches" had a set of values and knew how to teach the young a way of life. But the state to which Protestants have absent-mindedly entrusted the schooling of their young has no value-system and represents no total way of life. "What lessons have they [modern American municipalities] to teach? Does New York City believe anything? Has it any values or convictions out of which a scheme of teaching can be made?" Unless it has, how can it educate? The question is relevant.

Further diagnosis of the dilemma of politically conducted schools throws the author plump into political as well as educational theory. He must relate education to the society *in* which and *for* which and *by* which the young are going to be prepared for life. Thus far the book belongs to a respectable tradition, for in the *Republic* and in the *Laws* of Plato and in the *Politics* of Aristotle education and politics stand side by side. It may be a shortcoming of the *Ratio Studiorum* that its authors formulated a program of studies without trying to relate it to a theory of society and of social change.

The sixteenth-century breach with the past Dr. Meiklejohn accepts as *given*. Without being mentioned by name, that is the dividing line between the "two worlds." But he does not accept John Locke's patch-

work political and educational theory. Perhaps some readers will see the humor of rejecting John Locke and embracing John Dewey, but Meiklejohn is writing this scenario and Locke is his villain.

Comenius, we are to understand, was on the side of Christian politics, Christian education, and Christian brotherhood of man. But Locke with his "moral duplicity of the Anglo-Saxons" helped to institutionalize the exact opposites. The individual must worship God, yes. But society is only a makeshift of purely human prudence having no anchorage in the divine. The individual ought to save his soul. But society will not help him because it is an entirely human contrivance to help people achieve their selfish, personal commercial and other interests. It follows that human equality will go by the board in this competition. In line with this inorganic and atomic concept of society Locke advocated two quite opposed systems of education, neither of them authentically human. The one, formulated in *Some Thoughts Concerning Education*, was for the "nice" boys on top, to keep them "nice"—and on top. Especially were they to be kept away from other boys. The other system, formulated in a memorandum prepared in 1697, proposed a scheme of manual training for the offspring of the poor, and was designed to keep England's larder well stocked. The great difference in these two schemes of education is manifest. The type designed for aristocrats was meant for *their own* individual improvement; the vocational training of the children of the poor was meant only to supply the temporal wants of *others*. The net result of Locke's teaching in the political and educational sphere was to secularize and atomize English society. Locke was a Spencer born out of due time.

The author gives high praise to Rousseau for exposing the dilemmas Locke had abetted, for seeing society whole if not steadily, and for facing the problem of educating the younger generation *in, by, and for* that new society. He forced Protestants to acknowledge the inconsistency of entrusting education in a way of life to a purely civil *magisterium*. I am not sure how many Protestants before Dr. Meiklejohn have read the lesson as clearly as all that.

Rousseau accepted Locke's secularized theory of society. But he drove its implications back into the lap of individual men. If the state is only an arrangement of human prudence, quite disconnected from God, where do individual men get their political "rights"? Rousseau, with that "intransigence in matters of opinion which is at the root of the peculiar ineptitude in Latin countries to establish a system of law and government" (as Father Millar has written), went right ahead and secularized individuals as well as society. "Both men and the state are made by men" (in this interpretation of Rousseau); "civilization, whether in its individual or its

social phases, is a human achievement" (p. 79). And this secularized society is then indicated as the sole source of human rights and of human personality.

This is where night closes in on Dr. Meiklejohn. He might have re-introduced Comenius and said, "If this is where Locke leads, it is possible Locke was wrong in secularizing society but right in keeping the individual *en rapport* with God." Considering all the praise he had expressed for the Czech's ideology, one half expects to see Comenius reappear. But the author says instead, in effect, "Locke was wrong in keeping the individual *en rapport* with God, but right enough in secularizing society." Meiklejohn's eyes are bandaged to the real issue: he thinks it is individualism *versus* collectivism, when it is secularism *versus* Christian belief. He takes the wrong turn of the road by embracing the Rousseau-Durkheim-Sumner hypothesis that society by some modern magic creates man and makes him human.

This lapse from grace is a dead give-away. Dr. Meiklejohn seems to be unaware or unappreciative of the competent and successful criticism which sociologists have made of this one-sided explanation of the obvious duality we see in social phenomena. One of the best of these critics of the theory of General Will and the allied theory of collective mind is Mr. Frederick Hallis in his notable work *Corporate Personality*.¹ The theory is hardly even in good standing at present. It is spoken of as "very complicated circular reasoning." With Meiklejohn as with others who have been enamoured of it in the past it becomes a piece of sheer dogmatism, a running for shelter from the irreducible duality of social phenomena which ask for unifying at a higher level of thinking.

No progress is made in *Education between Two Worlds* beyond this point. "It may be that we moderns can create a nontheological civilization which can carry on the work of morality and intelligence" (p. 85). If so, nothing Dr. Meiklejohn brings forward points to the likelihood of success in the enterprise.

To make matters worse he next ventures into the tunnel of John Dewey's thought-stream. Chapter succeeds chapter for two hundred pages. But as for light, it is a complete black-out. The last section of the book is bumpy and barren because it is off the track. Meiklejohn was guilty of criminal negligence in letting Dewey take over the controls.

So the book comes to a stop without having answered the question: "Does New York City believe anything? Has it any values or convictions out of which a scheme of teaching can be made?" It is strange that a clear and trenchant writer can ask such a good question—and suggest

¹ London: Oxford University Press, 1930, pp. 111-23, where the emphasis is on Durkheim's inadequacies.

such a poor answer. One reason is that the question is Meiklejohn's own; the answer is John Dewey's.

Dewey's *Democracy and Education* offers nothing remotely resembling an intelligible political or educational theory. Dewey says some good things, but pragmatism is as loose-at-the-ends as abstractionism is jejune. It debases intelligence (cf. pp. 125-26, where Meiklejohn accepts Dewey's Darwinian psychology of man) and leaves its devotees at the mercy of a man (Dewey himself) who in Meiklejohn's own estimate is "not an investigator. He is a philosopher, a generalizer, a spinner of theories" (p. 158). This is caprice, not thought, and *Education between Two Worlds* offers a perfect specimen of the way animal psychology gets in the way of and succeeds in paralyzing real thought.

ROBERT C. HARTNETT, S. J.

Progress and Educational Perspective. By Edgar W. Knight. New York: The Macmillan Company, 1942. Pp. xv, 148. \$1.50.

If anyone wishes to take pot shots at the much riddled education in the United States, he will find plenty of ammunition in these concentrated pages. All the targets are here. "Modern pedagogy in the United States appears to represent a retreat from reason and a denial of the experience of the race" (p. 132). Confusion in aims is the striking characteristic of our education. "More than 1500 social aims of the study of English, more than 300 aims of Arithmetic in the first six grades, and more than 800 generalized aims of the social studies have been listed here and there in courses of study." "On file in the 'curriculum laboratory' of an institution for the training of teachers are more than 50,000 'curricula' prepared by committees and distributed during the past two decades" (p. 126). We are requiring our school children "to solve the economic, social, and political problems which the wisest men of the past have failed to solve" (p. 131). "When big, quick, and easy money became the high standard of life among the American people, the promise of big, quick, and painless education began to be increasingly made and promoted by high pressure pedagogical salesmen" (p. 139). "Nowhere else do fashions come and go more quickly than in education; feverish is the effort to keep up with the Joneses in educational arrangements" (p. 129). The obstacles preventing the schools from performing their duties are "vested interests, the methods of teacher-education, the increasing demands of the parents and the public, the shift to the schools of responsibilities once met by the home and the church" (p. 101). "Educational theory represents a pitiable attempt to get along without a definite educational philosophy or belief" (p. 132). Intercollegiate football is "dementia Americana" and a few "block-busters" are dropped on the pedagogical

Brahmins, the "pedologists," and political pedagogues! *Indignatio facit eloquentiam!*

How explain all this? The author, who is professor of education at the University of North Carolina, furnishes a background. The notion of human progress, popularized in the eighteenth century, has been confined to progress in material values and prosperity. Change has been confused with progress. Science has made great progress and the techniques of science have been applied to education—with the results stated above. Education has the power to minister to personal and material wants beyond all other forces—so argued Horace Mann in his report as secretary of the Massachusetts Board of Education in 1842. The growth of this idea of the "pecuniary value of education" is traced through our national and social history to 1917, when the U. S. Commissioner of Education entitled his report "The Money Value of Education," and after 1917 on to the economic collapse of 1929 and the resulting, widespread disillusionment regarding the Midas-touch of education.

What remedy is offered? Restore educational perspective. Educational aims are derived from purposes and aims of life; when the latter are confused, as in the United States, education will follow suit. The author's treatment of educational perspective is the weakest part of this thesis. He suggests we follow not the dead words of the living but the living words of the dead. Examples of the latter are Marcus Aurelius, Isocrates, and Emerson. Not from such guides will salvation come to Israel. Let the author use his wide knowledge and his zealous pen to trace a solid philosophy of education, built on the nature of the educand. He quotes Vives: everything changes in a world of change except human nature.

The book is worth reading. It is the development of a lecture given in the annual series sponsored by *Kappa Delta Pi*, an honor society in education, which has chapters in sixty teachers' colleges. The criticism of modern education may be pertinent for these schools. Whether any of the barbed shafts strike home in Catholic education, or in Jesuit education, will be for the reader to judge.

M. J. FITZSIMONS, S. J.

Our Fighting Faith. By James Bryant Conant. Cambridge: Harvard University Press, 1942. Pp. 105. \$1.25.

This pocket volume contains five addresses which the author, the president of Harvard University, delivered to his students either in annual convocation or on special occasions during 1940, 1941, and 1942. One was given "at the request of the Harvard Crimson Network" a month after Pearl Harbor, and it is called "What Are We Fighting to Defend?" The other four exhibit the spirit of the particular ceremony at which

they were spoken. There is, finally, a short note on "Widening the Base for Officer Material" in our university training.

One might expect to find between these covers some dynamic message for educators or the American public. This would seem to be a sufficient reason for publishing presidential orations. If that message lies here, the reviewer has not yet uncovered it, despite several attempts in the best style of palimpsest analysis. The only reason why the speeches might produce the ordinary result which speakers expect from their efforts is that Dr. Conant knows the special character of Harvard University and can, by some legerdemain not apparent in his language, rouse the gowned audience to the proper pitch of patriotic exertion.

The language is restrained, if not commonplace, except in the third talk where an imitation of the style of Cardinal Newman and of the famous episode of the gentleman from Mars using a telescope to investigate the earth-beings leads Conant into a somewhat inspiring diction. The thought of the addresses is similarly routine.

The general trend of the book would inculcate a fighting faith based on this dictum:

This society is worth preserving. Unhampered by the memories and customs of an earlier feudal period, one nation—our own—has been able to develop a representative form of government resting on universal suffrage. From the outset this government endeavored to provide equality of opportunity for all the people. The resulting social order is different from anything the world has seen before. It holds untold promise for the future. Its destruction would end an era of advance in civilization. Such in brief is my conception of what we are fighting to defend.

I submit that the fighters—our servicemen—are fighting primarily against unjust and mortal attack, and that their warfare takes no account of "an era of advance in civilization."

As the talks further unfold, they make it plain that their one value is to picture the mind of contemporary Harvard leadership. For a chemist to become Turneresque and base his ideas on the writings of the famous American historian of the frontier, would appear a feat beyond even the leaping powers of Pindar. Yet that is the underlying theme of President Conant's patriotic addresses. Borrowing from this source, he insists that we must be a "classless society," except for the aristocracy of "integrity of character, excellence of performance"; for such is the purpose of our pursuit of individual liberty and concern for the masses. "The principle of no hereditary privileges" still dominates the American dream. Our fighting will win a perpetuation of these benefits.

This concept leads Conant to the one significant note sounded in his speeches—and I think it is a false note. He would have "government and industry" support education. "If popular opinion so demands," these two

"can operate in such a way as to force to the fore the idea of 'careers freely open to the talented.'" I wonder if Dr. Conant has weighed the wide and perilous implications of such a proposal. What of individual liberty and responsibility? What of the value of the sacrifice at present incidental to higher education, whereby students and parents pay dearly for what they get and in return get something dear for which they have striven? If government and industry subsidize education, will not education lose its freedom from political and industrial dictation? And will not the student soon find himself schooled in selfishness by being paid rather than paying for opportunities and benefits received?

On the whole, the volume demonstrates the ideological bent and banality typical of a considerable class of educational leaders in America, who are, no doubt, competent administrators, but who have no worthwhile educational philosophy because they have no clear philosophy of life. Their academic pronouncements are therefore influential chiefly for extrinsic reasons.

W. EUGENE SHIELS, S. J.

“Jesuits Train Leaders . . .”

WILLIAM J. BAUER, S. J.

Visiting speakers in their addresses to our graduates are wont to congratulate the most recent alumni on their good fortune in having attended a Jesuit school “where leaders are trained.” Whereupon the graduates are wont to gaze about, select one of their number, and mumble to themselves: “Jack must have been trained to be a leader; I’m sure I wasn’t.” Too frequently the classmate designated “most likely to succeed” is the student who has won the most gold medals, accumulated the largest number of honor cards, and also, sad to say, studied least during his four years of high school. He has not been compelled to plod day in and day out trying to help knowledge make its bloody entrance. His education was rather a routine in which he attended class, listened to the teacher repeat over and over again the bone-dry rules of grammar or the daily dissection of a Latin sentence, and beamed as the teacher looked to him as the one “most likely to understand” the explanation, and most likely the only one!

The above paragraph is a condemnation neither of the teacher nor of the brilliant student. It is a mildly exaggerated statement of a problem that Jesuit educators must face. In many of our schools the system of “heterogeneous grouping” is practiced. This means that in a class several students will be exceptional, the majority mediocre, and at the bottom will be a group of poor students who experience great difficulty in attaining the minimum average necessary for promotion. Our teachers, whether they realize it or not, are primarily concerned with the less gifted group in the class; and often special sessions are conducted after school and even on holidays to aid the poorer students in attaining a passing grade in a particular subject.

This generosity on the part of the teacher is not to be minimized nor ridiculed. But the question to be faced is this: How often does a teacher hold a special session for the more gifted students who have already mastered the class matter, but who need active direction and stimulus in order to develop their superior capacities? How many of these gifted students are brought to read more extensively, to train themselves in reading Latin at sight, to probe more deeply the problems of mathematics and the sciences, to widen their historical background, or to improve their speaking knowledge of a modern language? True, a teacher may on occasion exhort them to attempt some of these things, but for the most

part the necessity of covering an iron-clad syllabus in a heterogeneous group and of coaching the less talented, prevents or distracts him from paying needed attention to the gifted few.

When it is time for the final examinations, these students are able to give an excellent account of themselves; in fact, they find little difficulty in maintaining a 93-100 per cent average. For, after all, the examinations are gauged to the average intellect. Hence the question: Could these better students have prepared themselves for the same grade of excellence in much less time, perhaps in half the time? It is my conviction that they could cover the present four-year curriculum of the Jesuit high school in three years. They seem to be wasting much valuable time listening to repeated explanations of what to them is obvious. *Repetitio*, indeed, *est mater scientiae*. But after *scientia* has been born, *repetitio* readily becomes the *mater indolentiae*.¹

The problem, then, is how to stir up keener competition among these "higher-bracket" intellects. Is there any device by which we can interest these students in working more diligently to maintain their reputations? I believe there is.

My suggestion would be to take the competition among these students out of the individual sections of a class and establish it on a broader scale. This competition could take three distinct forms: (1) intra-semester competition within each school; (2) intra-semester competition between two or more schools; (3) intra-semester competition among all the Jesuit high schools in the United States. Before condemning this proposal as utterly impossible, consider these various steps with me.

(1) INTRA-SEMESTER COMPETITION WITHIN A SCHOOL

It is customary in our schools to divide the classes into a number of sections. In each of these sections there are usually four or five exceptional students who with a minimum of effort find no difficulty in passing creditably the weekly and monthly tests that are adapted to the average student's mentality. The fact that the superior students do not always obtain the higher marks is usually due to carelessness and haste rather than to any intrinsic difficulty in the tests. Now, if there are four or five superior

¹ In connection with the general problem of the superior student, it seems that the yearly gold medal and other honors awarded in our high schools could be apportioned more justly. At present, awards are made within each class-section, with the result that often the better students of a class do not receive premiums. For example, let us suppose that in senior year there are two sections which we will call 4-A and 4-B. In section 4-A there are four students whose averages are respectively 96%, 95.5%, 95%, and 94%. In section 4-B, however, the two leaders have averages of 93% and 92%. Now the two students in section 4-A, with averages of 95% and 94%, would in the present arrangement receive no premium, while the two students in 4-B, whose averages are lower, would receive medals. Since all have covered the same syllabus and been examined on it, strict justice would seem to demand a better distribution of awards.

students in each of, say, five sections of a class, why could we not conduct bi-monthly tests in each subject, or at least in the major subjects, for these better-than-average students? The tests, prepared by the teachers concerned under the approval of the principal, could deal more thoroughly and more comprehensively with the matter covered in the class and with study assigned over and above the class matter; more importance could be attached to expression as a norm for grading. A supplementary syllabus, arranged for use among these honor students, would assist the teacher in directing them to a determined goal. The marks assigned in the intra-semester competitions would naturally constitute a relatively important factor in awarding the yearly honors and hence the apparent lack of justice mentioned above could be avoided. In this way many of the benefits of homogeneous grouping would be attained and at least some of its evils would disappear. The question may be asked: How would you select the students from each section of a class to compete in these tests? A satisfactory answer would be to set as a qualifying norm an average of 90% in all or in the major subjects, in addition to the recommendation of the teacher.

(2) INTRA-SEMESTER COMPETITION BETWEEN TWO OR MORE SCHOOLS

The second suggestion is to stage interscholastic competition. We realize the value of this incentive in athletics. Why not apply it to the intellectual sphere? Within a Jesuit province all of our schools follow basically the same program of studies. Cannot this be used as a starting point for interscholastic competition, both oral and written, among the better students? For example, a team composed of five representatives of a class in one school could compete against a like number from the same class in another school. Similarly several representatives from each of our schools within a province could compete against one another in written tests, conducted on the style of the present province examinations. These examinations, however, should lay more stress on the cultural and intellectual aspects of our education and avoid what seems to be an overemphasis on memory. Furthermore, a quiz on the style of "Information Please" might be attempted among the representatives of our schools on the subjects of English literature and history. A regular "league" could be formed, and the standings and ratings published in the several school papers. Thus a spirit of friendly rivalry would be fostered and our better students would gain more concrete benefits from our educational exertions. At the end of the school year a suitable award should be presented to the school that attains the highest average. The particular details of this league might be worked out in another article on this subject.

(3) INTRA-SEMESTER COMPETITION ON A NATIONAL SCALE

A like system could be developed, perhaps after the other forms have been introduced, for staging a semiannual national written competition for representatives of all the Jesuit secondary schools in the United States. For the upper years, this examination could take the form of a Latin, French, German, or Spanish sight translation or of a difficult test in physics or mathematics. In the lower years the scope of the competition would probably be limited to vocabulary and composition knowledge of the languages. There could be a trophy for the school winning first place, and certificates of merit for individual students who achieve the highest ratings.

It is apparent that for the successful administration of such a program, there would be needed a brief but definite syllabus of the subject matter to be covered in the examinations. An example for high-school seniors would be a syllabus on a number of Shakespearean plays to be interpreted in the light of a designated manual on Elizabethan drama. Recommendation should be made of selected articles on the subject. The rest of the guidance would be left to the teacher.

CONCLUSION

What are the advantages to be derived from these competitions? Briefly they are these. The better students will realize that they are to meet competitors from other schools, that they are to face not only known quantities but also students whose caliber is unknown. They will realize that the grasp of the matter which enables them to obtain 93-100% in the class tests will not be sufficient in this keener competition. Hence of their own initiative they will go deeper into the subject at hand. They will have more frequent recourse to the teacher, who in turn will pay more attention to the superior students of his class. For he will know that they are sustaining the school's reputation. Supervised study will be undertaken more eagerly, with the result that there will be more consistent application to school work at home.

As a practical example of the effectiveness of competitions of a similar nature to those here advocated, witness the amount of labor expended by students and director in preparing for the American Legion Oratorical Contest. The intra-school competition is indeed keen, but the hardest work really begins after the school has chosen its best orator. Or again, consider the amount of independent study done by the selected few who are to compete in the Baird Latin Sight Contest sponsored by New York University. Why should we not employ these educational means within our system of education? As a result our better students will have no cause to complain that class is boring, and the teacher will feel that he

has directed his superior students to use their God-given talents to best advantage.

May I state that these suggestions are neither novel nor radical? The *Ratio* calls for *Concertationes* not only within a class but between classes. The competitions outlined here are in this sound tradition and an extension of its practices in order to satisfy the need of offsetting the limitations and deficiencies of a mass education that gears its standards toward a deadening democracy of brains.

Correspondence

MANAGING EDITOR, JESUIT EDUCATIONAL QUARTERLY.

DEAR EDITOR:

The writing of a book review is a difficult task and one which requires not only an understanding of the book, but the use for which the book was intended. In the review of Father Bannon's *Epitome of Western Civilization* in your January number, it would seem that the reviewer had in mind the use of the book as a text in the ordinary sense of the term. Thus, the teacher would lecture from and paraphrase the textbook, which would be the student's source of reference.

This type of teaching is excellent. We have no quarrel with it. But it is not the only teaching technique, and to judge a book not intended to be used in precisely that way, solely from the viewpoint of that technique, is apt to lead to misunderstandings.

Let us suppose a survey course in Western Civilization is to be given to all first-year college students. These students from non-Catholic and Catholic schools, with varied historical backgrounds, will be required to cover, in a three-period-a-week course, the history of European civilization from early Greek history to World War II. And this in only two semesters. There is surely a problem here. One could decree that each student must purchase, for example, a copy of Laistner's Greek History, T. Frank's Roman History, Ault's Medieval History, Laux's Church History, and the two volumes of Hayes' Modern European History. It is improbable that such a decree would be effective.

In circumstances of this sort it is possible to give a summary of fundamental points which will be amplified both by the lectures of the professor and the required readings from various textbooks provided in sufficient number by the college library. Under such a method of presentation, it is necessary to give the student a clear, concise treatment of the fundamental topics, together with explanations and conclusions in

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BROADENING HORIZONS

What Is This Talbot Club We Haven't Heard About?

HAROLD C. GARDINER, S. J.

You haven't heard about it? Well, you should have, because it is a very important and growing book club, and book clubs are quite in the wind these days; there is even now, to keep you abreast of developments in the field, a Vegetarian Book Club, which culls the classics for words of praise of meatless lives—and to symbolize its spirit, it was launched on a meatless Tuesday.

Now, book clubs may be a rash on the body cultural; they may be another manifestation of the American love for short-cuts to knowledge and power; but they are here to stay. They are a potent weapon in the dissemination of ideas, and another way in which we can learn, if not from Satan, at least from those of sometimes dubious angelicity.

Some seven years ago, the late Father Francis X. Downey, S. J. realized that there was no book club for Catholic youngsters. There existed then the Junior Literary Guild, but as usual with non-Catholic-guided groups, not infrequently their selections were such as to do positive harm to the youngsters whose parents had enrolled them in it. At least, if no harm was done, this group and kindred ones were guided by no Catholic principles in their selection.

Hence, after much sweat and tears, and with the advice and help of many, prominently among them, Rev. Francis X. Talbot, S. J., the editor of *America*, Father Downey launched the Pro Parvulis Book Club. This is primarily a library book club; school memberships for the library form the bulk of its subscriptions, though individual memberships are also handled.

The mechanics of the group are similar to those of analogous clubs. For a fee of ten dollars a year, the subscribing schools (and individuals) get six books a year, chosen for them by the editorial board. These books are graded in three groups: (1) Boys and girls up to ten; (2) Girls, 10-15; (3) Boys, 10-15. Schools, of course, generally subscribe to all three, since they desire their library to serve all ages in the school. In addition, subscribers get the *Herald*, a review of books for youth, published quarterly, which contains not only reviews of the selected books, but other recommended volumes as well.

The Pro Parvulis Club has had rather a vigorous seven years. At present, over 2,000 schools, in addition to individuals, are enrolled. This,

as will be noted from the three age-groups mentioned above, includes both elementary and secondary schools.

Two years ago, however, the directors of the club decided that there was still more to be done to insure an adequate coverage of age-span. It had been found through experience that as the youngsters got into the junior and senior years of high school, it became increasingly difficult to get them to read the books in the senior Pro Parvulis group. First, they rather resented having their reading suggested by a group designated as being "For the Little Ones." Second, the books in the senior Pro Parvulis group were, as a matter of fact, often too juvenile for the growing young men and women.

So the step was taken of organizing a separate group, which would select adult literature for the upper two years of high school. This group was launched under the title of the Talbot Club, in recognition of Father Talbot's constructive and pioneer work for Catholic letters. It was put under the editorial secretaryship of the present writer, and an editorial staff was assembled. It is made up of the editorial secretary, with Rev. Joseph Cantillon, S. J., librarian at Regis High School, New York; Mr. Thomas V. Reiners, assistant librarian at Brooklyn Preparatory School; Miss Theresa Fitzpatrick, managing editor of the *Atlantic Monthly*, and Mr. Richard James Hurley, of the Department of Library Science at Catholic University, assisting.

Publishers are notified when a forthcoming book is announced which seems to be one we can recommend to Catholic junior and senior high-school students. A copy of the book we are interested in examining is sent to each member of the above board. They record their vote, and the best of the volumes that have been voted "yes" is picked. Not infrequently, of course, it happens that a book we would like to select cannot be gotten at a sufficient discount to warrant our taking it, but in general the publishers are only too glad to meet our price and have their book given even the modest publicity a choice by the Talbot Club assures it. Last year, for example, the first special press release that the Viking Press sent out about Werfel's *Song of Bernadette* was a notice that the Talbot Club had selected it.

The technique for the Talbot Club follows the pattern of the Pro Parvulis—six books a year for ten dollars. That the schools get value for their subscription can be seen from the fact that last year the ten dollars got them \$17.25 worth of books. Apart from the mere financial saving afforded, we are rather proud that we provided some really top-notch reading for the juniors and seniors. And it was reading that could not but catch and hold their interest. Last year's six were: *High Conquest*, *My Friend Flicka*, *Paddy the Cope*, *Four Years of Nazi Torture*, *The*

Children, and *Song of Bernadette*. These, we believe, are pretty representative books to have on the shelves of a library.

What is the norm that guides our choice? Of course, to pick distinctively Catholic books wherever possible, but not to take a Catholic book if it does not represent, too, the best of writing. Since we are picking books for those who are just being introduced to their years of adult reading, interest and attractiveness, in theme and treatment, must be such as simply to sell the book to the youngsters. That this has been the happy result of our first year's selections, may be gathered from these tributes, taken from many:

The books chosen last year were unusually good selections of the type that our small schools cannot afford to buy without added recommendation.

The Talbot Club choices have been grand and we love every book. I had read the review in *America* on the *Song of Bernadette* and remarked to our librarian: "We should have that book." The next day it came!

Your selection is just too fine for words. I ought to have ten memberships in the Talbot Club to suit the needs of my girls.

A very interesting point, which will certainly please those who want to have suggestions about guiding the reading habits of the young, is this. Miss Mary Kiely, the secretary of the Pro Parvulis Club, who has done great work for that cause, and who handles all the subscription details, reports that it is quite striking to note, among the individual subscribers, the great percentage that began with the youngest age-group, and who are now enrolled in the Talbot Club. In other words, they have grown, in their reading habits, through the years, and are now safely embarked, we may hope, on years of discriminating reading. They have been brought along on good material, and their taste has been formed. From now on, they may be trusted to fight shy of anything but good, even the best, reading.

The ideal, of course, would be, that after graduating from the Talbot Club, they would promptly enroll in the Catholic Book of the Month Club. Then they would be assured of having, for the rest of their days, sane reading, guided in accordance with high standards, both artistic and moral. With these book clubs at their disposal, Catholics in America can, in all reality, have good reading selected for them from the cradle to the grave (to coin a phrase).

The work of the Talbot Club has, we feel, a key place in this campaign.¹ It makes contact with the youngsters when they are just about to

¹ Jesuit high-school libraries subscribing to both the Pro Parvulis Book Club and the Talbot Club are: Brooklyn Preparatory School, Canisius High School, Fordham Prep, and St. Louis University High School. Membership in the Talbot Club alone is held by the libraries of Regis High School, New York; St. Ignatius High School, Chicago; St. Peter's College High School, Jersey City.

branch out into adult reading; it gives them good reading for these crucial years; it introduces them into a world of adult books where *King's Row*, or *The Sound of an American* or such trash and poison will have no place. Of course, the youngsters can still get all this and Hell, too, at any corner circulating library. But at least, if they and their parents (and you) know of the work of the Catholic book clubs, and mention that work, they will never be able to say that their reading is bad, is a danger, because the Church was never interested enough to plan anything different.

Jacket Method of Submitting Book Reports

JOSEPH W. O'DONOVAN, S. J.

A novel method of submitting book reports has been tried and found most successful at Brooklyn Preparatory School. The students make jackets for the books they read.

In preparing to put the method into practice, we studied many jackets appearing on new books and agreed on a few general requisites: (1) the title and the author's name must always appear; (2) a synopsis or criticism of the book is to be written on the flap; (3) the back of the jacket is left to the individual student's ingenuity, with the suggestion that a list of the author's other books, or a list of other books by the same publisher, be added.

The idea, of course, is not original. It was tried with successful results by Elinor Brown, a teacher in the Acton High School, South Acton, Massachusetts, who reported her success in the *English Journal* for October 1941, pp. 656-57.

We assigned jackets once in the spring term of last year and found so much interest that we placed the jackets on display in the school library on Parents' Night. We were pleased to see the interest shown not only by the mothers and fathers, but even by the students of other schools. Many visiting students were heard to remark: "This looks like an interesting book; I'm going to read it the first chance I get."

The students of the school have shown a great deal of eagerness and are delighted to find their work on exhibit. Many of the boys who are weak in composition surpassed themselves in the sketches and water-coloring which adorned their jackets.

As part of the "Book Week" celebrations last November, we exhibited in the library the jackets submitted for the latest book report.

A Classroom Philosophy

THOMAS L. MATTHEWS, S. J.

Because I believe that upon parents falls the primary obligation of educating their children, and because I am convinced that they are best fitted for this responsibility by bonds of affection, of dependence and intimate interest, I believe that the closer a teacher approximates what may be called "the home attitude" in the classroom, the greater and more effective will be his influence on his class. My position as a teacher is that of one making up for the limitations and inadequacies of parents, who cannot in our complex society fully educate their children.

It is not so much what one teaches, nor the methods one uses that makes one a superior teacher of boys. More fundamental is the teacher's attitude toward the classroom and the boys in it. The studies that we have decided are the best fitted to evolve the capacities of the boy do not of themselves develop in him that fullness of manhood which we wish him to achieve. The truest education does not consist in a mere training in skills, nor in the sharpening of sensory perceptions, nor in strengthening the reasoning powers, nor even in the formation of correct habits and consequent rounding out of a strong character. It consists in bringing the boy to the fullest stature of manhood possible to him, not alone in the natural order but quite as actually real in the supernatural.

The home being the prime educational factor and the chiefest environmental element, I try to make my classroom homelike.

The classroom should, in my opinion, be as *sacred* as the home. Certain difficulties and problems which arise in every home are too sacred to be disclosed outside. I strive in the first week of every year to impress this sacredness upon my pupils. I ask them to keep within the walls of the classroom whatever happens there.

The classroom should be as *happy* as the home. The real home is happy, even though faults must be corrected from time to time. If a word of correction must be given in the room, my practice has been to see the boy before school ends and to send him home smiling. For individuals this happiness has been communicated by a knowledge of and an interest in their several hobbies. Stamp collectors are frequently rewarded by the gift of an unusual stamp. A boy's birthday is always remembered with a birthday card, a remembrance at Mass, and by a word of greeting in the classroom. This practice I continue for my classes of the previous two years. It keeps me in contact with them and brings them happiness.

The home is also *cheerful*. A spirit of cheerfulness must permeate the classroom. It is important to encourage a boy to make the most of his capacities. One must free him from wrong inhibitions. But above all one

must help develop in him a character, a sense of obligation to himself, to society, and to God. He must understand that, however disagreeable the task, it must be done. Now, this sense of responsibility, of personal obligation, is come to only after long practice and repeated acts. It is for this reason that I exact homework, themes, etc. But the sternness of the training must be constantly tempered by a genuine cheerfulness. Extra help given to a boy is never put in the guise of a punishment. The question is always phrased: "Do you mind staying today? I see that you have a difficulty and I think I can help you."

This happiness and cheerfulness is furthered by a little extra generosity to the boy engaged in extracurricular activities. Thus, a boy who has a debate to prepare for the debating society may be excused from English composition and permitted to practice his debate speech before the class. Again, a boy participating in the elocution contest may be excused from class memory and invited to recite his selection, for practice' sake, before the class. All who "try out" for the school play are given similar opportunities. These practices not only add to the spirit of cooperation with school activities and interests of the boys but contribute appreciably to the happiness of the classroom.

Of course there should be an attitude of *respect* between teacher and pupil, and a confidence on the part of the boys in the teacher. We all have our limitations. A boy cannot begin too early to learn sympathy and understanding for others. In evaluating a boy and his work, I give credit to the less talented boy who because of home difficulties or for other extrinsic reasons does not actually attain the scholastic standard of his fellow-students. The same evaluation is not given each type of school work; I differentiate results of homework, class recitations, and weekly tests. For in each of these due consideration must be had for the different type of boy involved. Some surpass others in the written word, another may fare badly in oral recitation for physical or nervous reasons. The will to learn is a dominant consideration in these evaluations, though to be sure actual results are weighed.

A polite, outspoken *honesty* has its place in the classroom as it has in every home. I try to encourage this by cultivating unselfish criticism of a constructive kind. Pupils correct one another's work on occasion. A gifted boy is encouraged to "tutor" one that is slower, and this without any species of condescension. One has a duty of helping his brother, and this spirit of mutual assistance will mean much in the future life of the man. It has its pedagogical features to commend it too, for the boy's mental attitude is closer to that of his fellow-student and he is thus quicker to grasp the difficulty and resolve it than we of advancing years are.

I have found the Parent-Teachers Association meetings one of the

greatest aids in my teaching. From these meetings a teacher may judge the type of home his pupil lives in, his environment, the source of his problems. From contact with the parents, too, he may learn of his own mistakes in teaching. Further, the teacher and the parents can here plan an attack on the boy's problems on a "two-front" scale, without danger of conflicting one with the other. And finally, from this association with the parents of his boys a teacher learns how to make his classroom a home.

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each of the periods treated. For this purpose, Father Bannon's book is well suited and seems to fulfill adequately its title of an Epitome of Western Civilization.

Very sincerely yours,

L. J. DALY, S. J., *St. Mary's College, St. Marys, Kansas*

Check List of Significant Books

Moral Guidance. A Textbook in Principles of Conduct for Colleges and Universities. By Edwin F. Healy, S. J. Chicago: Loyola University Press, 1942. Pp. xii, 351. List price \$2.00. (Also: Teacher's Manual.)

Not very often does an author review his own book! Perhaps for this reason alone I ought to disqualify myself at the outset. Yet in a very true sense only the author is qualified to evaluate the book that has been written. Only he can truly measure the real against the ideal; only he can intimately know the exemplary idea that haunted him relentlessly until he had clothed it with the vital breath of living words. Of course in the case of this reviewer he did not actually write the book at all; he only dreamed it. During the past several years that he has had the unique distinction of teaching both ethics and religion to the seniors at Georgetown University he has personally felt the need for just such a book as *Moral Guidance*. And it is precisely to college juniors and seniors that the author of this new book addresses himself. It is in these upper level classes of college life that the value of the book will be truly appreciated.

It is not the author's purpose to substitute for the very necessary course of ethics itself. A solid foundation in both general and applied ethics or moral philosophy is presupposed. *Moral Guidance* begins where ethics leaves off. It has been written primarily though not exclusively to enable college men and women to apply to many moral questions, often too incompletely answered in the light of natural reason alone, the clarifying light of divine revelation as presented by the teaching of the Catholic Church.

This fundamental plan of *Moral Guidance* is clearly and systematically carried through. After two preliminary chapters wherein the purpose of the author is clearly explained and the foundation of ethics reviewed, the principles and teachings of Christian morality are systematically presented. Then the various duties of Christian life are examined under the divisions of the Ten Commandments. Next are surveyed certain special problems of fasting and abstinence. And finally the moral duties of judges, lawyers, doctors, nurses, businessmen, and public officials are examined in the closing chapters.

The guiding principle of the author has been to apply the light of Christian morality to these various avocations not with the profound learning and research of a manual of moral theology but on the level of a textbook for the last two years of college life. His treatment of the various cases must be viewed from the standpoint of his general plan. He has presented the teaching of Christian morality clearly, interestingly,

practically, and thoroughly. He bridges nicely the chasm which so frequently exists between the moral principles of natural reason in the class of ethics and the teaching of moral theology on the same problems in the class of religion.

As experienced teachers of ethics know, too often students depart from the sheltered atmosphere of college life with the erroneous notion that the natural law is the complete norm of morality even for Catholic students. Too often they have a distorted view of the complete moral law in the present order of salvation. Too often they think that many questions on which the light of reason shines so feebly that the probative force of its arguments does not afford certitude, are open to further debate even for Christians. They are apt to regard natural reason as the sole source of certitude in morality, forgetful of the existence of the teaching authority given to His Church by Jesus Christ Himself. Even Catholic college students may regard ethics as sufficient unto itself as the source of moral teaching.

It is precisely to overcome this incorrect and dangerous state of mind that *Moral Guidance* has been written. The line of demarcation between ethics, or the natural science of morality, and moral theology, or the supernatural science of morality, is decisively drawn. To the uncertainty of unaided human reason in the solution of many moral questions, Father Healy's book skillfully adds the clarifying light of the moral teaching of the divinely founded infallible teaching power of the Catholic Church. No longer will the Catholic student need to keep apart in his mind the two separate sources of moral teaching. No longer should there be any possibility of a line of cleavage.

In *Moral Guidance* the teacher of ethics will discover a necessary complement to his own textbook. He will be able to point out to his Catholic students exactly where the light of reason ends and the teaching of revelation begins. Infallible truth will not hamper nor stifle investigation. It will simply shine out clearly in the moral darkness. It will enable the student to understand how completely revealed truth enriches the moral life of mankind. Used in conjunction with ethics, *Moral Guidance* should be incorporated into the religion course in senior year in Catholic colleges. Provoking topics for discussion are provided at the end of the chapters. Throughout the book the author has combined the advantages of the case method with the clear statement of principles. A teacher's manual affords a definite solution to the cases and a brief exposition of the topics suggested for discussion.

It is the firm opinion of this reviewer that the author has well accomplished the purpose he had in view. He has written a clear textbook that fills a definite need in upper division moral instruction for college

students. Even if it is not used as a text in the religion course, it should be used by all teachers in Catholic colleges to indicate the limitations of ethics and the necessity of supplementing natural reason's findings in many moral questions by Christian morality. From a study of *Moral Guidance* young men and women in the formative period of college will derive a profound respect for the law of God and a conscience that is delicate without being puritanical or squeamish. The text has a definite contribution to give and it should find a permanent place in the upper division ethical-religious classes of Catholic colleges especially.

STEPHEN F. MCNAMEE, S. J.

The Philosophy of Being. By Henri Renard, S. J. St. Louis: Swift, 1942. Pp. 139 (planographed on pages 8½ x 11).

This text presents a full course in general metaphysics from the Thomistic standpoint to the undergraduate collegian. It is pedagogically important in several respects. The text shows us how thorough and adequate a course in general metaphysics our collegians should have, for it must be *the* main course for any major or minor in philosophy. Father Renard also does a good service for the cause of Thomism as distinguished from other variants of scholasticism. For while Thomism has made notable progress in the scholasticates of this Assistancy during the past ten years, the colleges have not sufficiently experienced this vivifying stream because of the lack of suitable Thomistic texts. Local efforts in several courses (other than general metaphysics) have felt this handicap.

A third merit of the work from the pedagogical standpoint is its generous use of direct quotations from St. Thomas and many of the major Thomistic writers. Yet the book remains very clear, compact, and flowing in spite of this freight of scholarship. The citations given are so well selected that the book is a jewel-box of the very best in early and recent Thomistic literature.

As befits a Thomistic treatment, the text enlarges on act and potency and on the analogy of being much more than do most books. The author ushers in his metaphysical discussions with the important historical background of the problem of change; without that background the problems and truths of metaphysics tend to remain rather hollow. The preparation for the propositions and the sectional summaries are excellently done, after the model of Dezza and Boyer. The treatment of evil follows St. Thomas, and hence is more complete than the usual skimpy handling of this topic. On the core-propositions, the thesis method is employed without the drugging formalism that at times stifles the philosophical life of other books.

It is scarcely just to suggest improvements in a planographed edition, whose very format implies that the author has not yet reached the definitive expression of his thought and pedagogical technique. Yet this reviewer has been asked to say why he would think certain additions would make *Philosophy of Being* more widely serviceable. These additions may be put under the headings of adequate content, scholarship, and teachableness.

The author has omitted all discussion of quality. The treatment of efficient causality is not enough to fit the student for courses in natural theology, in the philosophy of nature and of man. The discussion of final causes is too slim to prepare the student for ethics. Current nonscholastic writers and American philosophers of the nineteenth and twentieth centuries are missing; and so, we have little discussion of value and of the viewpoints of Christian science on good and evil, of pragmatism on truth, of scientists on substance, condition, and cause. In these matters, this text is dated like some Latin texts which have been prize winners in scholastic isolationism.

While the scholarship in Thomistic sources is brilliant, it has some of the tartness and exclusiveness of the partisan. This tartness may make a class lecture more interesting and more personal, but it lacks right objectivity in colder print. One specimen is the treatment of intrinsic attribution. This analogy is as unintelligible to me as it is to Father Renard. Yet surely since Thomists are allowed such generous space in many direct quotations, the same courtesy should be accorded to Suarez and Scotus. Such impartiality is also more philosophical since it enables students to see for themselves rather than to believe a textbook. Bergson, too, ought to be allowed to speak for himself. If not, then standards of American scholarship seem to require the omission of such writers altogether.

Perhaps it is wicked to say that impeccable clearness and orderliness are not enough to make a metaphysics book teachable. Now the American mind (which is the mind to be suffused with our teaching of metaphysics) is naturally a pictorial and concrete type of thinker. For this American mind, the textbook remains the primary instrument of preparation for his class in metaphysics and of review after his lecture periods. If his text will not give him concrete illustrations, definite applications of general principles, current problems that connect theory with life, and organizing problems to give him the integration that metaphysics is capable of imparting, then the American student will fail to penetrate into the meaning and importance of metaphysics. He will adopt the too easy expedient of memorizing clearly stated (and therefore, deceiving to the teacher) but foggily understood concepts, principles, and theories. But if collegians are led to understand the abstract and general as a digest and distillation of the concrete, and are led to use general principles in timely applica-

tions, then Thomism really makes a lasting mark on their mentality. When principles are seen through and through down to their implications, then scholastic philosophy is doing what the Providence of God seems to have designed it to do for youth.

Since Father Renard expects this of his students, we are led to expect it of the welcome future printed edition of his work.

BERNARD J. WUELLNER, S. J.

Medieval Humanism. By Gerald G. Walsh, S. J. New York: The Macmillan Company, 1942. Pp. ix, 102. \$1.00.

The editors of the Christendom Series are to be congratulated on their choice of Father Gerald G. Walsh to contribute to their series the volume on *Medieval Humanism*. For a fair and sympathetic presentation of thirteen centuries of Christian humanism there was needed one who could bring to his task a background of history, of classical studies, of philosophy, and of theology. In Father Walsh they found all these requirements combined to an eminent degree. The result is that within the space of a hundred pages, there is presented a little masterpiece on the nature and historical development of Christian humanism.

All civilization and culture is a living thing, a growth. If Christianity was to be more than a passing phase of history, if from the time of its inception it was to assume the dominating role in the development of civilization and culture, then it had to have the power of assimilating from its environment all that was vital and perennial, and make these a part of its own living organism.

Humanism, like civilization, was already old when Christianity began. The pagan cultures of Greece and Rome had developed the best that was in man; they had pointed a way to his perfection and happiness. Christianity had to assume these and revitalize them with her own life. This she did.

For his formula of Christian humanism, Father Walsh makes a very felicitous use of a text from St. Luke referring to Christ, the Incarnate Word. He "grew in wisdom, and age and grace with God and man." To wisdom, the pursuit of happiness through truth, which was characteristic of Hellenic culture, and to that pursuit of wisdom that comes from age or experience or action, which was characteristic of Roman culture, Christianity brought the free gift of God, the elevating power of Grace. When to wisdom and age there is joined in man the gift of grace—a light pointing beyond the confines of the world, a power and a strength, a *love* that transcends this life and this world—then man and civilization can stretch on to their highest and best development. When with the light of Greece

and the law and order and activity of Rome, Christian love further assimilated to itself Celtic fancy and Teutonic feeling, there developed the perfect synthesis that is medieval humanism.

With this vital and vitalizing synthesis working in the early ages of Christianity and down through the Middle Ages, Father Walsh shows how the lights began to go on all over the western world. They may have been dimmed somewhat during the ages that are called Dark—chiefly because our knowledge of them has been dark—but they never went out. At its darkest periods, the ferment of Christianity was working and was assimilating the best qualities of the barbarians themselves. Whenever the clouds of war and invasion lifted, the lights of Christianity and Christian humanism were seen to be burning brightly. Saints and scholars were thriving in all parts of Europe, even in the far reaches of the north. Universities were developing; monasteries were springing up. The Christian world was growing in wisdom and age and grace with God and man. And thus we are brought to the thirteenth century and Dante, in whose life and writing Father Walsh sees the climax of medieval humanism.

One might linger to point out the charm of Father Walsh's style, or the sweeping movement of his story of humanism, or the apt examples he chooses both from the great and the unsung heroes and heroines; one might comment on the excellent critical bibliography that closes the book. I prefer, however, to indicate the peculiar value of the book today.

It may seem strange to say that when nearly the whole world is at war, this little book on *Medieval Humanism* has a particular appropriateness. But it has. The role of Christianity through the ages has been to strengthen, defend, and save civilization. Today we are fighting a world war, the second in twenty-five years, to save civilization.

"Dante," Father Walsh tells us, "sees man, not merely a rational animal; he is a social animal. He is not only the master of his soul; he is a member of society. He has an exigency for fellowship; he needs the home in childhood, the school in adolescence, the state in manhood. This state, however, is neither the Leviathan of modern Materialism nor the illusion of modern Idealism. The state, as Dante thought of it, is so subordinate to man that civil liberty and civil law must be based on moral liberty and moral law. That is to say, they must be related to human personality." Secondly Dante saw that "The person must be under law. The end is the person; the necessary means to his perfection are liberty and law." The third necessity that Dante saw man to be under is the need of Grace to bring him to his destined end of the vision of God.

Dante could see this perfect view of man and his position in the world and the state only because he arranged all things in their proper place, as an integral humanism taught him.

A little book like *Medieval Humanism*, with its century-old story of what Christianity's view of life did for the world and can do for it again, may well be pondered by those who now direct a global war to save civilization from the invasion of modern barbarism.

EDWARD B. ROONEY, S. J.

The Psychology of the Interior Senses. By Mark Aloysius Gaffney, S. J. St. Louis: B. Herder Book Company, 1942. Pp. 260. \$2.00.

Father Gaffney's book has already been reviewed favorably in a number of estimable periodicals. The purpose of this brief review is to call it to the attention of Jesuit teachers.

First it should be remarked that Father Gaffney's style and power of apt illustration are exceptional. You read only a few pages beyond the first chapter or into any chapter, and you note this art of expression and this power of illumination with increasing satisfaction. The style is simple, direct, familiar; its magic comes from a skillful use of simile, anecdote, modern instance, pictures, reminiscences, and erudition of a wide range. The author, in short, admirably combines humanistic with psychological insight.

For Jesuits, who are educators by profession and whose profession of teaching imposes the duty of attempting to train the whole complete individual, Father Gaffney's treatise on the interior senses has a particular value. The subject of education, the pupil, is not endowed mainly with sensory powers, as current educational practice seems to assume, nor with intellect alone, as Mr. Hutchins appears to believe. He is senses, imagination, memory, emotions, intellect, and will. It is the teacher's function to help him to develop all of these powers in due proportion and to interrelate them. If the teacher is to do his job well, more is demanded than a vague recollection of the psychology "seen" in course. What is the precise and practical psychology, to begin with, of the senses, imagination, memory?

Have the venerable maxims of the scholastics no modern instances? *Nihil est in intellectu. . . . Imago passionem pascit, et passio voluntatem vincere valet. . . . Similia similibus dissimilibusve revocantur.* So much have they relevance to our classrooms that no one is a pedagogue even inchoate who does not know and know how to turn to account in his teaching all that they signify and imply. In them is the essential law of literature: see and say; in them is the wide and deep base of that process of visualization-realization which is indispensable to meditation, the Spiritual Exercises, the *Ratio Studiorum*, personality, oratory, great expression, effective teaching; in them is the iron law of dynamic psychology, which,

though variously phrased, means that if one takes care of the senses and imagination he will be taking care of the emotions and will also. "Through the senses to the soul" has a sharp point both in the aesthetic and in the ethical meaning. Has it no meaning for the teacher in an age of sensism?

Thus digressively I would recommend *The Psychology of the Interior Senses* as a delectable and valuable source of a salutary "refresher" course that should be required of all teachers. The book is no mere scientific treatise, of which we have had a surfeit. It is not unscientific, either; but its value principally lies in its soundness from the scholastic point of view, and its value and delectability spring from the richness of its suggestive and allusive power, and from its sensitivity to the practical phases of the teacher's art.

ALLAN P. FARRELL, S. J.

Check List of Periodical Articles

1. "An Invitation to Fight," an editorial in the *Classical Journal*, 38:257-59, February 1943. Reproduces "An Open Letter to Teachers of Language," written by Professor Bayard Quincy Morgan, of Stanford University, which summarizes the alarming trend toward a rejection of foreign-language study as part of a liberal education. Modern foreign languages and even English, as well as the ancient classical languages, are threatened. The National Education Association is a principal agent in the rejection of foreign-language study. "Back of this specific expression of policy [by the N. E. A.] lies an educational philosophy which commands a widespread popular appeal. Briefly stated, and somewhat oversimplified, it runs like this: in a true democracy all citizens enjoy the same advantages, and therefore the educational system must be so planned in its intellectual content that every child can share in each part of it, from the lowest stage to the highest. It is the communistic economic argument applied to the realm of the mind. Carried to its logical extreme, such a program would eventually turn the United States into a slave nation, bereft of any leadership which might successfully cope with its brainy and highly trained competitors in the markets or on the battlefields of the world." The thing to do then is to *fight* this dangerous, un-American trend; fight it in the open. If teachers of English, modern, and ancient languages band together, no one will be able to resist their influence.

2. "Can We Educate for Democracy?" by Christian Gauss, dean of the college at Princeton University, in the *American Scholar*, 11:359-73, Summer 1942. The whole article is well worth reading. If as teachers, says Gauss, we wish to educate for democracy, we must first have a correct not an erroneous understanding of democracy and we must first as citizens do everything in our power to make democracy an effective political system. Our Bill of Rights guarantees us freedom of conscience, freedom of speech, freedom of discussion. "These rights are vouchsafed not as a matter of expediency. *They are inherent in the nature and dignity of man.* When you deny them you maim and cripple a human soul. You treat him not as a citizen but as a slave. These rights, then, are not political rights only. They are something far more important. They are *moral rights* and, above all, *moral obligations*. In respecting them we pay our tribute to the nature of man as understood by our greatest teachers and by the founder of that religion which lies behind our Western civilization. . . . It is these rights and obligations that we are fighting for and if we are educating for democracy we must make this point clear to every student in every school and college."

"There is unwelcome evidence to indicate that we have become an

exclusive nation-state. Anyone who reads our daily press or follows the investigations conducted by Congressional committees may well reach the conclusion that the greatest crime today is not to be guilty of undemocratic, but to be guilty of un-American, activities. Democratic and American have ceased to be synonymous. Much as we may dislike to admit it, we face the fact that nowhere has the attempt to equate the virtues of a particular nation with the highest good gone further than in Germany and the United States. Much as it may hurt to have to confess it, only we and the Germans have a word for it. *Deutschtum* and *Americanism* represent to a large part of the German and American populations the summation of all the virtues."

The concluding paragraph sums up: "As someone has said, the great tragedy of our time is that we are citizens of the world and do not yet know it. 'United we stand, divided we fall' is truer of our democratic nations than it ever was before. Neither Western civilization nor peace is possible in a world that refuses to recognize any common underlying principle. We knew this in 1776. The world of man as well as the world of things is a cosmic world. It too is governed, in so far as it can be governed at all, by laws, moral laws, which the individual man and nations may at times violate but which if consistently ignored by men and by nations spell the ruination of our democratic culture. In their enthusiasm for the purely analytical, historical approach which offered nothing constructive, our colleges have forgotten this lesson and have often failed to impress it upon the generation now coming on. It is only when we make this moral truth central to our teaching that we can effectively educate for democracy."

3. Three articles in the *Atlantic*: (1) "Priorities in Education," by George Boas, professor of philosophy at Johns Hopkins, 171, No. 1, pp. 63-66, January 1943. A bitter rating of the supposed selfishness of colleges and universities in face of the war crisis and an even more caustic indictment of the professors. There are incidental viewpoints and summaries in the article that are valuable. (2) "Education in Uniform: The Dilemma," by Archibald MacLeish, librarian of Congress, 171, No. 2, pp. 37-40, February 1943. The dilemma is put neatly: "Specifically and precisely, what you ask yourselves is this: How and by what means are you, whose profession is the teaching of the young men and the young women of a free society, to reach these young men and these young women with the instruction they, more than any generation of their predecessors in this country, will shortly and desperately require? How are you to give them the understanding of the common past, the sense of the common future, the mastery of the tools and implements of the common life, which they must necessarily have, which they more than any

who preceded them must surely have, if they are to turn the military winning of this war into a human victory for the things for which this war is fought?" A solution of the dilemma is not attempted, but certain intimations of a solution can be read in the conclusion of the article. "Laymen remember from their own experience of schools that education is not a question of hours of instruction but of moments of learning. They remember that a boy who is ready to be taught can receive much in a small time. They remember too that teaching is not altogether a question of number of hours lectured but of rare and unforgettable moments of communication. They believe, therefore, that a generation of young men and young women who are profoundly prepared by the sudden fracture of their lives to accept and to know will perceive in a brief time what might otherwise have required years of teaching; and that teachers who feel, as American teachers must now feel, the terrible need to speak and to be understood—who speak, as American teachers must now speak, with the tongues of a profound and sober passion and an earnest knowledge—will be heard as they were never heard before. How these two, speakers and hearers, can be brought together—whether in camps or technical schools or ships; whether by word of mouth, or print, or radio, or record—no layman, certainly not I, can tell you. But this we do know: that unless the means are found, the ultimate victory may elude our hands." (3) "Education in Uniform: The Army and Navy Programs for the Colleges," by Harold W. Dodds, president of Princeton University, 171, No. 2, pp. 41-45, February 1943. An explanation for the general public of the programs mentioned in the title of the article. The concluding section considers the status of liberal education and liberal arts colleges during and after the war. President Dodds is optimistic concerning liberal education's revival after the war when the nation will need "the values of the will and of the spirit to which a liberal arts education is directed"; and he suggests to the government that colleges and their faculties can be utilized now by the government, not only in special programs, but also in planning and directing Army and Navy "universities" for those who after the armistice will have to be marking time at military posts throughout the world.

4. "The Place of Philosophy in Universities," by Charles M. Perry, professor of philosophy at the University of Oklahoma, in the *Journal of Higher Education*, 13:463-70, December 1942. A brief summary of the findings of a committee of the Western Division of the American Philosophical Association. The report discusses the conduct of departments of philosophy; problems of teaching—clarity, orientation (under which St. Louis University's plan of orientation receives honorable mention, pp. 466-67), stimulation of students, inculcating responsibility in students

through the use of opinion, aptitude, and objective tests; experimental programs.

5. "Current Developments in Education," by Rev. Edward V. Stanford, O. S. A., president of Villanova College, in the *Catholic Educational Review*, 41:65-70, February 1943. The article deals with the accelerated program of education, now reaching down into secondary schools; the virtual suspension of liberal arts education for the duration; Army and Navy programs for the utilization of colleges; suggestions for high schools in view of the war emergency. A part of Father Stanford's paper was sent out from the central office of the J. E. A. in Special Bulletin No. 21, January 28, 1943.

6. "The Fortune Survey of Public Opinion," in *Fortune*, November and December 1942 (and published separately for free distribution). A two-part self-portrait of American high-school youth—what it thinks of itself, its country, and its future. Directors of our high schools should be interested in the type of question asked in this two-part survey and in the answers received.

7. "The Future of the Humanities," by William Allan Neilson, formerly president of Smith College, in *Harper's Magazine*, 186:388-91, March 1943. "Education in the liberal arts for men is out for the duration." This is a blow to college and university faculties. Nevertheless, "the enforced suspension of much of the instruction they have been giving in the liberal arts will break so many of the threads of academic habit and custom that it will be possible to reconsider the whole liberal arts program and, if this seems best, to alter it as would be well-nigh impossible in normal times." For Neilson the alterations would involve cutting out the core of the humanistic tradition—the study of antiquity, more specifically, of the languages, literature, history, philosophy, and art of Greece and Rome. At least this core must be pruned. For "there are fields outside of those traditionally regarded as liberal studies which are increasingly revealed as susceptible to the humanistic approach." The article argues against the supposed values of contact with the ancient classics in the original. It adduces other arguments against the age-old alinement of the humanities which should be carefully weighed; some of the arguments should be sharply refuted.

NEWS FROM THE FIELD

The J. E. Q. Questionnaire. The nightly black-out in New York City is romantically referred to as a "dim-out." Romance aside, the questionnaire hopefully dispatched by the QUARTERLY resulted in a pretty dismal black-out. Here is supporting evidence of the fact.

On January 12 approximately 2,000 copies of the questionnaire were sent to the principals and deans for distribution to the priest and scholastic teachers in our 37 high schools, 25 colleges and universities, and 18 scholasticates. Besides, 15 additional copies were sent to deans of philosophates and theologates with the request that they be distributed to at least a selected group, and that all philosophers and theologians be invited and urged to send in replies to the questions asked.

The record on February 22 was this:

Copies distributed: 2,000; replies returned: 257.

High schools receiving questionnaire: 34; high schools replying: 19.

Colleges receiving questionnaire: 25; colleges replying: 17.

Scholasticates receiving questionnaire: 18; scholasticates replying: 13.

High schools returning only *one* reply: 6.

High schools returning *fewer than five* replies: 12.

Colleges returning *fewer than five* replies: 9.

Scholasticates returning *fewer than five* replies: 9.

Lighting up this darkness is the quality of many of the replies. As many as 150 of the respondents not only expressed thoughtful convictions about the present performance of the QUARTERLY but offered valuable suggestions for its improvement. To these respondents we express very sincere thanks. In the June number of the QUARTERLY a comprehensive survey of the results of the questionnaire will be presented.

Conference on Liberal Education. Several months ago the Association of American Colleges appointed a special commission to discuss ways and means of safeguarding and furthering liberal education during and after the war. Father Joseph R. N. Maxwell, president of Holy Cross College, was named to serve on this commission. After several meetings, the commission voted to invite a number of educators to meet with it in order to clarify issues and draft a forceful justification of liberal education for the colleges of the country and for the general public. Among those who participated in this conference, held at Princeton, New Jersey, February 12-14, were Presidents Cowley of Hamilton College, Gideonse of Brooklyn College, Baxter of Williams College, Middlebush of the University of Missouri, Cowling of Carleton College, Dodds of Princeton University, Shuster of Hunter College, Msgr. McCormick of the Catholic University, Father Maxwell of Holy Cross College; Professors Theodore

Greene of Princeton, Elmer Ellis of Missouri, Ralph Tyler of Chicago, Father Allan Farrell of the J. E. A., Mark Van Doren of Columbia, Howard Mumford Jones of Harvard, Ralph Gabriel and Charles Hendel of Yale, Colonel Francis Spaulding of the Army, and Guy E. Snavely of the Association of American Colleges.

The results of the conference at Princeton were: (1) It was decided to present to the proper military officials, through a representative committee, an educational program suited to the needs of returning casualties and of the postwar demobilized service men. This program, which will be shaped before the end of March, will of course be fundamentally a liberal arts program, with exceptions and special procedures demanded by the situation which it is designed to handle. The committee working on the program is composed of President Day of Cornell, Dr. Snavely of the A. A. C., Dr. Zook, president of the American Council on Education, President Tolley of Syracuse, Msgr. McCormick of Catholic University, Presidents Baxter of Williams College and Middlebush of Missouri. (2) The conference further set up a committee of six to prepare in the near future a more comprehensive and detailed blue-print of postwar liberal education. Members of this second committee are Presidents Cowley and Gideonse, Professors Greene, Hendel, and Van Doren, Father Allan P. Farrell.

The Association of American Colleges has obtained a grant of \$5,000 from the Rockefeller Foundation for the publication of a book on liberal education to be written by Mark Van Doren. Professor Theodore Greene's book on *Liberal Education in a Democracy*, which the American Council of Learned Societies sponsored in a planographed edition, will be published in a revised form and under a new title by Harper Brothers in June.

New York State Conference of Catholic Colleges and Universities. Formed at the invitation of Archbishop Spellman, this conference met in New York City on January 14. Bishop McIntyre presided. Father Gannon of Fordham was elected chairman of the continuing association. The purpose of the conference and of the informal association is to serve as a coordinating agency to assist the bishops of the state to determine the needs of education in the college area, advise with them regarding educational legislation in the college field, and to assemble, coordinate, and distribute to members factual information and results of committee activities. The association will have absolutely no jurisdiction over member colleges. Over sixty delegates attended the first conference, whose *acta* included agreement to watch and influence toward liberal education ideals the probable extension of the junior college movement in the state; a factual discussion of possible legislation in the state regarding

scholarship grants; and a thorough presentation by Joseph Lynch, an authority on tax legislation, of the whole tax question especially as it affects educational institutions in the country. For a report on this initial conference of the colleges and universities of the state of New York credit is due to Father William J. Schlaerth, of Canisius College.

Loss of Two Historians. Last June Father Gilbert J. Garraghan died at Chicago. We recorded his death in the September QUARTERLY and briefly summarized his published contributions to history. Now we must record the death of Father Francis S. Betten (1863-1942) and of Father Raymond Corrigan (1889-1943), both of the Missouri Province. Though Father Betten was primarily a teacher, he wrote many books and pamphlets on historical subjects. His *Ancient World* and *Modern World* are well known. Very popular too with the general public was his brochure on the Roman Index of Forbidden Books. Two products of scholarly reading and research were published in recent years, namely, *Historical Terms and Facts* and *From Many Centuries*. Father Betten was also a veteran librarian, and one of his last public appearances was at last year's convention of the Catholic Library Association to urge the members to adopt St. Peter Canisius as patron saint of Catholic libraries. A leaflet on this subject is being circulated by the Marquette University library. Father Corrigan was also primarily a teacher, and a dynamic organizer as well. His doctoral work was done at the University of Munich. He taught first at the University of Detroit and then for many years at St. Louis University. Besides his doctoral dissertation, Father Corrigan published *The Catholic Church in the Nineteenth Century*. R. I. P.

Jesuits Writing in Non-Jesuit Publications. It may be of interest to know how much periodical publication American Jesuits have done in recent months in non-Jesuit publications. The list is limited to educational writing. (1) Father F. P. Donnelly, "Jesuit Methods in Teaching the Vernacular," in the *Catholic Educational Review*, 40:393-98, September 1942; (2) Father William D. O'Leary, "Mental Hygiene Problems of Childhood," in the *Catholic School Journal*, 42:267-69, November 1942; (3) Mr. Thomas J. Burke, "Pearse—Educator," in the *Catholic Educational Review*, 40:529-34, November 1942; (4) Father John E. Wise, "Education for Life: Apropos of Dr. Brubacher's Paper, 'Education for Death,'" in *School and Society*, 56:441-43, November 1, 1942; (5) Father Edward B. Rooney, "Catholic Colleges and the War," in the *College Newsletter* (College Department, N. C. E. A.), Vol. 6, No. 2, p. 4, December 1942; (6) Father Paul Reinert, review of Knight's *Progress and Educational Perspective* in the *School Review*, 51:56-57, January 1943; (7) Father Allan P. Farrell, "Catholic Colleges and Universities in 1942," in the *Catholic School Journal*, 43:6-9, January 1943; (8) Fa-

ther Robert I. Gannon, "The War and Christian Ethics," in *Think*, 9:11, 34, February 1943; (9) Father John E. Wise, "Dr. Spencer's Questions," in *School and Society*, 57:160-62, February 6, 1943.

Administrative Changes in the Assistancy. Father Lawrence C. Gorman succeeded Father Arthur O'Leary as president of Georgetown University on December 17; at the same time, Father Edward A. Kerr succeeded Father John J. Long as rector of Loyola High School, Baltimore, and Father Joseph d'Invilliers became dean of Loyola College, Baltimore, in succession to Father Gorman. On January 18 Father Joseph J. King, formerly master of novices, became provincial of the California Province, succeeding Father Francis J. Seeliger. Also in January there were three changes in the New England Province: Father Maurice V. Dullea became rector of Cranwell Preparatory School; Father Robert A. Hewitt went from the rectorship of Weston College to that of Boston College High School, and Father Edward A. Sullivan succeeded Father Hewitt as rector of Weston College.

The June QUARTERLY. The present issue completes volume five of the QUARTERLY. With the June issue the QUARTERLY will wear a paper cover and will show other changes. It will be our policy to have four sixty-four-page issues a year. Features in the June issue will be a comprehensive report on the J. E. Q. questionnaire; reviews of President Robert M. Hutchins' new book, *Education for Freedom*, and of Henry Wyman Holmes' recent book, *The Road to Courage*; a symposium on postwar planning for education. What do Jesuits want the QUARTERLY to write about? Wouldn't it be wonderful if Jesuits knew and would write about these things! We welcome contributions.

Selected References. Brooklyn Preparatory School advertises Jesuit high-school education in two interesting and effective ways. It sponsors annually a spelling bee and an historical essay scholarship competition. The spelling bee draws about 125 diocesan grammar-school pupils to contest for a four-year scholarship. Silver medals are awarded to the five who come nearest to the winner. The bee is based on the words in the diocesan syllabus and in the Regent's speller. For the historical essay competition each diocesan grammar school may nominate one representative. The contestants report at the end of March to Brooklyn Prep and write a 500-700 word essay on an assigned topic, which this year is "Great American Catholics and the Four Freedoms." The judges grade 60 per cent for historical accuracy and 40 per cent for composition. Prizes are a four-year scholarship to Brooklyn Prep, a \$25.00 war bond, and silver plaques for third, fourth, and fifth places. The winning essay will be published this year in the *Brooklyn Tablet*.

Marquette University High School has printed in letter size the honor

roll of her sons in the armed services, and is sponsoring in the school a spiritual bouquet crusade of Masses, Communion, rosaries, visits to the Blessed Sacrament, and Stations of the Cross offered for the Marqueters in the service. A weekly record, with totals, is posted.

St. Joseph's College High School has started a Mass Crusade for World Peace, which hopes to bring about a greater appreciation of and devotion to the Holy Sacrifice of the Mass. Leaflets have been printed describing the crusade. Participants in the main are Knights of the Blessed Sacrament who are divided into three grades according as they offer the Mass and Holy Communion daily, thrice, or once a week. Motivation is sustained through continued instructions on the Mass by the teacher whenever practicable, and through leaflets and pamphlets on the Mass.

The bulletin of *Prosopographia Christiana* (Fordham University: Father Joseph M. F. Marique, director) for January 27 reports new collaborators, a financial summary, advances made for financial assistance, and a list of materials excerpted to date.

Praise is due: to St. Louis University's *News* (weekly student newspaper) for its virile and popular editorials that are thoroughly Catholic in tone and intent; to the *Library Bulletin* of Western New York Catholic Librarians Conference, ably edited by Father Andrew L. Bouwhuis of Canisius College; to John Carroll University, Cleveland, for its beautifully illustrated brochure honoring its men in the armed services; to Fairfield College Preparatory School for its first number of the *Bellarmino Quarterly*; to the *Boston College Alumni News* for the excellence of its "President's Page" (stimulating survey of the war and education in the December and February issues by Father William J. Murphy) and of its alumni-in-the-service pictures and record; to the *Marquette Medical Review*, which seems to be alone in its field as far as Jesuit medical schools are concerned; to Rockhurst College for its monthly four-page alumni letter "About Rockhurst," which presents the college and Catholic education in an interesting way; to the University of Scranton for inaugurating in its first Jesuit year the course of "Theology for the Layman"; to Fordham University for its new prize essay contest featuring this year the "Theory and Practice of Democracy—Antiquity and the Twentieth Century."

Contributors

FATHER EDWARD B. ROONEY, executive director of the Jesuit Educational Association, introduces in his Editorial Comment the important topic of postwar planning for education. Readers of the QUARTERLY are cordially invited to contribute their comments and suggestions to the announced symposium.

"TOTAE ESJOTA" is the pen name, assumed for obvious reasons, of a South American scholastic who is pursuing his theological studies in a midwestern scholasticate.

FATHER ALLAN P. FARRELL, author of the *Jesuit Code of Liberal Education* and managing editor of the QUARTERLY, begins a pedagogical series by request.

Reviewers of the "Three Books of the Quarter" are FATHER ROBERT C. HARTNETT, doctoral candidate in political philosophy at Fordham; FATHER M. J. FITZSIMONS, general prefect of studies for the colleges of the Province of Maryland-New York; and W. EUGENE SHIELS, associate editor of *America*, formerly professor of history at Loyola University, Chicago.

MR. WILLIAM J. BAUER, a theologian at Weston College, taught at Brooklyn Preparatory School.

FATHER HAROLD C. GARDINER is literary editor of *America* and editorial secretary of the Talbot Club. Jesuit high schools would do well to get acquainted with the services of the Talbot Club.

MR. JOSEPH W. O'DONOVAN teaches at Brooklyn Preparatory School.

FATHER THOMAS L. MATTHEWS, of Xavier High School, New York, wrote his "Classroom Philosophy" in answering the "M" blank of the Cooperative Study of Secondary School Standards.

FATHER STEPHEN F. MCNAMEE, formerly professor of theology at Woodstock and of religion and ethics at Georgetown University, is dean of Georgetown College.

FATHER BERNARD J. WUELLNER taught philosophy for a number of years at West Baden College. He is now head of the department of philosophy at the University of Detroit. He has recently revised for publication "An Historical Introduction to Philosophy," which classes at the University of Detroit have been using for the past two years.

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