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Educational Quarterly

OCTOBER 1943

THE WEST BADEN CONFERENCE—A TEACHERS'
WORKSHOP

Robert C. Hartnett, S. J.

EDUCATION OF SOLDIERS—AN OPPORTUNITY
FOR LIBRARIANS

Phillips Temple

BLUEPRINT FOR A COLLEGE

Thurston Davis, S. J.

Vol. VI, No. 2

For Private Circulation

THE EXCITEMENT OF TEACHING

“So far from being a dull routine, teaching is to me the most adventurous, the most exciting, the most thrilling of professions. It has its perils, its discouragements, its successes, its delights. Browning says, ‘It’s an awkward thing to play with souls’; and whenever I enter a classroom filled with young men, I think of them not as a class or as a group, but as a collection of individual personalities more complex, more delicate, more intricate than any machinery. Not only is every student an organism more sensitive than any mechanical product; every student is infinitely precious to some parent or to some relative who may be three thousand miles away. That is why the teacher should never use irony or sarcasm or the language that humiliates; that is why he should never take the attitude of suspicion or depreciation. The officials of the United States Mint, the head of a diamond mine, the president of a metropolitan bank are not dealing with material so valuable as that in the hands of the teacher. Their mistakes are not as disastrous as his; their success is not so important. The excitement of teaching comes from the fact that one is teaching a subject one loves to individuals who are worth more than all the money in the world.”

(William Lyon Phelps, in *Autobiography with Letters*,
Oxford University Press, pp. 311-12)

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ADDRESS COMMUNICATIONS TO THE MANAGING EDITOR

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The Education of Soldiers

An Opportunity for Librarians

PHILLIPS TEMPLE

Whether the present war will ultimately prove to have had a beneficial or a deleterious effect on education is a question that the future will decide. But there is no point in waiting for the future when one is faced with actual opportunities arising from the current crisis, and one of these opportunities is very definitely offered today to a number of college librarians. I refer to those colleges which have been entrusted with the education of soldiers under the ASTP (Army Specialized Training Program), and to the role that the librarians of these colleges can play in the educational program.

There has not, I am almost glad to say, been a welter of "surveys" of the question—not yet. The temper of the times is not conducive to the leisurely pastime of gathering data, constructing charts, graphs, etc., in order to establish something that anyone with common sense could have perceived for himself in the first place. There is, however, room for the comparison of ideas on the practical problems involved, as the bulletins on college libraries and the war, edited for the American Library Association by Mr. Charles H. Brown, show. To relate the experience of one college library in connection with the ASTP is the purpose of these notes.

At Georgetown we have been "processing" STAR (Specialized Training and Reassignment) soldiers since April 1943. Under the present arrangement the soldiers arrive on the campus several hundred at a time, and remain here from seven to twenty days, approximately. During this time their activities include billeting and organization, orientation and military lectures, OCT and psychology tests, questionnaires covering high-school and college background, refresher courses and tests in physics, chemistry, algebra, geometry, French, Spanish, etc. It is apparent from such a crowded schedule that the librarian cannot have as much time as he would like in order to train the men thoroughly in the use of the library's facilities, but it was found possible to give each group one hour for this purpose.

What can you teach about the resources of a modern library in one hour? The answer is: more than one might think. It should be borne in mind that a lecture of this sort has value not only as a thing in itself, but as a first step toward further library experience. It can mean the difference

between an intelligent beginning, and mere fumbling. There has been too much fumbling in libraries. We found, for instance, that in many cases this was the first general introduction to a library that the *college* men had had. Such training should begin in high school, but apparently it rarely does.

Since the "hour" allotted to the library lecture shrinks to fifty minutes by the time the men have filed into the reading room, taken their seats, and received pencils, brevity is essential. A mimeographed list of twenty-five standard reference aids is given to each man, with a blank space left under each title so that he can jot down his own notes. It is the same list we ordinarily give to our freshmen, and is quite elementary in character.

The lecture begins with a few words on the history of the library, the size and nature of the collection, the rules for borrowing books, the hours the library is open, and the use of the card catalog. Next come a few words about each of the reference sources given on the list. First, the essence of each book is given—slowly, distinctly, so that each man can get it down in his notes. This information is repeated, often more than once. Only after these minimum facts about a book have been entered in the notes is there any general discussion, citation of examples, questions from the class, etc. Such a method of procedure is absolutely necessary, because it must not be assumed that all of the class are capable of distinguishing for themselves between essential and nonessential matter. Unless such a distinction is clearly made, note-taking is worse than useless.

There is no question but what this sort of thing can be very dull to the average student, who does not, at the moment, realize the importance of what he is doing. Therefore, as soon as these bare bones have been carefully presented, it is well to clothe them with flesh as soon as possible. Each teacher will have his own ways of doing this. One simple expedient we have found to be quite effective. We ask the men to imagine, for a moment, that the book or service in question *does not exist*. How, then, would one go about finding the information needed? Suppose one is required to locate "a magazine article by John Jones on military personnel problems that appeared about ten or fifteen years ago." It might take weeks, or months, to find this article—perhaps one would never be able to find it at all. But through the *Readers' Guide to Periodical Literature* one might well locate the information in two minutes. The time-saving and labor-saving functions of reference works are made immediately and graphically apparent by this approach.

Another way to arouse interest is to cite specific examples of questions actually brought into the library by other service men, and answered from the very books under discussion. This never fails to evoke a visible response.

When the lecture is over, the soldiers are told to keep their notes, since they may be used as an introduction to any college or public library, and each man may add other books to the list as his own experience dictates. Once the men are dismissed, the librarian's real work begins. From then on they are not obliged to use the library. Their one obligatory library period is over. The extent to which they continue to come in depends, in large part, on the resourcefulness of the librarian.

Some librarians have complained that they have no contact with the soldiers. They say that the Army courses require the use of the Army's own textbooks, thus necessarily eliminating any extensive use of the college book collection. Some say that the Army doesn't care about the library. Others say they have never been asked to do anything about the soldiers. Well, conditions will naturally vary from place to place, but one thing is certain: the librarian cannot simply open his doors and then expect customers to come in. If the Army or someone else doesn't take the initiative, it is up to him to do so. An aggressive policy is necessary if the library is to play the part that it can and should.

Thus the first thing to be done when the soldiers are assigned to an institution is to contact the dean of the college and the military authorities on the campus and offer the services of the library. Unless such official relationships are established, little can be achieved. Next, personal contact with the soldiers themselves is necessary. They must be made to understand that as long as they are on the campus, they are to feel free to use the library and to ask questions. This applies not only to reading that is directly connected with their work. It includes recreational reading as well.

At each lecture we offer to buy any book a soldier wants that the library doesn't have. The effect of this simple offer is electric. Some of the men say they have never heard of such a thing. In any case, their good will is gained immediately. We were somewhat fearful at first lest we be swamped with requests beyond the capacity of our budget. We were also prepared to explain (if the occasion arose) that books morally or otherwise unsuitable for our library would not be bought. Thus far, however, neither contingency has arisen. We have been able to fill all requests as a part of our ordinary buying.

Moreover, we made a second offer to the men. Suppose a book that is out of print or is otherwise unavailable should be requested by a soldier? In that case we undertake to obtain the work on inter-library loan, if it is needed in connection with the soldier's studies. A number of men had never heard of this service, either. They are now availing themselves of it. In fact, the total attendance of service men in the library is 2,000 per month; the number of books circulated to them is 850.

As for the textbook problem, we happened to have on hand a large

number of the type useful for refresher courses. These were placed on the first table that one sees on entering the reading room. The STAR men use them to capacity, and occasionally the FALS (Foreign Area and Language Study) men use them too, although in general they require different types of books than the other men do—the *Statesman's Year-book*, *Baedeker's* manuals, and treatises on foreign governments being typical examples.

So much for the strictly business end of the library's service. However, if we stopped here, some of the most interesting opportunities of all would be lost. There remain the purely recreational aspects of reading, and here the librarian's resources are almost unlimited. Practically every individual has some hobby or personal interest. No small part of any librarian's task is to negotiate a fruitful union between his patrons and the books on his shelves. The first and most obvious step in this direction, of course, is to arrange a series of bookjacket displays on the bulletin boards in the library and at strategic points on the campus. These may be so arranged as to reflect not only current events, but such other topics as chess, sports, radio repair, bird watching, forestry, letter writing, etiquette, and the biographies of men of achievement. It is interesting to note that requests on every one of the above subjects have come to the desk.

Unfortunately we have been obliged to crate up the bulk of our rare book collection for the duration, but a number of interesting old books remain, and displays of these are arranged in the reading room. These displays had gratifying results in the form of requests to see the rare book collection. Consequently, a few remarks on the rare books are incorporated into each lecture, and every day from one to a dozen soldiers come to the librarian and ask to be shown through the rare book alcoves. Such excursions offer the men a welcome diversion from the ordinary routine of their lives, and incidentally gives the librarian an unrivaled opportunity to show how Catholic Europe invented and developed printing, the part that books have played in our cultural growth, and the fascination that old tomes can have.

Of special interest to Army men is a series of displays portraying the classical and medieval backgrounds of the cities where American troops are now fighting. Some photographs of the Greek temples at Agrigento, for instance, were posted, along with a story of what Vergil, Cicero, and other ancients had to say about the city and the island; the battles of other days were sketched, and the relevant books, pictures, and maps to be obtained in the library were dramatized. A series of articles on the histories of these ancient towns, contributed to the college newspaper, serves further to draw attention to the library's resources, and incidentally to utilize the present situation in aid of, rather than to the detriment of, classical studies.

Once the soldiers realize that their questions are considered important, and find that their relations with the library are on a personal rather than a wholesale basis, they respond readily enough with further requests. Sometimes these are a bit unusual. One man, for example, was going to be married, and wanted to recommend to his future wife a good book on marriage. We gave him the name of one. Another soldier said he had had little time to read up on his religion, but now he wanted to do so. Several books were lent to him. Still another man wanted, not books, but a list of books. He was scheduled to leave soon, but at his future post he would have time for reading, and wanted suggestions in the fields of science, psychology, biography, and literature. A list was drawn up, typed, and given to him next day.

One soldier leaves his letters every day to be mailed out with the library's mail; he told his friends, and the custom is growing. A trivial matter? Perhaps. But the acute librarian will realize that no contact, however small, between the soldiers and his library is too trivial for his careful and conscientious attention. It doesn't matter why a patron comes into the library; the thing that counts is the fact that he comes in. A man who became one of our best patrons (he was a college student, not a soldier) made his first visit to the library in an effort to borrow a pair of ice skates. The assistant on duty happened to own a pair!

As a result of the Army Specialized Training Program, thousands of soldiers are in a position to benefit from libraries. They offer a real opportunity to librarians, and especially to Catholic librarians. I say "especially to Catholic librarians" because in many instances we are serving men who have never heard the word "God" mentioned seriously; who have never seen a priest; who do not know that there is a whole vast area of Catholic literature; who are asking for guidance in their reading, and asking for it in a world where the majority of books will be of small enough assistance for either straight thinking or the salvation of the soul. A word in the right direction, at the right time, about the right book, has more than once proved a vital turning point in a man's life. There can be no question that the librarian today is faced with a great opportunity—and a great responsibility.

Blueprint for a College¹

THURSTON DAVIS, S. J.

INTRODUCTION

This article attempts to sketch one segment of the Society's plan for the postwar era. It is a blueprint for a small, liberal arts college. The projected college is to be really small, for its total registration will not exceed 100,² and these hundred students are to be hand-picked. Its curriculum, which appears in diagram on p. 75, is to be really liberal, for it is based solidly on the traditional pattern of Jesuit education. Its schedule calls for twenty-one hours of class per week in the first two years, nineteen hours a week in third and fourth years. The faculty is to be all-Jesuit—seven priests and two scholastics. These must be men who are convinced of the value of the liberal tradition, enthusiastically eager to harness our way of education to new times, and willing to engage themselves unselfishly in the teamwork requisite for such a college.

The aim of the college is to prepare young men, by thorough grounding in the classics, philosophy, history, science, and religion, for careers in the following fields: journalism and creative writing, the theater, the radio, social work and labor-union leadership, politics, school and university teaching. In a word, the new college will furnish definite, though remote, preparation for the so-called "cultural" professions. Though this is to be done by intensive training in the liberal arts, the college will place a special emphasis upon the acquirement of a definite body of factual knowledge and will provide the initial techniques required for one or other of the above-mentioned professions. The ideal of "lay vocations" will be instilled into the students. The faculty will aid in the early election of one of these vocations, will orientate the student in this direction, and, insofar as may be possible, will effect the student's placement. The fathers of the faculty will maintain contact with graduates through a carefully organized alumni society. After ten years there will thus have been created a small group of active Catholic laymen, placed strategically in the more vital centers of American life within a given area, who by reason of their training and by more or less constant contacts with their Alma Mater will form a very potent instrument of intelligent Catholic action.

¹ The author is indebted to a number of his Jesuit colleagues for helpful criticism and generous collaboration in the formulation of this plan.

² This *optimum* number may be too small if endowment is lacking; the number has been chosen to emphasize the necessity of selection.

CURRICULUM

FRESHMAN
21 HOURS

SOPHOMORE
21 HOURS

JUNIOR
19 HOURS

SENIOR
19 HOURS

GREEK POETRY
HOMER
EURIPIDES
THEOCRITUS (4)

LATIN POETRY
HORACE
VERGIL (4)

SPANISH or FRENCH (3)

MODERN EUROPEAN (3)
1500

CHRIST THE MAN (3)

OBSERVATION

ENGLISH POETRY
CHAUCER
SHAKESPEARE
ROMANTICS
MODERN

CREATIVE WRITING
INTRODUCTION TO NOVEL (4)

GREEK RHETORIC, DRAMA
SOPHOCLES
ARISTOPHANES
DEMOSTHENES
GREEK FATHERS
SELECTIONS (4)

INTRODUCTION to PHILOSOPHY
PRE-SOCRATICS
SOCRATES' DIALOGUES

SPANISH or FRENCH
(CONVERSATION)

MODERN EUROPEAN (3)
1789

CHRIST THE PRIEST (3)

LATIN
CICERO
PLINY
TACITUS
AUGUSTINE
BOETHIUS (4)

ENGLISH
DRAMA
MODERN RHETORIC
CREATIVE WRITING (4)

SCIENCE & MATH (3)

PHILOSOPHY

1 CERTITUDE

2 THE MEANING OF BEING

3 THE MATERIAL WORLD (5)

GERMAN (3)

AMERICAN (2)
1492-1925

MISSION OF HOLY SPIRIT (3)

HISTORY of PHILOSOPHY
PLATO
MENO
PHAEDO
REPUBLIC
ARISTOTLE
(FROM THE GREEK) (3)

SCIENCE & MATH (3)

PHILOSOPHY

1 THE SOUL

2 MAN'S RIGHTS, OBLIGATIONS

3 GOD'S EXISTENCE, ATTRIBUTES (5)

GERMAN (3)

CONTEMPORARY (2)
1925-1945

MYSTICAL BODY (3)

HISTORY of PHILOSOPHY
ST. THOMAS
DE ENTE ET ESSENTIA
DE UNITATE INTELLECTUS
SUMMA, SELECTIONS
DESCARTES to GILSON (3)

SCIENCE & MATH (3)

Originally, the planned college was projected in more definite form to meet the needs of a restricted district and to avail itself of the advantages of a particular occasion. Here, however, the plan is presented in outline, prescinded from the defining circumstances of any given province or city in the Assistancy.

ASSUMPTIONS

The plea for such a postwar college of the Society is founded on several considerations. First of all, we assume at the outset the desirability of maintaining at least some of our colleges in the liberal tradition. Secondly, we assume that first-rate Catholic leaders can be produced by the intensive liberal disciplines of the proposed college. Thirdly, we assume that the Society is equipped to man such a college and that the men assigned to such work would be given time for the preparatory planning and study necessary for its success. Fourthly, we assume that the ultimate and ideal objective, i. e., complete endowment of a small boarding college with full scholarships for worthy applicants, cannot be immediately realized; but that nevertheless a modest beginning might be made in a small day-college, annexed to one of our larger institutions, yet possessing as large a measure of autonomy as possible.

These assumptions are made because the scope of this article and the space allotted it do not allow for discussion of them. I am far from overlooking the fact that they raise many questions and many difficulties. If this paper on the curriculum and objectives of the small liberal college arouses sufficient interest, perhaps there may be occasion later for discussion of some of these more fundamental questions.

FOUR REASONS

Therefore, with these assumptions in mind, let us set down four reasons for the existence of the college.

1. *We need leaders.* We need such a college in order to be able to forge the leaders requisite for the specific emergency of the postwar period. As he who runs may read, the coming generation of Catholics faces a showdown, and we Jesuits should attempt to fit them for the battle of the next half-century. It will be a half-century dominated by a monster secular press, class struggle, godless universities, and tremendous technical achievements in many of the means used to form public opinion. These are but a few of the fronts on which battle will be joined, and it will be a battle for the culture and the soul of America. It will be won or lost in the newspaper, the theater, on the radio, in the labor union, the city hall, and the classroom. The Church needs leaders in these storm-centers of American life, leaders in the cultural professions. We are assuming here that intensive liberal training in a small Jesuit college, where the full im-

pact of a zealous Jesuit faculty can be brought to bear on the intellectual and religious formation of each student, will still produce such leaders.

2. *We must take a stand.* Assuming that the liberal arts are still the best instrument for the training of leaders, then we should take this definite stand in support of our historical way of educating. Even one such college might well assure to us a growth in influence in the field of education commensurate with our growth in buildings and men. It would certainly banish all doubt about our position, for it would make clear that we, no less surely than St. John's College, Annapolis, and the coterie of Dr. Hutchins, are committed to the cause of the liberal arts.

3. *We are at least remotely prepared for this work.* The staple studies and the preponderant emphasis of our course in the Society furnish the background and formation needed for teaching literature, philosophy, and religion. These are the subjects we know—subjects in which Jesuits most naturally equip themselves as teachers and even as specialists. Our history assures us that where we have taught them in an uncompromising way, we have succeeded.

4. *The times favor such a college.* In large part, our existing colleges have been forced to convert to wartime courses, and there have been many compromises with vocationalism. A small college, opening with the Peace, will not be under the necessity of purging its curriculum in order to "convert back" to Peace. It could begin to teach, unblushingly, the subjects which Jesuits *can* teach, with an intensity with which perhaps we alone can teach them. We need a college which can initiate and lead a return to what was best in the old ways, and which at the same time will remain alive to new times and ready for new problems. The proposed college would attempt to fulfill this function.

DIFFERENCES

How would the proposed college differ from our existing colleges? First of all, it would be *smaller*, as we have explained. Secondly, it would be *more compact*. Teachers and students, and teachers among themselves, could be more closely associated; courses could be more carefully integrated; curricular and extracurricular activities more tightly coordinated than is possible in our larger, less homogeneous colleges. Thirdly, a *higher standard* could be set. This would be possible because, fourthly, *students would be more carefully chosen* than is possible or even desirable elsewhere.

These characteristics would be verified in the new college, because:

1. *The student body would ideally be limited to 100.* These would be painstakingly chosen from regional high schools after competitive examination and personal interview. Ratings, general intelligence, aptitudes, and vocational interests would be investigated.

2. *The faculty is to be composed only of Jesuits*, seven priests and two scholastics. Scholastics destined for regency in the college would be pointed toward this work as early as possible in the course, and, having completed theology, would return to it, thus assuring a certain vital continuity. The priests who initiate the work should be men who are sincerely interested in the venture and believers in the value of the liberal arts college. They should be able and willing to team their interests and energies in corporate work. As far as possible, they should hold degrees in their respective fields, and it is highly desirable that one receive training in library science. They should be men who are unafraid of a full load of teaching and tutoring.

3. *Intensity would be the keynote*. The college's curriculum would be completely traditional—no "fad" courses, no electives except in modern language. All available energy of faculty and students would go into a full schedule of Latin, Greek, history, science, philosophy, and theology. Having produced conditions highly favorable to diligent study and persistent application, standards could be raised in proportion. In its own sphere, the college would attempt to be like a refinery which produces only high octane gasoline.

FEATURES

Let us now examine the distinctive features of the proposed college, first in general, and then in greater detail.

General distinctive features:

1. *Integration*. Integration of courses would be essential. Three courses (history, theology, and Catholic action) are designed to run through and unify the program of the four years. Latin and Greek studies lead organically into a course of introduction to philosophy. A three-year survey course in mathematics and science is to begin with sophomore year, and is to supply an empirical counterbalance to the deductive studies of junior and senior philosophy. Philosophy, in turn, must be carefully integrated with the four-year course in "Theology for the Layman." Problems of integration—of one course with another, of one year with the next—must be worked out in detail. Problems of integration and of the distribution of emphasis ought to occupy the faculty for a full year before the school is formally opened.

2. *Private tutoring and personal guidance*. These are possible in a small college, where the aptitudes of each student can be carefully developed throughout the four years. Subjected to the expert and inspirational personal direction of one of the fathers of the faculty, capacities could be discovered and exploited earlier and more completely than is generally possible in larger institutions. For example, a student with ability

for creative writing could be given special helps in extracurricular writing outside of class hours and by private coaching. Obviously, too, this informal tutorial system readily lends itself to guidance and supervision of a course of extracurricular reading. Thus would be preserved the best features of the departmental and the class-teacher systems.

3. *Factual knowledge.* There is to be an emphasis on factual knowledge. Today men must have command of facts. The course of studies of the small liberal arts college has been so planned as to supply this need without sacrificing any of its cultural objectives. A glance at the proposed curriculum will reveal how this can be done. A four-year course in modern history is planned, three hours a week in freshman and sophomore years, two hours a week in junior and senior. Two modern languages are to be taught, either French or Spanish in freshman and sophomore, and German in junior and senior. Conversational practice will be had in sophomore, and this will be continued later in extracurricular activities. A three-year survey course in mathematics and science is proposed for the years following freshman, and it is designed to furnish the factual, inductive background for the speculative work of philosophy. The Latin and Greek courses of freshman and sophomore years must stress the history and development of ancient civilization. More history will be had in a two-year course of history of philosophy during junior and senior, and ground will be broken for this by a study of the introduction to philosophy in sophomore through reading of the pre-Socratics and the Socratic dialogues of Plato. In brief, there must be, throughout the four years, a factual and historical emphasis. This emphasis appears perhaps most sharply in the four-year stress on the theory, problems, and techniques of Catholic lay action.

4. *Formation.* The aim of the college is not only the intellectual, but also the spiritual formation of its students: *ut in alumniis Christus formetur.* They must learn the tremendous reality of Christ and come to appreciate the life of His Church. There must be the acquisition of Christian habits of thought and action and the unfolding of the vast social responsibilities of the Christian life. To effect this, three hours a week will be devoted throughout four years to "Theology for the Layman." Since the ideal of the lay apostolate bulks so large among the objectives of the college, this course becomes the central point in the hierarchy of its values.

The more particular distinctive features of the new college would be:

1. *The closed retreat.* Each freshman class begins its course with an eight-day closed retreat. This is extremely important, for it sets the mood for the Christocentric work of the four years. Seniors end their course with another such retreat.

2. *Athletics*. Athletics will receive due emphasis, but will be strictly intramural.

3. *Extracurricular activities*. Only those activities will be carried which integrate with the work of the four years: debating, play-shop, creative writing, language circles, Aquinas group, Sodality.

4. *Greek*. There will be extensive reading of the Greek poets and dramatists, followed by selected passages from the Greek poets of the Arian period. The course of introduction to philosophy, which consists of a study of the pre-Socratics and of the Socratic dialogues, will conclude the Greek course.

5. *Latin*. During freshman and sophomore, Horace, Vergil, Cicero, Pliny, Tacitus, St. Augustine, and parts of the *De Consolatione Philosophiae* of Boethius will be seen in class. Written and even oral expression in Latin will be stressed.

6. *Modern language*. One result of the war will undoubtedly be a great demand for knowledge of modern languages. The new college will supply four years of training in modern languages, and from sophomore year onward conversational practice in one.

7. *English*. Besides a survey course in English poetry in freshman, there will be a course of introduction to the novel and great emphasis placed on creative writing. In sophomore year, the drama will be studied. Creative writing will be continued. There will be a thorough analysis of modern rhetoric and journalism. It is easy to see how tutorial assistance will intensify this work and how it will be able to direct study along specialized avenues.

8. *Science*. Beginning in sophomore and continuing three hours a week throughout the two final years, there will be a survey course in general science and mathematics. The course is desirable in order to acquaint the student with the empirical viewpoint of modern times, and, as we have already remarked, it is necessary as a counterbalance to so many studies which are deductive. Unless we are to produce medieval men for modern life, this course must be carried and its importance stressed. Its aim, however, is cultural and its method largely historical.

9. *Philosophy*. In junior and senior years three hours a week are to be devoted to the history of philosophy. The professor of history of philosophy can assume in junior year some knowledge of the beginnings of philosophical speculation from the course of introduction. Junior year will then be devoted to Plato and Aristotle, and there will be considerable scope for reading of the text. The first half of senior history of philosophy will be devoted to St. Thomas, especially to a study of the Latin Averroist controversy through a reading of St. Thomas' *De Unitate Intellectus* in the light of the *De Anima* of Aristotle. The *De Ente et Essentia* will

also be seen in class. Three hours a week during the final semester will be given to a survey of modern philosophies. Five hours a week during junior and senior will be devoted to Scholastic philosophy. Selected texts of Aristotle and St. Thomas will be employed in prelection for the lectures, which from time to time will be conducted in Latin. Occasionally the dialectical method will precede the usual thesis manner of presentation. Public disputations will be held three times a year.

10. *History*. One of the three all-important unifying courses of the college will be four years of modern history. There will be two years of modern European history, 1500-1925. This will be followed by a year of American history. Senior year will be devoted to contemporary history, 1925-1945. Medieval history, as such, is not included in the curriculum, though it will appear in senior year as background matter for the study of the Latin Averrhoist controversy of the thirteenth century. It has been thought more profitable to emphasize that phase of European history which begins with the Counter-Reformation. This, however, is tentative.

11. *Theology*. The top-ranking course in the college is the four-year course in "Theology for the Layman," to which everything is to be referred, and with which, as far as possible, everything is to be integrated. It will be taught three hours each week, and concerted effort will be made by the faculty to assure to it a securely supreme position. There is no need to stress the importance and necessity of inspirational and competent teaching in this department. It is the keystone of the whole structure, and failure here will entail failure to achieve any of the apostolic and formative ends of the new college.

12. *Catholic action*. Closely coordinated with the four years of theology will be a four-year stress on Catholic lay action. There will be periodic lectures by one who shall have devoted himself to the study of its theory and of the problems of applying this theory to the postwar American scene. These lectures will cover the history of the relations of Church and State, and later the theory, problems, and techniques of Catholic action. Our hope is that from the college there will come, not only intelligent lay leaders who know what Catholic action is all about, but ultimately also a layman capable of filling a chair of Catholic action in one of our universities.

QUESTIONS

Such is the plan in outline. Compression of many details into the limits of a single article has at times induced a certain arbitrariness of expression. It is hoped that this will be interpreted, not as an attempt to brush aside the difficulties, but rather as an invitation to further discussion of the problems inherent in the plan. One might well ask how this plan differs, in curriculum, aim, methods, and feasibility, from the Amherst Plan of 1910

or the program of St. John's College. Again, how would such a Jesuit faculty be assembled, and how precisely would its members prepare? Would textbooks have to be written, or could existing texts be used? How would the ideal of integration be achieved? What would be its principle of unity, and how would this principle be made operative? Why have we insisted on the training of men for the cultural professions alone? How can we best prepare to furnish the needed initial techniques? Would we retain the English system of the long summer vacation, or could the summer vacation be made functional? Finally, would the projected college be completely autonomous, or might it be introduced into one of our existing colleges as a highly intensified AB-A course? Criticism and suggestions along the lines of these and still other questions would be most valuable.

To the inevitable question as to how this venture would be financed there is no one reply. If the plan were tried as a special honors course in an existing college, it would be financed by the tuition of its students, and its financial fortune be merged with that of the college to which it was annexed. Ideally, however, the new college should be autonomous—an independent, small boarding college. This would demand a benefactor, and, at least ultimately, complete endowment. Endowment would allow us to return to still another desideratum of historical Jesuit education: free schooling to worthy boys through complete scholarships. Is it too wild a dream to imagine that this could be realized? After all, Regis High School, New York City, owes to a single benefaction its ability to educate five hundred boys on full scholarships. Why not attempt to duplicate this on the college level? Even without benefactors, however, a modest beginning could be made and tuition charged until such time as endowment is completed. There will be new hopes after this war, new growth and achievement, and if we are prepared to play our part, we shall certainly find the means needed to help us in the works of Peace.

Dialog Mass: A Halfway Mark

GERALD ELLARD, S. J.

The JESUIT EDUCATIONAL QUARTERLY, in its January 1943 issue, carried an extended review of my volume, *The Dialog Mass*, but without touching on that phase of special interest to Ours, the present status of that form of Mass-attendance in the Jesuit schools throughout the country. Hence the editor's gracious invitation for what information I could supply on the subject, and what construction I believe should be put on this data. Briefly, I can say that dialog Mass has in some degree penetrated into half our schools, but even where it is in fullest use, this should be regarded as marking a halfway station on the road to the fullest active lay participation envisaged by the Church.

In approaching any consideration of the extent in which dialog Mass is now in use in our schools, it must be borne in mind that the Holy See has committed to the local ordinary the full power of authorization for and supervision over it. Absolute unanimity is not found among the bishops in their attitudes towards the feasibility of this "praiseworthy form of liturgical piety," as the Congregation of Rites called it in 1935. Hence nothing here said should be construed as implying any least criticism of the ordinaries who have not seen fit to foster dialog Mass. But I know of only one Jesuit educational center located in a diocese in which dialog Mass is not sanctioned (Seattle).

While it is not our part to look for specific reasons as to why some few bishops have taken a stand in opposition to dialog Mass, still the writer knows of not a few instances in the last ten years in which local chancery administration in this detail was based on a misunderstanding of the full mind of the Holy See. Similarly, the opposition of many Jesuits to dialog Mass is often grounded on a misapprehension of the official attitude of the Society in its regard. Misunderstanding in the chancery is dispelled by publicizing actions taken at Rome from time to time endorsing diocesan initiative in fostering the dialog Mass. The latest such endorsement is reported in the *London Catholic Herald* (February 5, 1943): "Vatican Radio has attached significance to the matter [of liturgical reform decrees of the Bishop of Bourges], explaining in a broadcast this week how the Bishop in his instructions ordered . . . the Dialog Mass to be taught and established everywhere. . . . There is also a decree dealing with the use of the vernacular at Mass, the Bishop asking that 'the ancient office of Lector be revived.' The Lector is to be a cleric or young

man who is to mount the pulpit and read in the vernacular the Epistle and Gospel while they are being read at the altar by the celebrant. The significance of the above decrees lies in the fact that . . . this is, as far as known, the first instance of a Bishop making the practice obligatory for a whole diocese."

Likewise lack of accurate information among Jesuits as to the attitude of the Society on dialog Mass is being gradually overcome by repeated reference to the letter of the late Father Ledochowski "On the Dialog Mass and the Liturgical Movement" (*Acta Romana*, VII:227; cf. an English translation in *Woodstock Letters*, LXIV(1935):17). This letter has been printed in leaflet form and will be sent to any of Ours on request.

It was the conviction of Father Ledochowski that, "to enable Ours to promote the liturgical spirit with greater earnestness among the people, it is necessary that they themselves be profoundly formed in that spirit, something which is perfectly consonant with our ancient traditions." This 'profound formation' will of necessity be a work of time, and while doing what we can to take up the slack between previous attitudes and present demands, our liturgical formation of others will have to proceed from the imperfect to the less imperfect.

A word now of the perhaps incomplete data set in tabular form below. In the early months of 1941 the central office of the Sodality sought, by mail, to "take the census" of dialog Mass in all schools on its lists. Not all schools returned the questionnaires. Data learned casually through other sources was embodied in the tables, and an effort was made to get an accurate picture. For whatever errors may have crept into the tabulation, I must assume responsibility. The lists indicate that dialog Mass is being used in some regular fashion in thirty Jesuit institutions, as against twenty-eight on which no information is at hand. Its position in our parishes would not be found as favorable.

SCHOOLS MAKING SOME REGULAR USE OF DIALOG MASS

SCHOOLS ON WHICH NO INFORMATION ABOUT DIALOG MASS IS AT HAND

California Province

Los Angeles:
Loyola High School
Loyola University
San Francisco: St. Ignatius High School
San Jose: Bellarmine Prep

San Francisco: University of San Francisco
Santa Clara: University of Santa Clara

Chicago Province

Chicago: Loyola Academy
Cincinnati: Xavier University
Detroit: University of Detroit

Chicago:
Loyola University
St. Ignatius High School

Cincinnati: St. Xavier High School
Cleveland:

John Carroll University
St. Ignatius High School
Detroit: University of Detroit High
School

Maryland Province

Baltimore: Loyola High School
Philadelphia: St. Joseph's College
Scranton: University of Scranton¹

Baltimore: Loyola College
Philadelphia: St. Joseph's College High
School

Washington:
Georgetown University
Georgetown Preparatory School
Gonzaga High School

Missouri Province

Kansas City: Rockhurst High School²
Milwaukee:
Marquette University
Marquette University High School
Omaha: Creighton University
Prairie du Chien: Champion

Kansas City: Rockhurst College
Omaha: Creighton Preparatory
St. Louis:
St. Louis University
St. Louis University High School

New England Province

Boston: Boston College
Worcester: Holy Cross College
Lenox: Cranwell Preparatory

Boston: Boston College High School
Fairfield: Fairfield College Preparatory
Portland: Cheverus Classical High School

New Orleans Province

Dallas: Jesuit High School
New Orleans:
Loyola University
Jesuit High School
Shreveport: St. John's High School
Tampa: Jesuit High School

Mobile: Spring Hill College

New York Province

Buffalo:
Canisius College
Canisius High School
New York:
Fordham University
Regis High School

Jersey City:
St. Peter's College
St. Peter's High School
Brooklyn: Brooklyn Preparatory School
New York:
Loyola School
Xavier High School

¹ An instance of reaping what others sowed: "I found the *Missa Recitata* not only in use here at the University, but as perfectly done as I could believe possible. The Brothers certainly did a fine job on this" (Letter of Father Vincent Bellwoar, October 1942).

² By episcopal prescription dialog Mass is obligatory for all high schools in Kansas City.

Oregon Province

Spokane:

Gonzaga University
Gonzaga High School

Tacoma: Bellarmine High School

Seattle:

Seattle College
Seattle High School³

As to the real significance of this or any other specific phase of today's reform of public worship, we do not presume to speak here. The Holy See and the highest authority in the Society have each spoken repeatedly on the matter. Our comments on the present condition of the worship-reform in our schools, considered as reflected in the tables above, are explanatory of execution, and do not deal with the theory of the liturgy's "immense educational value," to quote a phrase of the Encyclical on Christian Education of Youth.

Dialog Mass, in the consciously corporate Catholic worship of today and tomorrow, may be viewed in two ways, or as having a dual role. First, it is, as viewed in itself, a very good form of active lay participation in low Mass, most particularly when correctly combined with singing. Secondly, dialog Mass may be regarded as the natural and easy procedure for effecting the repeatedly enjoined congregationally sung high Mass (with the trained choir handling the Proper of the day). Under both aspects dialog Mass (save for local episcopal injunction, as in the Kansas City high schools) is quite optional, although the Holy See has left no doubt that it *favours* local episcopal action in introducing it. The argument for dialog Mass as a step towards the prescribed congregationally sung high Mass is hidden in the implication *qui vult finem vult et media*. The program of active lay-participation by singing has been reiterated again and again. "In order that the faithful may more actively participate in divine worship, let them be made once more to sing the Gregorian chant," as the *Divini cultus sanctitatem* of 1928 put it. But dialog Mass is found to be the natural and easy *via media* between inherited silence and enjoined song, and thus a means of fostering the Church's objective.

The data at my command of the dialog Mass thus leading to the congregationally sung high Mass in our Jesuit schools is extremely meager. There is, first, a notice of a full high Mass program of chant as sung by the sixty-eight seniors of Canisius High School at the close of their retreat, March 31, 1939. Father C. E. Hoefner assured me that this was an outgrowth of the school practice of dialog Mass over an extended period. "Every senior was trained to sing this Mass," he wrote after it was over. "We invited the parents. We are now receiving the highest praise from all who heard it. The boys did beautifully." My only other such item concerns the Sigma Delta Chi (Journalism) fraternity at Marquette Univer-

³ Dialog Mass is not sanctioned in the Diocese of Seattle.

sity. The School of Journalism celebrates the Feast of St. Francis de Sales with special solemnity. Some Marquette sodalists, having found that dialog Mass exerts a 'gravitational pull' towards a sung Mass, had asked for and were then receiving optional chant instruction from Father Ganss. Thereupon the fraternity members spontaneously requested chant instruction to enable them to sing the Mass of their patron, January 29, 1942. A student account of the project gives chapter and verse for the origin of their idea: "The Mass was inspired by a similar project undertaken at La Crosse at a Catholic School Press Association regional conference. Students of Aquinas High School chanted the opening Mass of the conference." It was the view of Father Ganss that this fraternity undertaking, notwithstanding musical imperfections, provided a tangible and valuable instance of the ultimate effect of dialog Mass culminating in corporate choral worship at high Mass.

Of course, dialog Mass, if not interpreted and sustained by classroom instruction, can be just another galling weight in the 'total burden' of Catholicism. The likelihood of that happening in Jesuit schools should be minimized by such curial directives as that of June 1922, prescribing detailed instructions on the Church year, the use of ceremonial manuals, and the like; that of February 1931, on teaching students to assist more actively in Mass, particularly by means of the missal; and that of December 1932, which, besides dealing at length with dialog Mass, suggested employing students and sodalists as the nucleus for the introduction of the congregationally sung Mass in Jesuit churches.

Morituri nos interrogant. Laws may be silent during the clash of arms, but the Holy See is just now very gravely concerned that Catholic worshipers be silent no longer. Not to mention other striking wartime pronouncements of the Vatican, we must here recall the detailed five-point instruction of the Congregation of the Council, by special mandate of Pope Pius XII (July 14, 1941), bidding all engaged in the care of souls immediately to exhort the faithful to a frequent and devout assistance at Mass, "lest they assist at it merely passively." The papal decree deplors the actions of Catholics insensible to the values of "our chief means of suffrage and of grace, whilst they put their trust in less salutary (and more expensive) practices." Students still in our high schools and colleges at this critical hour present a supreme challenge to us, that, as guided by the Holy See, we teach them how best to use the chief weapon of all personal and social struggling, the Holy Eucharist. We must arm them with what Pius XII called "Eucharistic fervor and recollection arising from the deep conviction of the social efficacy of Eucharistic thought on all forms of social life." We dare not fail those called upon to die, if need be, in this endeavor.

The West Baden Conference

A Teachers' Workshop

ROBERT C. HARTNETT, S. J.

[*Note: The author of this article writes quite unofficially. The managing editor requested this reportorial piece because of the obvious connection between the Society's social apostolate and our schools. Ours are of course aware that the proceedings of the West Baden Conference are for private circulation only.—Mgr. Editor*]

The curiosity shown by the members of various communities about what went on at West Baden, August 30 to September 4, has been rather keen. "Is this a 'racket,' and one with the highest approval of superiors? Did it amount to anything more than a junket? Or did the delegates come to grips with modern social problems? *What do they intend to do about it all?*" Everyone who attended the meetings must have walked into this good-natured artillery-fire when he got home. Perhaps a worm's-eye view of "what went on" under the Big Dome will prove of some interest.

I

Father Daniel A. Lord, national director of the Sodality and editor of the *Queen's Work*, called the first general meeting to order on Monday morning, August 30. He explained why we were there, meeting in Spring Seven of the old West Baden Springs Hotel. It had been decided to reorganize the Institute of Social Order on a new plan, with Father Lord as "traffic-director" placing the facilities of the *Queen's Work* central office at the disposal of all Jesuits of the American Assistancy in the promotion of a program of Catholic social teaching and activities. He will devote all his energies to this work in the coming year, turning over the work of the Sodality to his able assistants.

In other words, Father Lord's contribution to the social activities of American Jesuits was to be largely organizational. With his experienced staff of clerical assistants on Pine Boulevard, in St. Louis, at his elbow, he could undertake the heavy burden of stepping up the lines of communication between all individual Jesuits and groups of Jesuits working in the social field in the United States. As the meetings took place one after the other, and individual committees were formed, it became more and more obvious just what forms this intercommunicative function would take.

The first job of intercommunication, as a matter of fact, was the meeting at which we were seated. Perhaps you will be interested to know a little about the business of that meeting.

The group struck oil early on that Monday morning when Father Lord suggested that each delegate rise, give his name, and tell where he was stationed and what social work he was interested in. As these self-introductions and short personal accounts snowballed into a voluminous informal record of the social activities of the Assistancy, we all became aware that what appeared to be a formality was amounting to a great event. All doubts about the success of the week's discussions evaporated. We began to realize, for the first time, that American Jesuits *are* doing something about it, each in his own locality. We knew from then on that we had at West Baden about one hundred and forty alert Jesuit priests from all over the United States, among whom were some who had acquired great *experience* through actual dealing with social problems, others who had *studied and written and lectured* on them in a serious and scholarly way, and still others who had *combined study and experience* in various proportions.

This was heartening news. Why? Because it meant that when we broke down into committees concentrating on particular aspects of social order, e. g., on labor, economics, interracial justice, political science, social worship, credit unions, rural life, social welfare, each committee would have enough members to assure it of both academic knowledge and practical experience along a pretty wide front. It meant that everybody there would be able to learn from others whose studies or experiences had taken different directions. And this hope, which was ignited the first morning, was kept aflame to the end. There were always new logs to throw on the fire.

II

The calendar of general and committee meetings can be explained summarily. We all convened in the ample shelter of Spring Seven every morning, usually at ten o'clock, for a general meeting. After finishing the business on hand (Father Lord's remarks, various questions, etc.), we divided into committees until 11:45. We were free after dinner until 3:00 P. M., when the committees reconvened (unless there was a general meeting first). The committee meetings ran until 5:00 P. M., or as late as the members wanted to continue. After supper we had a general meeting, by way of a free-for-all discussion, from 7:30 to 9:00 P. M.

This system worked very smoothly. Whenever a suggestion was made at the general meeting in the morning, e. g., that we ought to discuss our cooperation in war work, or intercredal cooperation, or any topic not specifically covered otherwise, Father Lord would say: "Fine. How about

getting down to that tonight at the 7:30 session? Any objection?" In this way he was able to fit in new topics on the open *agenda* of the evening meetings. But the evening sessions were more generally what Father Lord originally intended them to be—wide-open free-spoken discussions. If you want to know who provided most of the talk and what it was about, ask someone who was there. I shall only say that experience on the home mission-band was proved to be the best preparation for keeping the crowd in good humor with the narration of incidents and experiences that were much to the point.

As the committees got into their stride they were able to submit their respective reports to the general meeting in the morning. Whenever we meet again, the *form* of these reports will have to be agreed upon, in order to expedite the procedure. The reports varied too much in quality and length, but they all revealed earnest and competent work. They, or at least digests of them, will be published by the central office, but it is unlikely that the dead letter will convey the living spirit which all felt in their flesh at West Baden.

"Five days of just that?" No, the week was broken into two distinct objectives requiring two distinct sets of committees. For the first three days we concentrated on *content*, i. e., on the different social problems themselves. We tried to sift out the more basic from the more superficial issues, and to suggest ways of meeting them, in all the fields mentioned above—labor, economics, credit unions, cooperatives, family relations, interracial justice, political science, social worship, pan-Americanism, planning the peace, recreation, vocational guidance, rural life, social ethics, social welfare. A lively committee on teaching sociology was added to these.

After three days of this, with committee reports coming through, we redirected our efforts in order to study how to *implement* the proposals of the committees. This meant constituting new committees on labor schools, parishes, retreats, social service, case work, seminaries, high schools and colleges, the press, and the missions. One of the surprises of the week was Father Calvert Alexander's account of the work of the cooperatives in mission fields. As we had only two days in which to tackle the problem of harnessing our present agencies to the Bishops' social program, we lost no time in these committee meetings. With the problems already staring us in the face from the previous three days of discussions, it was not hard to come to the point immediately.

III

Mention has been made of the Bishops' social program. The first task facing the group was to decide on the program to be supported. Instead

of resuscitating the old XO Program, or foolishly trying to draw up a new one, the group adopted Father LaFarge's suggestion of accepting the program outlined in the pamphlet *The Church and Social Order*, issued in 1940 by the Bishops and Archbishops of the Administrative Council of the N. C. W. C.

A similar question arose in the Committee on Peace (which later called itself, I believe, the Committee on World Order). Should they try to work out "peace-points" of their own, or accept some ready-made points? It was decided to accept the Seven Point Program of a group which is working to enlist the support of all religious-minded communities in the United States for a program that will bring religion to bear upon the terms of the peace and upon world order. These seven points express papal aims, and the West Baden meeting was indebted to the tireless work of Father E. A. Conway, of Regis College, Denver, who put us in possession of an advance copy of these points. Otherwise the Committee on World Order might have wasted hours and hours trying to draw up a program.

These and other policies adopted will guide the work of the permanent chairmen and permanent secretaries elected by each committee to carry on during the present school year. Since the clerical assistance of the central office will be available to all these chairmen and secretaries, they should be able to keep in touch with the members of their respective committees at all times.

While on the subject of implementation, it might be well to quiet inordinate expectations. Some of Ours seem to expect that the social regeneration of the world will henceforth date from the year W. B. 1. They expect the new I. S. O. to sweep the country, or to herald a second spring of Catholic social activity.

What is the I. S. O.? As Father Lord announced plainly in his "Tentative Program" for the West Baden Conference:

Note, and MOST Important: It will not be the object of this Conference to establish a new organization or new organizations, but to use the Jesuit organizations and agencies that already exist.

The entire Conference in all its activities will be known as the Institute of Social Order.

Its central headquarters will be in St. Louis at 3742 West Pine Boulevard.

The research department, strictly so called, will be in conjunction with *America*, in New York.

But the work will be done through existing agencies of the Society, toward which the program will be directed and through which the program will be made to function.

As Father Lord also said, "The I. S. O. is all the Jesuits in the U. S. A., Incorporated." It might even be questioned whether they are in-

corporated. In the I. S. O. all American Jesuits seem to be joined in a *flexible association which offers them ideal opportunities* of closer cooperation with each other in studying social problems, and in adopting sound policies (in the light of Catholic social teaching and of the established lessons of the social sciences) towards meeting these problems.

The important thing to remember seems to be this: the social activities that American Jesuits are to carry on must be carried on by the men on the spot in each province. The central office will be of the greatest assistance to Jesuits everywhere by helping them to communicate with other Jesuits engaged in similar work. It will help the committees to draw up programs and to see publications through the press. But the units through which the I. S. O. is to function—the committees and the individual Jesuits themselves—are quite autonomous. Each Jesuit and each committee is an organ. It has a job to do, and it cannot relax and expect the central office to do it. Anyone who asks, "What is the I. S. O. going to do?" should be answered, "Whatever men like you and I do. We are the I. S. O." Anyone who wants *help* in undertaking some social activity, can get it from or through Father Lord's office. Anyone who wants the I. S. O. to do his social work for him is doomed to disappointment. At least, that is the way it looks to this observer. And that is the way it should be.

IV

What are the most memorable impressions one carried away from the Big Dome? After comparing notes with quite a few other delegates, this delegate can hazard a few answers with some assurance of expressing the *sententia communis*.

Whether viewed as a large-scale experiment in adult education or as a workshop in teacher-training and pastoral theology, the first West Baden Conference was an extraordinary success.

For this we all take off our hats to the self-styled "traffic-director," Father Lord. He kept the avenues of discussion wide open and discussion itself ever on the move, and this with perfect impartiality, resource, and geniality. Anyone who came to West Baden with a bright idea or a grouch and went home without having told the brethren about it, has only himself to blame. "The biggest thing Dan has pulled off yet" was a frequent comment. The clerical assistants from the central office were invaluable. Men who admittedly came to carp, remained to praise.

Too much praise cannot be given to the officials and the fathers, scholastics, and brothers of West Baden College itself for their foresight, intelligent administration, and unfailing charity in handling their guests. One of the delegates remarked the other day, "I wonder if that many Jesuits ever ate together before in the entire history of the Society." The

whole community of the college and all the delegates sat down at table together in the commodious refectory of the old hotel, without any noticeable crowding. Divine Providence must have had the I. S. O. in mind when the place was built, and certainly when it was given to us.

What made the Conference such a success, in the final analysis, was the *virtue* of American Jesuits. The conference was the *Spiritual Exercises* and the *Ratio Studiorum* in action. They are the mainspring of the moral and intellectual qualities which must have impressed everyone at West Baden and brought home the conviction that the Society has a distinct *esprit de corps*, and that American Jesuits have been inspired and molded by it.

For example, the delegates showed a bracing independence of attitude without degenerating into either cranks or *prima donnas*. Some came convinced that the book of the *Spiritual Exercises* held all the answers to social problems. Some wanted to base everything on social worship. Some thought professional social work the most concrete application of Catholic social teaching. Some thought our teaching function in high schools, colleges, and universities was the most direct attack on social disorder. Some thought the Catholic press the best way to meet problems head on. Some thought rural life opened the door to a better day. Some thought scholarly study and research in the social sciences formed the basis of a successful social apostolate. One even suggested that Catholic hospitals gathered up all our objectives in one center.

All these opinions represented partial truths. It was a good sign that our men were so wrapped up in their individual approaches to social problems. And they revealed their Jesuit training by the moderation with which they expressed their convictions. The meeting was almost entirely free from fanaticism. No one denied even by implication that there were other points of view besides his own, and that they had considerable validity. Everything said made sense, and was worth saying. Everything said was said clearly, intelligently, *audibly*, and often with a spark of humor.

A tribute should be paid to the many men who stopped, looked, and listened. In the general meetings it was obvious that many who could have made worth-while contributions preferred to practice the virtue of silence so that their brethren might have time to speak. American Jesuits showed themselves good listeners. In this and other ways the meeting contrasted very favorably with Catholic meetings generally.

The presence of four Fathers Provincial was a highlight of the conference. The democratic way in which they (and all Superiors) sat back as part of the crowd, and listened to whoever had anything to say, was impressive. The *Societas discens* was allowed every opportunity to bring forward any evidence that would light up in their true proportions the

social problems facing us. We can be assured that the disposition of men and means in the province will be made with a much better understanding of what the rank and file think are the urgent problems challenging our resources in the United States today.

CONCLUSION

In view of the magnitude of social, economic, and political maladjustments in contemporary America and throughout the world, our resources as American Jesuits seem very meager. But the West Baden Conference gave promise that we should be able to *intensify* our use of the means we have, and *focus* them on the centers of infection. Everyone seemed to agree that in this work all American Jesuits are ready to work in harmony.

More men will have to be given special training in the social sciences. But every American Jesuit can and must put his shoulder to the wheel. The social apostolate is the duty of every priest of God, and even of every Christian. If a Jesuit priest feels himself unequipped, the I. S. O. intends to introduce him to the nature of the problems, the Catholic principles involved, and the procedures suggested for tackling them. Everyone can do his bit, if he has the good will. For the rest, it seems likely that our scholasticates will rise to the needs of the times and provide the minimum of instruction in sociology and economics and politics without which a priest and an educator can hardly operate as the Church expects him to in these revolutionary times.

In the social field, we are the heirs of men who championed the principles of American democracy long before 1787. West Baden proved that we could use with facility democratic processes of discussion, and that we are determined to throw our strength into the battle to save the Christian heritage which true democracy enshrines and which false democracy, as well as Fascism and Communism, imperils. We gave evidence of our qualifications as educators of social-minded and God-fearing American citizens.

NOTES ON JESUIT TEACHING PROCEDURES

ALLAN P. FARRELL, S. J.

IV. THE PRELECTION IN HIGH-SCHOOL SCIENCE¹

A. *Science in the Ratio Studiorum.*

(1) Following the prescription laid down in the *Constitutions*, Part IV, Chapter 12, C, "Tractabitur Logica, Physica, Metaphysica, Moralis scientia et etiam Mathematicae," the *Ratios* of 1586 and 1599 placed the study of science, as then known, in the Arts course. It was a part of the philosophical curriculum, and was limited to the study of physics as Aristotle presented it.² In the *Ratio* of 1832 a special section was captioned "Pro Physica," under which were included, besides physics, the elements of astronomy and a short treatise on chemistry.³

(2) It should not be thought, from these meager references, that the Society was not interested in the sciences; the *Bibliothèque* of Sommervogel fully proves that it was. And as scientific studies widened, the Society's scholars took rank among the leading savants everywhere. The teaching of science on the secondary level, however, is a modern development.

B. *A First Day's Prelection in Physics.*

(1) If the teacher is able to do it interestingly, the best prelection for the opening day of class is a statement and explanation of the *objectives* of the course. The following objectives should be included: Science in high school for the average student should strengthen and complement his humanistic training by introducing him to the facts and principles that operate in the physical world. Besides providing a foundation for engineering and allied professional fields, physics should contribute to the essential three-dimensional growth of the student (extent, breadth, and depth of knowledge) by laying for him the basis for a more complete understanding and appreciation of the world in which he lives as it affects and illumines the arts, literature, culture. (E. g., two men's impressions of a view of the Grand Canyon or of a sunset.)

(2) The teacher should emphasize the fact that we study physics with the definite purpose of correlating and classifying our knowledge, thus making possible logical deductions and applications. He should then state and explain the following precise objectives: (a) A fair working

¹ I wish to acknowledge a debt to a number of experienced science teachers of the California Province for help in preparing these notes.

² Cf. Pachtler, *Ratio Studiorum et Institutiones Scholasticae Societatis Iesu*, II, 135-39, 334-36.

³ Pachtler, *op. cit.*, II, 346-48.

knowledge of the theory and application of physical principles; (b) the understanding and working of ordinary problems in physics; (c) a simple, efficient, and orderly laboratory technique.

These objectives will be better realized if they are oriented not only toward engineering and specialized scientific studies but also toward the fully cultural development of the student, toward the formation of intellectual and moral habits.

(3) In concluding the first day's prelection the teacher could point out some of the topics that are studied in physics. The purpose would be to arouse the curiosity and interest of the class. Such topics, for instance, are: How the earth is weighed; how steel ships float and how submarines made of steel can be so controlled as to rise or sink at will; the flight of the airplane; the human voice; sound movies; the electric organ; the human eye and the perception of images, etc. If time permitted, the teacher could take one of these topics and briefly illustrate how physics contributes to its understanding and appreciation.

C. A Procedure for the Daily Prelection in Physics.

(1) Briefly set forth the objective(s) of the individual day's work. By telling the class that it is going to learn only one or two new principles at this time (especially in the beginning study of physics), those who doubt their scientific ability will not feel overwhelmed or discouraged and hence become inattentive.

(2) Give a general introduction to a topic; e. g., magnetic effects of an electric current. Offer some practical uses of these magnetic effects, such as door bells, electromagnets, relays, electrical meters (voltmeters, ammeters, etc.), telephone receivers, loud speakers, automatic circuit breakers, transformers. This will help the class to realize that it is worth while to learn the principles well and to give strict attention.

(3) Explain the theory or/and experiment by which a principle was derived. Since physics often deals with experimental facts that are difficult to explain, use of analogies will aid the class and make the teacher's task easier. If deriving a formula, take either an example or an analogy to show the derivation.

(a) *An Example:* Force equals area times height of a column times density. Take a practical example of the force exerted by a certain amount of mercury or water.

(b) *An Analogy:* In explaining Ohm's law, an analogy frequently employed is that of using water pressure, rate of flow, and resistance to flow compared to voltage, current, and electrical resistance.

(4) Ask a brief repetition of the main points of your prelection to check on the students' grasp of them. Let the class assist in working a type problem on the board.

(5) Tell the class about the demonstration material you have on the table and what you are going to do with it. Expect the class to be able to suggest what will happen and why it will happen.

(6) Perform the experiment and explain the results as they are taking place.

(7) Explain in some detail some practical applications of the principle involved in the experiment.

D. *Notanda for the Physics Prelection.*

(1) Sometimes an experiment or demonstration may be worked out in the beginning of a class, so as to require the students to write out an explanation of the result that took place; e. g., show the action of two iron rods suspended freely within a coil carrying an A. C. current. The rods violently repel each other as soon as the current is turned on. Why?

(2) In using the prelection, (a) teach the boys how to form the habit of making mental connections as an aid in memorizing formulas and rules; (b) convey ideas through the senses of sight and touch as well as through that of hearing (using pictures, diagrams, etc.; passing around two similar bottles, one of water, the other of mercury, to convey an idea of specific gravity, and to demonstrate that mercury is really more than thirteen times as heavy as water); (c) if a theory is to be rejected (e. g., corpuscular theory of light), let the class think out as many objections to the theory as it can.

(3) Since it is supposed that a short repetition has been asked at the end of the prelection, the *recitation* period should open with a quiz to see whether or not the class has mastered the main lines of the matter, and can connect principle and problem, or refer problems to principles. The quiz should also attempt to find out if the class is able to think out further practical applications of principles.

E. *A First Day in Chemistry.*

(1) The textbook looks formidable to the students. Chemistry will thus seem both difficult and distasteful. The teacher's first task, then, will be to offset so unfavorable an impression. What is fascinating about chemistry? Show *that* in the book; show what else the book will open up for the students and how it will open up these interesting and challenging phenomena.

(2) Tell the class the purpose of the course; where the textbook fits into the course. A *syllabus* will give the aims of the course. Briefly explain these and illustrate. (If no formal syllabus has been prepared, the teacher's first prelection must in essence be the presentation of such a syllabus.) Aims clearly understood and illumined aid motivation and deeply influence the learning process.

(3) If time remains, or it seems feasible, give a brief but graphic view of the development of chemistry—from Aristotle, who thought that the world was made up of earth, air, fire, and water. This idea persisted in a degree till about the time of Robert Boyle, 1661. (The teacher could mention the alchemists of the Middle Ages, who thought that everything was made of philosophical mercury, sulphur, salt, and who had an influence on chemistry in making experiments to produce gold.) Beginning with Boyle, give a short sketch of modern chemistry.

F. *The Use of the Daily Prelection in Chemistry.*

Three types of prelection may be distinguished in regard to chemistry:

(1) The *first type* will be used for introducing the class to a new topic or part in chemistry. This will be intensive, like the *lectio stataria* used for language teaching. The theory will be explained in detail, and problems will also be carefully worked out.

(2) The *second type*, for more advanced students, may also be used, e. g., for treating of the various elements and compounds. It prepares for understanding rather than for memory. (No need to memorize the elements and compounds; they can be found in any book on chemistry at a moment's notice.)

(3) The *third type* of prelection prepares the student to work experiments in the laboratory. It seeks to link theory and principles to experiment; but it also teaches accurate handling of chemicals, materials, etc. At the beginning, this sort of prelection must be given with care, if only to avoid serious accidents which can take place in a chemical laboratory.

The prelection of this type is an example of the general rule that the purpose (in a most general sense) of the prelection is to introduce students to any and every assignment—whether it be study, writing, memory lesson, laboratory tasks, reading, working problems, etc.

"The Kids Say"

THOMAS A. McGRATH, S. J.

"The Kids Say" was a feature attraction on our Sodality bulletin board a year ago. Since it aroused such rich comment and fertile interest, I determined to write it up and let others know about our idea and its success. I realize that this same plan has been worked out before, but I think that ours is interestingly different in its viewpoint. Here is its history.

The personal attraction and influence of our Sodality bulletin board was waning, and like a stepped-on top was turning without center since our lively and gifted publicity agent had been told to take over other pressing duties. We cast about for new talent, and we found it. That talent was to be the boys of one of our Jesuit high schools. We asked a few classes in first-year high (an average of thirty-five in a class) to write us a letter, as their week-end composition, answering frankly the following questions:

1. What do you expect from a Jesuit teacher?
2. Why do you want his guidance in becoming a strong Catholic young man?
3. Why do you (or do you?) think you need your teacher as a friend?
4. What do you like best about your high school?
5. Is there anything that you do not like?

The sprawling, scrawling, precious letters came in by the batch, and we posted some of them daily on our Sodality bulletin board. The comment they evoked was startling; the interest they aroused was unrestrained; and they communicated to many lightning-like ideas. Weston's peace and quiet were zealously disturbed as the letters were posted each day and their contents snatched up as "wisdom from the mouths of babes."

I will try to give the choice meats of these letters as accurately and carefully as possible, without, however, vouching in any way for mathematical exactness. The best way to do this seems to be to follow the order of the questions listed above.

"What do you expect from a Jesuit teacher?" The answers to this first question, which was purposely a general one, were for the most part general also. About ninety-six per cent asked explicitly for kindness, patience, "squareness," and friendship from their teachers. One boy summed it up in a phrase: "He [the teacher] should wear a smile inside and out—always." Inside and out, always! Fairness in punishments and in assignments was also stressed. All very kindly and blissfully seemed to suppose that their teachers knew the matter very well, but they asked over and over again that he repeat, and repeat it many times.

The second question, "Why do you want his guidance in becoming a strong Catholic young man?" was answered splendidly and with heart-moving force. One boy put it with almost pathetic directness: "I want his guidance and advice especially in matters which I would not dare ask anyone else." Another bright lad in a rather masterly way hit upon a strong point. "I think that the teacher should instruct his pupils in many spiritual matters, for there are many things about religion that are not found in the Catechism." The boys *do* want spiritual guidance and advice from us, and many ask that we make the first move.

The third question, on the friendship of the teacher, they answered best, and were unanimous in asking for the friendship of teachers. Their reasons are fine: (1) that they will *like* to study under him; (2) that they will be able to give him their confidences; (3) that they might have a model to look up to, and a friendship that they can look back on, depend on, and return to for the rest of their lives. Some even gave methods that a teacher should use to win the friendship of the boys; all insist on a smile as first requisite. One suggests: "When he [the teacher] is perfecting the gym or lunch room during recess, if he talks to the boys he will be liked by them and will develop a feeling of friendship between teacher and pupil, and when the pupil needs advice on any matter, he will not be afraid to ask his teacher—his friend." Well put, I think. Another young man gives a good summary of what the rest of the boys say more awkwardly and obscurely. He urges that "to talk with the boys during recess, and before and after class is over about sports, marks, or current events, will develop a close relationship between teacher and pupil in which the boys will tell their daily problems and wishes to you in hope of your solving them. It is so easy to work with a teacher you know is your friend."

Another: "He should be looked on as a close and intimate friend."

Still another: "If he is not my friend, I will not have confidence in him and therefore will not learn much in his class."

A few suggest a "don't" or two. "Don't go around looking for some one to do something wrong, but join with the boys, talk with them, play with them," and slyly adds, "if it is physically possible." "Don't yell at a boy who has made a mistake; let him think again and he will most likely get the answer." "Don't think that a class will work for you if it dislikes you."

There was a great and pleasing variety in the answers to the fourth question. Every sort of comment, from a new sport book suggested for the library to the closeness of the student chapel, was offered. Those most stressed were: the kind and friendly spirit of teachers and boys, and the personal interest shown in them; the generosity of the teachers in remaining after school to give extra help; the sports of the school, the library,

the ease with which one can go to confession. I think that these are fine compliments to us, and are the things we should be proud to be praised for. I was hoping, though, that there would be more specific mention of the classroom methods, and of the manner used in presenting study matter. It was not even mentioned once, except for the request for repetition. Maybe the rest is quite perfect already.

The last question, about their dislikes, was also variously answered, and I cannot possibly give all the answers. Those most emphasized were: (1) The annoying frequency of the office examinations; about fifty per cent complained of this. (2) The schedule of classes that assigned two consecutive hours in the same subject with the same teacher, or three consecutive hours with the same teacher even though the subject matter changed. (3) Too much stress on "jug" as a punishment. (4) "A boy doesn't like to be yelled at or laughed at in class"; about twenty per cent mentioned this, and I think that is a very large percentage on such a point. (5) The scholastics and fathers should attend the school games and intramurals more frequently. Other points were mentioned, but the five listed above represent the consensus of opinion.

Before closing this paper with the best letter that we received, one important fact, I think, should be brought to the attention of the reader. In one of the classes the boys had to sign their names and were going to be marked by the teacher. As a result their letters were vague, praised everything, and found fault with nothing. I do not think we received one good criticism or suggestion from the whole class. On the other hand, the unsigned letters were most frank.

Here is a verbatim copy of one of the letters, except that the name of the high school has been omitted; it is the best of all the letters and is from a boy in first year high:

Dear Sirs:

Before I give you my opinion and suggestions about . . . High School, I would like to give you a few examples and suggestions about the different kinds of boys that will be in your class.

In your class there will probably be a few boys who are very poor, and who at great trial and expense to their families are permitted to go to this high school. These boys usually realize how lucky they are to get to . . . High School and try to repay with high marks the sacrifices of their parents. It is with these boys that the vocations of the room mainly lie.

Then there is a second class of boys of well-to-do families who realize the name and the honor of the school they are attending and try to live up to it. They too try to get good marks and encourage the teacher greatly by their attention during the classes. Both of these classes try to do their homework neatly and correctly and take advantage of every bit of extra help that is offered by the teacher.

Then of course there is the third class of boys belonging to rich or well-to-do families who do not care what school they go to, provided that they do not have

to work hard and do not get much homework. These boys are usually the drawbacks of the class because they manage to "just pass" or flunk. They are usually transferred at the end of the first year. I know one boy, for instance, who wants to go to the high school near his home as soon as his first year at . . . High School is over. Then there is a second boy whose mother is the only reason for his going to this high school.

Then there are the "dopes" who are flunking and who on one pretext or another manage to get out of school at 2:10 (dismissal time), refusing the extra help offered by the teacher.

And there are the boys who try their hardest, but somehow manage to fail. I know one who does all right in his every day school work, but when an office test comes he is so keyed up that he forgets nearly all that he knows, and as a result gets a 40 or 50.

With the last class you should give special attention, so that you may get them over their nervousness. I also think that with the first and second classes you should try to find those who have vocations so that you may aid them gain the end to which they are called.

In the third and fourth classes you should try to encourage the boys to do their work, by showing them all they have to gain, by telling them what their mother would want them to do, and by teaching them to like their school and love their God.

I know that I would want my teacher to take a personal interest in myself and all others in my room. I would like him to make us think he is one of us and that what he does is for our own good. I would like him to take part in athletics with his pupils.

In the school, I may truthfully say that I like nearly everything, especially the chapel and the extracurricular activities.

There is only one small thing that I do not like, and that is the two hours of our homeroom teacher, from 10 to 1, during which we usually have the same subjects. This causes the pupils to become lax in their attention, which is no fault of the teacher. To offset this lack of attention I think it would be a good thing to put the history period between these two periods so as to excite our attention by a change of teachers.

Sincerely yours, . . .

■ Extra copies of back issues of the QUARTERLY—with the exception of Vol. I, No. 1, June 1938—are available to schools and individuals wishing to complete their files. Address the Managing Editor, JESUIT EDUCATIONAL QUARTERLY, 45 East 78th Street, New York 21, New York.

Letter to a Teacher

[*Note: The following letter was written to a scholastic teacher without thought of publication. However, the recipient believed that others would find it as helpful as he did; the editors of the QUARTERLY believed so too. Father Henle was persuaded to allow his name to appear as the author of the letter.—Mgr. Editor*]

Dear Charles:

Success in teaching, it seems to me, depends very largely on the attitudes, that is to say, the basic attitudes with which a teacher faces his class. A teacher should realize the tremendous importance of every hour he spends in the classroom. The boys before him are not only human beings but immortal souls. His work will leave an indelible mark, an eternal character in the minds and hearts of these boys. Since a man's influence is proportionate to what he actually *is* himself, a good teacher will not only affect the lives of those actually in his class now, but the countless generations to whom *their* influence will descend. The teacher is an important instrument of Divine Providence, second only in importance to the parents, and as Divine Providence has a separate destiny, a plan of eternal significance for every human being, the seemingly accidental meeting of this teacher and this boy, in this classroom, has its part in that destiny and therefore its eternal significance. Apostles and doctors of the Church are glorified in eternity by the souls that bear the marks of their teaching and their priestly administration. I think the same is true of teachers who will achieve accidental glory in the souls of their boys. I think this should frequently form the matter of meditation of the teaching scholastic.

The secret of a teacher's power lies in his visible application of genuine charity. It must be basically supernatural and extend therefore to every boy, but, beginning in the supernatural basis, receiving its initial power, that is to say, from supernatural motives, it must pass over into the natural plane. The teacher must bring himself by meditation, by prayer, by concentrating on the good qualities which *every* boy possesses, spontaneously and actually to *like* each boy. If he can do this, his charity and his sympathy will become manifest in his actions. Once a teacher can honestly convince a boy that he is sincerely and strongly interested in *him*, as an individual, and in his welfare, there is no limit to the good influence he can wield. I do not mean of course that there must be anything soft and easy. The teacher must run his class, he must work them hard. But he must be friendly and he must convince them of it.

The teacher must be a ruthless self-critic. It is only by examining his own methods and failures that he will improve. I don't think you can stress this point too much. Too many teachers are satisfied with theoretical and abstract success or are too prepared to blame the boys or the principal or the textbook or the syllabus instead of *themselves*. Circumstances do sometimes make teaching hard, reduce our efficiency. But a hard-working teacher can overcome almost any obstacle. Let them therefore be prepared to check up on their own explanations, to blame themselves if their tests are failures, to keep studying and trying until they find a successful method. You might also bring home to them that the S. J., or the cassock, is not a guarantee that they know sufficient Latin to teach high school. There are very few teachers in high-school Latin who know enough Latin for successful teaching. They *must* prepare their classes.

A successful teacher must be able to get a tremendous amount of hard work out of his boys without either discouraging them or alienating them. Most of our teachers are too easy. They allow the bluff the boys put up to convince them that the students can't do any great deal of work. On the other hand, some of the younger men are too idealistic and rigid and make impossible demands of the boys. The main thing is to get them to work *every* day and not merely to cram for exams. This means constant correcting of papers, intelligent recitation; and I might suggest here that you stress the advantages of the short daily test. I know you used it yourself, but you might point out to them that if oral recitation is the only sanction on home study, the boys follow the line of least resistance, hoping to be able to bluff their way through a recitation or perhaps to escape inquisition altogether. If they know that each of them will be tested—and in writing—they will be unable to gamble on getting by. Besides this, the test gives an opportunity to check up on the progress of the class and hence furnishes a basis for planned repetition and reteaching. This is very important. No book or syllabus can possibly outline a repetition plan for a particular class. The repetition must be conducted in a systematic way at lengthening intervals, and it must be constant.

In brief then, the teacher must be a man of selfless devotion and charity. All his thoughts must be taken up with the interests of his boys. He must sacrifice himself by patience, kindness, hard work, self-criticism. Jesuit teachers should enter the classroom with great enthusiasm because teaching is apostolic, and not only are we not merely giving information, not only are we training minds, developing the natural virtues, but we are moulding a soul which shall bear those marks when it stands before the throne of God and *is* the glory of God. *Gloria Dei vivens homo.*

Sincerely yours in Christ,
R. J. HENLE, S. J.

Jesuit Alumni in the War

A FOURTH REPORT

Busy as the high schools are with greatly increased enrollments, and the colleges and universities in adapting themselves to Army and Navy programs, they all know that the role their alumni are playing in the war is of vital concern. Every school is therefore making an effort not only to maintain contact with its alumni in the service, but also to keep as accurate a record as possible of the rank, activities, and achievements of each alumnus. The difficulties involved in this task are tremendous. It is hoped, however, that our schools will not on this account stop short of the goal to be attained.

A proper function of the QUARTERLY is to serve *all* member institutions of the Jesuit Educational Association by publishing in successive issues a continuing and cumulative Jesuit alumni war record.

As a preliminary to making this *fourth* report, the Central Office of the J. E. A. asked the schools to organize their latest available data under the following eight heads: (1) the total number of known former students serving in the armed forces; (2) the number of these former students who are commissioned officers in the several branches of the service; (3) the breakdown of these commissioned officers into various ranks (generals, commanders, captains, etc.); (4) the number of alumni known to have died while in the service; (5) the number reported missing in action; (6) the number reported wounded; (7) the number cited for bravery; (8) the number decorated, with how many honors. A number of the schools included another category, namely, the number listed as prisoners of war.

So far nineteen of the high schools and nineteen of the colleges and universities have submitted all or a part of the data requested. The record is therefore as yet incomplete. However, the up-to-date information submitted by the thirty-eight schools is presented below.

Totals of data (some old and quite incomplete) submitted by *all* the schools may be given as a temporary summary of the national score.

	<i>High Schools</i>	<i>Colleges and Universities</i>
1. Number of former students in the service.	15,917	39,382
2. Number of commissioned officers.	2,225	11,353 ¹
3. Number who have died in service.	118	319

¹ This includes two *estimated* totals.

4. Number reported missing in action.....	31	75
5. Number reported wounded.....	12	35
6. Number cited for bravery.....	13	34
7. Number of decorations received.....	82	224

The record of the 38 schools which submitted more recent figures is as follows:

COLLEGES AND UNIVERSITIES

Boston College: To date there are 3,367 known former students in the armed forces. Of this number, 1,230 are commissioned officers. In the *Navy*—Commanders, 6; Lt. Commanders, 13; Lieutenants, 286; Ensigns, 314. In the *Army*—Lt. General, 1; Lt. Colonels, 10; Majors, 33; Captains, 104; Lieutenants, 463.

There are 25 names on the honor roll; 10 are reported wounded; 7 missing; 4 prisoners of war; 5 cited for bravery; 26 men decorated with 32 honors.

Canisius College: There are 1,131 former students in the armed forces. Of these, 286 hold commissions, as follows: Commander, 1; Lt. Commander, 1; Lt. Colonels, 4; Majors, 10; Captains, 37; Lieutenants, 195; Ensigns, 38.

There are 9 names on the honor roll; 2 are reported wounded; 3 missing; 3 men decorated with 16 honors.

Creighton University: To date there are 1,875 known former students of the University in the armed forces. Of these 1,091 are commissioned officers, divided as follows: In the *Army*—Brigadier General, 1; Colonels, 7; Lt. Colonels, 24; Majors, 90; Captains, 238; First Lieutenants, 287; Second Lieutenants, 305. In the *Navy*—Commanders, 4; Lt. Commanders, 25; Lieutenants (s. g.), 14; Lieutenants (j. g.), 53; Ensigns, 43.

There are 23 on the honor roll; 15 are reported missing; 12 prisoners of war; 15 decorated.

University of Detroit: To date there are 2,378 former students of the University in the armed forces. Of these 308 hold commissions. In the *Army* there are 238 commissioned officers—Brigadier General, 1; Colonel, 1; Lt. Colonels, 3; Majors, 6; Captains, 35; Lieutenants, 192. In the *Navy* there are 58 commissioned officers—Lt. Commanders, 4; Lieutenants, 20; Ensigns, 34. In the *Marines* there are 12 commissioned officers—Lt. Colonel, 1; Captains, 4; Lieutenants, 7.

There are 25 on the honor roll; 4 are reported wounded; 3 missing in action; 4 cited for valorous action, and 4 decorated.

Fordham University: On September 1 there were 4,265 known former students in the armed services. Of this number, 1,468 hold commissions. In the *Army*—Colonels, 3; Lt. Colonels, 21; Majors, 59; Captains, 139;

Lieutenants, 746. In the *Navy*—Captain, 1; Lt. Commanders, 14; Lieutenants, 242; Ensigns, 197.

There are 36 on the honor roll; 10 are reported wounded; 3 missing; 5 prisoners of war; 3 cited for bravery; 26 men decorated with 43 honors.

Georgetown University: The total number in the armed services at the present time is 4,865. It is estimated that three-fourths of these are commissioned officers.

There are 29 names on the honor roll; 3 are reported missing in action; 12 cited for bravery; 14 men decorated with 17 honors.

Holy Cross College: On August 20 there were 2,406 former students in the armed forces. In addition 621 Navy V-12 students are on active service at Holy Cross. Well over 50 per cent hold commissions.

There are 4 names on the honor roll; 1 is reported missing.

John Carroll University: To date there are 1,020 former students serving in the armed forces. Of this number, 267 are commissioned officers, divided as follows: Majors, 8; Captains, 25 (Army, 24; Navy, 1); Lieutenants, 168 (Army, 132; Navy, 36); Ensigns, 66.

There are 15 names on the honor roll, and 1 man has received 2 decorations.

Loyola College, Baltimore: To date there are 710 known former students of the College serving in the armed forces. Of this number, 261 are commissioned officers: Colonels, 3; Majors, 8; Captains, 22; Lieutenants, 180; Ensigns, 48.

There are 5 on the honor roll; 3 are reported wounded, 1 missing, 1 cited for bravery, and 4 decorated.

Loyola University, Chicago: To date there are 2,036 known former students of the University in the armed services.

There are 14 on the honor roll of dead, and 5 are listed as missing in action.

Loyola University, Los Angeles: To date there are 1,140 known former students of the University in the different branches of the service. Of these 680 hold commissions.

There are 11 on the honor roll, and 7 men have been decorated.

Loyola University, New Orleans: To date there are 1,303 known former students in the armed forces. Of this number, 552 hold commissions, as follows: Major General, 1; Colonels, 2; Captain (Navy), 1; Commander, 1; Lt. Colonels, 4; Lt. Commanders, 6; Majors, 16; Captains (Army), 51; Lieutenants, 394; Ensigns, 76.

There are 16 names on the honor roll; 4 are reported wounded; 2 missing; 3 prisoners of war; 4 cited for bravery; 2 decorated with honors.

Marquette University: On August 18 there were 2,886 known former

students of the University in the armed services. Besides there are 1,157 men now attending the University in active service through the V-12, N. R. O. T. C., or A. S. T. P. units.

There are 21 names on the honor roll; 9 are reported missing in action; 7 prisoners of war; 1 cited for valorous action; and 16 decorated with 25 honors.

St. Peter's College: The number of former students known to be in the armed forces is 422, of whom 139 hold commissions, as follows: Majors, 2; Captains, 7; Lieutenants, 96; Ensigns, 34.

There are 4 names on the honor roll; 1 is reported missing in action; 3 men have been decorated with 9 honors.

University of San Francisco: There are 1,900 former students in the armed services, of whom 456 hold commissions. In the *Army*, 274—Brigadier General, 1; Colonels, 11; Lt. Colonels, 5; Majors, 17; Captains, 40; Lieutenants, 200. In the *Navy*, 182—Lt. Commanders, 9; Captains, 3; Lieutenants, 65; Ensigns, 105.

There are 16 names on the honor roll; 5 are reported missing in action; 9 men have been given 15 decorations.

University of Santa Clara: To date there are 1,406 former students of the University serving in the armed forces. Of these 522 hold degrees from the University, and 520 hold commissions in the armed forces. In the *Army* there are 880, with 292 commissions—Colonels, 7; Lt. Colonels, 2; Majors, 15; Captains, 64; Lieutenants, 205. In the *Navy* there are 408, with 193 commissions—Lt. Commanders, 10; Lieutenants, 96; Ensigns, 87. In the *Marines* there are 95, with 33 commissions—Majors, 3; Captains, 11; Lieutenants, 19. In the *Merchant Marines* there are 15, with 2 commissions—Lieutenant, 1; Ensign, 1. In the *Coast Guard* there are 7.

There are 20 on the honor roll, and 5 men have been decorated with 8 honors.

Seattle College: To date there are 375 known former students of the College in the armed forces. Of these 50 hold commissions.

There are 2 on the honor roll.

Spring Hill College: To date there are 628 known former students of the College in the armed forces. Of this number, 155 are commissioned officers, divided as follows: Colonels, 3; Lt. Colonels, 3; Majors, 4; Captains, 18; Lieutenants, 97; Ensigns, 30.

There are 11 on the honor roll; 2 are reported missing; 6 men decorated with 9 honors.

Xavier University: There are at present, 1,057 known former students of the University in the armed forces. Of this number, 254 hold commissions: Majors, 8; Captains, 47; Lieutenants, 176; Ensigns, 23.

There are 7 on the honor roll; 2 are reported wounded; 2 prisoners of war.

HIGH SCHOOLS

Bellarmino College Preparatory, San Jose: To date there are 517 known former students in the armed forces, 94 of whom are commissioned officers, as follows: Lt. Commander, 1; Majors, 2; Captains, 11; Lieutenants, 63; Ensigns, 17.

There are 10 on the honor roll, and 1 has been decorated.

Boston College High School: To date there are 1,173 former students of the High School in the armed forces. Of these 280 are commissioned officers, divided as follows: Commanders, 5; Lt. Commanders, 5; Colonel, 1; Lt. Colonel, 1; Majors, 10; Captains, 29; Lieutenants, 171; Ensigns, 58.

There are 12 on the honor roll; 1 is reported wounded; 1 missing in action; 3 cited for bravery, and 7 men decorated with 11 honors.

Brooklyn Preparatory: There are 834 former students serving in the armed forces. Of these, 284 hold commissions, as follows: Commander, 1; Lt. Commanders, 5; Colonel, 1; Majors, 5; Captains, 29; Lieutenants, 206; Ensigns, 37.

There are 5 names on the honor roll; 6 are reported wounded; 2 missing; 1 prisoner of war; 1 cited for bravery; 9 men decorated with 10 honors.

Canisius High School: At present there are 476 former students serving in the armed forces, of whom 128 are commissioned officers.

Reported missing, 1; cited for bravery, 2.

Fordham Preparatory School: There are 510 former students known to be in the armed forces. Of this number, 70 hold commissions, as follows: Lt. Commanders, 3; Lt. Colonels, 2; Majors, 2; Captains, 4; Lieutenants, 40; Ensigns, 19.

There are 4 names on the honor roll; 1 is reported wounded; 4 decorated.

Georgetown Preparatory School: The number of former students known to be in the armed forces is 235, of whom 113 hold commissions, in the following order: Majors, 4; Captains, 10; Lieutenants, 67; Ensigns, 23.

There are 3 names on the honor roll; 1 is reported missing in action; 2 have been cited for bravery, 2 decorated.

Gonzaga High School, Washington, D. C.: There are 560 former students in the armed forces, of whom 104 hold commissions. In the *Army*, 61—Brigadier General, 1; Colonel, 1; Lt. Colonels, 2; Majors, 5; Captains, 12; First Lieutenants, 22; Second Lieutenants, 18. In the *Navy*, 37—Captain, 1; Lt. Commander, 1; Lieutenants (s. g.), 15; Lieutenants

(j. g), 7; Ensigns, 13. In the *Marines*, 6—Captain, 1; Second Lieutenants, 5.

There is 1 name on the honor roll; 1 is reported wounded; 1 missing in action; 1 cited for bravery; 3 men decorated with 4 honors.

Jesuit High School, Dallas, Texas: Our school was opened only in September 1942. The number of seniors admitted was very small. So to date we know of only 5 former students who are serving in the armed forces.

Loyola Academy, Chicago: To date there are 455 known students of the Academy in the armed forces. Of these 43 are commissioned officers, divided as follows: Lt. Commander, 1; Captains, 6; Ensigns, 11; Lieutenants, 25.

There are 4 on the honor roll; 1 is reported missing; 1 cited for bravery, and 1 decorated.

Loyola High School, Baltimore: At present there are 504 former students serving in the armed forces. Of these, 176 hold commissions, divided as follows: Colonel, 1; Lt. Commander, 1; Lt. Colonels, 2; Major, 1; Lieutenants (s. g.), 10; Captains, 13; Lieutenants (j. g.), 19; Lieutenants, 86; Ensigns, 43.

There are 4 on the honor roll; 1 is reported missing; 1 has been cited for bravery, and 1 decorated with 2 honors.

Loyola School, New York: At present there are 137 former students in the armed forces, of whom 32 hold commissions in the following ranks: Colonel, 1; Lt. Colonel, 1; Majors, 2; Captains, 4; Lieutenants, 18; Ensigns, 6.

There are 3 names on the honor roll.

Regis High School, New York: At present there are 560 former students in the armed services, of whom about 200 hold commissions.

There are 11 on the honor roll.

St. Ignatius High School, Chicago: There are 1,060 known former students in the armed forces, of whom 195 hold commissions. In the *Army*, 126—Colonels, 3; Lt. Colonels, 2; Majors, 8; Captains, 29; Lieutenants, 84. In the *Navy*, 66—Captain, 1; Commanders, 3; Lt. Commanders, 6; Lieutenants, 12; Ensigns, 44. In the *Marines*—Lieutenants, 3.

There are 8 names on the honor roll; 3 are reported missing in action; 1 a prisoner of war; 4 cited for bravery. 17 former students are in the Chaplains Corps.

St. Ignatius High School, San Francisco: There are 1,400 former students known to be in the armed forces, of whom 396 hold commissions. In the *Navy*, 169—Admiral, 1; Captain, 1; Commander, 1; Lt. Commanders, 6; Lieutenants, 60; Ensigns, 100. In the *Army*, 227—Brigadier

General, 1; Colonels, 7; Lt. Colonels, 5; Majors, 7; Captains, 32 (including 5 Marines); Lieutenants, 175 (including 8 Marines).

There are 20 names on the honor roll; 3 are reported missing; 1 wounded; 6 prisoners of war; 2 have been cited for bravery; 10 decorated with 15 honors. The honors include the Congressional Medal of Honor, the Silver Star, the Air Medal (5), the Distinguished Flying Cross (2), the Navy Cross (2), the Purple Heart (4), and 2 decorations from China for A. V. G. There are 8 former students in the Chaplains Corps.

St. John's High School, Shreveport: To date there are 133 known graduates of St. John's in the armed forces. Of these, 33 are commissioned officers, divided as follows: Major, 1; Captains, 3; Lieutenants, 23; Ensigns, 6.

There are 2 on the honor roll; 2 are reported wounded; 1 missing; 3 have been decorated with 11 honors.

St. Joseph's College High School, Philadelphia: There are 477 known former students in the armed forces, of whom 77 hold commissions, as follows: Majors, 4; Captains, 8 (Army, 6; Navy, 1; Marines, 1); Lieutenants, 42 (Army, 23; Navy, 10; Marines, 6; Coast Guard, 3); Ensigns, 23.

There are 2 names on the honor roll; 2 men have been decorated by the Navy, 1 by the Army.

St. Louis University High School: There are 785 known former students serving in the armed forces.

Reported missing in action, 1; decorated, 1.

St. Xavier High School, Cincinnati: The total number of known former students in the armed services is 333. There are 2 names on the honor roll.

Xavier High School, New York: There are at present 980 known former students in the armed forces. There are 3 names on the honor roll, and 3 have been reported missing in action.

BOOKS

American Schools: A Critical Study of Our School System.

By Henry C. Morrison. Chicago: The University of Chicago Press, 1943. Pp. x, 328. \$3.00.

The author of *The Practice of Teaching in the Secondary School* ("mastery formula," "learning unit," and all that), now gives us a critical analysis of the American school system from kindergarten to university and makes far-reaching recommendations for its reorganization. In view of the status of culture and civilization in the United States, the nature of youth, and the purpose of schooling, Mr. Morrison wants three and only distinct institutions in our educational system: the common school, the university, and the technical institute.

His chief concern is with the first inasmuch as it is the school of the "Common Man . . . all of us in our nonspecialized, personal character, the citizen as distinguished from the professional man, the craftsman, the businessman, the learned man" (page 9). Its function, growing out of the pupillary character of youth and the nature of our cultural institutions, is to bring pupils, under discipline and through instruction in the fundamentals of culture, to personal, or educational, maturity. In it youth is to be instructed and trained from the day he begins formal education at the age of four, five, or six until the time when he reaches educational maturity, be it at the age of eighteen, twenty-one, twenty-five, or never.

Since this concept of educational maturity lies at the very heart of his whole scheme of things as they should be, we shall let him explain its major elements: social or ethical maturity, volitional maturity, and intellectual maturity.

Social or ethical maturity.—The individual has learned the elements of right living with his neighbors and prefers things that way. He can be trusted in his moral career. . . .

Volitional maturity.—Perhaps the kernel of adult personality is in the power to make an effort, even when the latter is directed to an uninteresting or even unpleasant end. And it is equally the power of self-restraint. . . . The volitionally mature has reached a stage at which a "good time" is incidental and not the whole business of life. . . .

Intellectual maturity.— . . . In the first place, the intellectually-mature person can, and commonly does, express himself correctly in well-ordered discourse, both oral and written. . . .

Correlatively, he has become able to follow an argument at length and become convinced by it, or else to perceive why he is not convinced.

In the third place, he has learned how to use books for the purpose of study . . . he can and does feel some confidence in his ability to learn from reputable books in the various fields of human concern. . . .

In the fourth place, he has learned to think straight, since he has learned the principles to which valid reasoning must conform. . . .

Finally, he has become able to form his own opinions . . . and equally to refrain from expressing opinion on matters about which he knows nothing. . . . And he has sloughed off the intellectual impertinence of youth. . . .

The mature young person is what people in reality have always judged him to be, when they have given any serious thought to the matter at all. *He or she has become the kind of person who will know what to do, or will know how to find out, and who can be trusted to do right.* The development of such persons is the objective of Instruction [in the Common School] (pages 10-12).

Another lengthy quotation, giving Mr. Morrison's critical description of what he thinks the university should be, follows his sketch of the history of university education down the ages. He certainly has not in mind the combination of secondary school and true university that now goes by the name of university in this country.

1. A University is a company of scholars, some of them professors and some of them students, devoted to the pursuit of knowledge for its own sake and to the pursuit of the learned professions.

2. It is a company of educationally mature persons. The student body is not made up of schoolboys and schoolgirls.

3. It is confined to the pursuit of scholarly and scientific subject-matter. The latter is not used for disciplinary purposes as is the subject-matter of the [Common] School. The interest is cultural and not instructional.

4. Students are self-dependent in their academic pursuits, under the guidance and co-operation of men who profess advanced knowledge of the subjects pursued. Teaching is not didactic and study not a matter of assigned tasks.

5. The University is conceived in the spirit of independent search for knowledge and reinterpretation of knowledge. That is the essential presumption of scientific and scholarly study. The University is not so much devoted to research as that its study is research.

6. The several faculties of the University are composed of learned men who are capable of guiding advanced study, of interpreting its results, and of competently lecturing on subject-matter not yet available in published form (page 21).

Mr. Morrison hastens to say and to prove that "there are no American Universities" fitting this description. Anyway, there is no place in such a university for what we call vocational courses. Since such courses would also conflict with the disciplinary and cultural purpose of the common school, and yet must be provided in our day and country, it follows that a third type of institution is needed—the technological institute, in which mature young people not fit for university studies may pursue specialized forms of culture in order to become "proficient in the practice of some art which has an underlying logic, either of science or else of aesthetic accumulations." Mechanical arts schools, commerce and finance schools, agricultural schools, schools of social service, and also teachers colleges, conservatories of music, and art institutes would all come under this category.

More elementary vocational courses such as are commonly taught in high schools now, the relatively simple vocations which can best be learned on the job, should be so learned through some form of apprenticeship in business or industry.

In the colonial and national periods of our history, Mr. Morrison believes, there existed a unitary and continuous common school appropriate to the times. Its ruin was accomplished by the importation of the graded school structure of the Prussian *Volksschule* and by the hypostatization of the high school as a thing-in-itself. The result was a discontinuity in the school system fatal to a truly functional conception of the common school. We came to have the elementary school, in reality, "eight distinct schools, and the pupils moved to an upper grade *when they had maintained satisfactory performance on assigned tasks in the next lower*" (page 87). Later the creation of the junior high school and the junior college, the inauguration and development of the elective system, and the "elaboration of a system of credits for time spent in successful performance to take the place of evidence of accruing educational values" only intensified the discontinuity and confusion. "So by the year 1900, or soon after, the American school system had become an involved discontinuity (1) between Elementary and High and (2) within the eight-grade system of the Elementary. *The immediate consequences may be generalized as being a progressive substitution of getting through school for the acquisition of learning in school*" (page 89).

The American university of today is so far removed from a sane devotion to its essential function that "what goes under the name with us, or else under the name of College, is, *in varying proportion of ingredients*, a combination of graded school, trade school, daily journal of professorial opinion about life, amusement club for adolescents, propagandist forum, public entertainment park, employment agency, matrimonial agency, and University proper" (page 22). According to Mr. Morrison's estimate, not more than ten per cent of the students enrolled in our institutions of higher education are qualified for true university studies, and not more than seventy-five of the four hundred and fifty colleges and universities now existing would be needed to meet the requirements of the commonwealth.

The book merits reading by every Jesuit interested in the problem of reorganizing the Catholic educational system in the United States, a problem under study by a committee of the National Catholic Educational Association. Although any Jesuit will find himself often disagreeing with the rather dogmatic Morrison, he will probably find himself more generally in agreement with him, for instance regarding his tripartite plan of reorganization (not so dissimilar from that implicit in the *Ratio Studiorum*).

He may even prefer Morrison's focus on educational maturity as the goal of general education in the common school to our emphasis on the harmonious development of all the faculties of man, as coming nearer to providing a workable criterion for evaluative purposes. Certainly he will approve his renewed insistence on mastery instead of time-serving as prerequisite to scholastic advancement, and will applaud his anti-progressive insistence on discipline and effort as essential for progress toward personal maturity. The Jesuit principal in particular will gain new insight into the importance of the position he holds from a reading of the chapter entitled "The Head of the School."

JULIAN L. MALINE, S. J.

Slaves Need No Leaders. By Walter M. Kotschnig. New York: Oxford University Press, 1942. Pp. xv, 284. \$2.75.

Dr. Kotschnig begins his book with an analysis of education "Between Two Wars." The second chapter, which is largely factual and, accordingly, well-documented, presents a black picture of the educational scene within Axis-dominated Europe. In Part Two he faces the problems of educational reconstruction both in Europe and America and concludes with proposals for an International Educational Authority.

The ideal which dominates Dr. Kotschnig's discussion is that of a progressive development towards democratic education and democratic cooperation within and between nations. His sincere and earnest devotion to "democracy" is quite evident.

But sincerity and devotion are not enough. Democracy, at the present moment, is a blazon of hope as well as a sign of contradiction. It cannot be achieved by pronouncements nor will it follow automatically from the peace. It is surely obvious that there must be an educational formation which will produce *men* and produce *free* men. This is an essential part of Dr. Kotschnig's thesis.

He maintains that for civilized living as well as for democratic action deep convictions as to first principles and moral values are absolutely necessary. Precisely here he finds the greatest weakness of our education "Between Two Wars." It neither supplied basic principles nor inspired deep loyalties.

The roots of the lackadaisical attitude of the young in the immediate past lie deeper. They drew strength from the general anarchy of values which pervaded American life and prevented the schools from formulating any clear-cut objectives. Thus, instead of forming young people in the image of any clearly conceived idea of civilized man, the schools tended to undermine and destroy the sense of values of the younger generation and to leave them naked in a world of predatory animals (page 60).

Too many of them [the philosophers] have submitted to a corroding relativism which knows neither good nor evil, true nor false, and which allows them only to expound to students and prospective teachers a medley of confusing theories and ideas, without much attempt to evaluate or to distinguish between fancy and validity (page 60).

The evils, then, in Dr. Kotschnig's view, arise from vocationalism, relativism, and pragmatism; are displayed in "progressive education," the disorganization of higher studies, and finally result in "a paralyzing relativism which recognizes no deeper loyalties and which leaves the individual without guidance or motivation" (page 144). On these points the author has much to say that is very sane, though, of course, not new.

The solution would appear to be obvious. If there is a lack of sound principles and values, then we must supply sound principles and values. "We need," he says, "purposes worthy of civilized man, and education must help us to understand them" (page 237).

The difficulties, however, arise when we ask what these sound principles are and where they are to be sought. At times Dr. Kotschnig seems to think that democratic ideals *are* first principles, but again he recognizes that democracy itself must rest on some deeper basis. This basis he finds in those "ideas or principles which have proved their civilizing potency throughout the ages" (page 146). With this sentence Dr. Kotschnig introduces a long and confused paragraph, but it is his only attempt, as far as I have been able to discover, to indicate a source for first principles and sound values. He finds testimony in the basic *agreement* (!) of the "great philosophers from Aristotle to Kant" (page 146), of the founders of occidental religion from the Jewish prophets to Knox. The same story he reads in the record of history—"a story of the gradual freeing of the individual from tribal bonds" (page 147), and of progress towards free societies of free men. His argument is simply a superficial generalization that cannot stand investigation, except, perhaps, in the field of religion. But here too the systems to which he appeals are mutually exclusive and destructive. Luther, for example, and St. Thomas differ in their most basic view of the nature of man.

Now, even if we should grant Dr. Kotschnig's "first principles and sound values," he must next face the question: How shall we *teach* them.

Here he finds himself in the same impasse which is common to all those who accept a naive and optimistic democracy of thought. First, however, he distinguishes three different theories of teaching, all of which he rejects.

1. The theory of those who advocate "objective presentation of relevant facts." This method cannot produce "enlightenment."
2. The theory of the instrumentalists. This school is superficial, sac-

rifices ends to means, and "refuses to admit man's ability to discover and define lasting values, permanent principles, essential truth" (page 144).

3. The theory of indoctrination. The advocates of this method "do not see that indoctrination and democracy are contradictions in terms" (page 145).

How then does Dr. Kotschnig himself propose to teach these truths? Surely this is crucial in his argument, yet I cannot find in pages 146-53 any effective proposal except the hint that religion furnishes the "metaphysical basis" for democratic ideals. He seems, in fact, to be advocating a weak combination of the three methods which he has already condemned. In practice the very same confusion will result which he criticized in our prewar education. If, for instance, a professor or an educator does not read history as Dr. Kotschnig does, if he rejects all forms of Christianity and holds Hobbes or Nietzsche to be "great" philosophers, why—granted the democratic premise—shouldn't he teach exactly the relativism or nihilism that Dr. Kotschnig abhors?

If there can be no authority in principles and values, there can be no escaping intellectual anarchy. Dr. Kotschnig and his school are attempting to find an impossible middle course. He will not have authority, yet he will not have anarchy (no authority); he will not have indoctrination, yet he will not have the confusion of free opinion. He desires democracy, passionately and sincerely, but his very conception of democracy forces him to allow its destruction.

If we accept an authority, it must rest either on rational or supra-rational grounds. That there is an objectively true philosophy which, ideally considered, can give some guidance to man's mind and will, I accept, of course, as a fact. But clearly, if history demonstrates anything, it shows that, by and large, men cannot or will not be persuaded by philosophy. Few people have the time, the training, or the ability to work out a philosophy to a point of rational understanding and conviction; fewer still have the will to live by a philosophy. Hence, Dr. Hutchins' proposal to make metaphysics the guiding science runs counter to all experience. Metaphysics, left to itself, works its own ruin and, even in its ideal development, cannot bring salvation to the world. Dr. Kotschnig's proposal to prop up his ideals with humanistic and historical arguments is even weaker.

There remains then a supra-rational authority, that of religion. Here history can properly be invoked. Religion can give to great numbers of people, educated and uneducated, strong and enthusiastic adherence to first principles and sound values. One of the interesting points of this book is its documented proof that the enduring opposition to Nazi ideas came, not from philosophers and university people, but from men and

women of religious training and conviction. This proof the author sums up in a sentence:

Events of the last ten years have shown that spiritual values cannot be slighted and that religious communities were among the few who were able to put up effective resistance against the perversions of Nazidom (page 202).

Chapter Two, "The Fascist War on Education," is one series of testimonies to this fact. Religion alone can bring great masses of men to accept and live by first principles and sound values, and therefore—the logic is Dr. Kotschnig's—religion alone can give an enduring basis for democracy.

But what is Dr. Kotschnig's own conclusion? He admits that the "Churches" should have some contribution to make to education (pages 203 and 264), but that is all. His main proposals consist in programs of reorganization, mutual study and understanding, cooperation and, in general, educational "rotarianism." He has said himself that the central issue is the teaching of "first principles and sound values." If these principles and these values are not established in the minds and wills of a large proportion of a nation's citizens, information, organization, federal aid, will be utterly useless; indeed will only foment and subsidize the very intellectual anarchy against which Dr. Kotschnig directs a good part of his book. My contention therefore is this: (1) It follows obviously from Dr. Kotschnig's data that any proposals for postwar education should include a strengthening of independent religious education, but Dr. Kotschnig shies from this conclusion, and therefore, (2) makes no effective proposal for reconstruction. Here lies the interest of this book for Jesuits: *it offers an experiential argument from the standpoint of democracy and civilization for the continuation and growth of just our type of education.*

What should the conclusion of this book be? There are in the United States and in all countries strong religious groups—Catholics, Lutherans, Methodists, etc.—who have retained many of the basic principles of Christianity. It seems to me that Dr. Kotschnig—whether he himself believes in any form of religion or not—should, as a practical man devoted to the interests of democracy, advocate a strengthening of religious schools where such religious convictions and doctrines as can supply a basis for democratic ideals will, at the *free* desire of parents or pupils, be made a moving power and a lasting possession. He should point even American education in the direction of the Dutch system, the "most democratic" in Europe and in which more than "70% of the schools were in one way or another related to religious groups and denominations" (page 74), and out of which has come a *unified* and *heroic* people. Contrast that with the tragedy of anticlerical France.

I strongly urge Dr. Kotschnig to reread the first part of his book and to rewrite the second part.

ROBERT J. HENLE, S. J.

Humanism and Theology. By Werner Jaeger. Milwaukee: Marquette University Press, 1943. Pp. 87. \$1.50. (The Aquinas Lecture, 1943)

The Seventh Aquinas Lecture, under the auspices of the Aristotelian Society of Marquette University, entitled *Humanism and Theology*, was delivered by Werner Jaeger, "university" professor at Harvard University and director of the Harvard Institute for Classical Studies. The central problem which is so ably and stimulatingly discussed by this outstanding scholar is the relationship of the theocentric view of the world as represented by St. Thomas to the Greek ideal of culture and the classical tradition which is the foundation of all humanism.

In the first part of the lecture, Professor Jaeger establishes how truly humanistic is St. Thomas' theocentric view of the world. At this juncture it may be pointed out that the theology in question is not the supernatural theology of faith but the natural theology of reason. A simple argument suffices to demonstrate that such theology is an integral part of any true humanism. The fact that human nature aims at knowledge implies that knowledge contributes to the perfection of man. Since unaided reason can attain a knowledge of God, such knowledge will be a perfection of man, indeed, his highest perfection. In short, St. Thomas is a true humanist not only in the sense that he was deeply affected by classical tradition but for the more profound reason that he was imbued with a vital intellectualism which made him adhere to the classical concept of human nature as that of a rational being.

In the second section of the lecture, the position and special character of the age of St. Thomas in the historical series of revivals of classical culture is treated. With the rediscovery of Aristotle and the revival of Greek medical, astronomical, and mathematical science, this age marks the first awakening of true rationalism in Europe since the ancient period. It anticipated the rationalism of the Renaissance and laid the foundations for any further development, both religious and profane. It is also characterized by a turn from arid textbooks to the great authors, one of the main features of every true classical revival. A truly humanistic consciousness of the historicity and continuity of the human spirit dawned on them. As Aristotle, who was well aware that his own philosophy and the mature science of his day were the products of a long and toilsome historical growth, so St. Thomas, whose aim was not to know what others had thought but to recognize truth, sought to arrive at a genuine understanding of the past.

I may quote here the author's glowing tribute to St. Thomas, given in answer to the assertion that the Renaissance was more devoted to the study of authors than were the Middle Ages: "But there is nothing in that age [the Renaissance] which could be compared with the seriousness and tenacity of St. Thomas' successful attempt at understanding the works of the great philosopher to whose analysis and interpretation such a large portion of his life was devoted" (page 31). In the *Nichomachean Ethics*, Aristotle sums up the educational aim of his philosophy: that man should not be contented with human things but try to partake of eternal life by contemplation of the Divine. The author states that he knows of no other description of the humanism of St. Thomas and Dante which reveals its essence with equal clarity.

The objections of certain moderns, who are opposed to any form of humanism which transcends the limits of human nature, serve to introduce the third and last section, in which are traced the historic origins of the two basic forms of humanism: anthropocentric and theocentric. It is shown that the former, with its pragmatic, agnostic, and relativistic presuppositions, stems from the Greek sophists and rhetoricians, as Protagoras, Gorgias, and Isocrates; whereas the latter finds its source in Socrates, Plato, and Aristotle, who set out on their way to reconstruct human life and culture which was threatened with disintegration because of sophistic relativism. Thus theology, with emphasis on the "logos," was born directly out of the crisis of the Greek cultural ideal. The dictum of the anthropocentric sophists as expressed by Protagoras, "Man is the measure of all things," was reversed by Plato in his most mature works to "God is the measure of all things."

From this summary it may be judged how thoroughly Professor Jaeger is in accord with the ideals of Christian education and philosophy. His scholarly conclusions give the lie to that agnostic spirit which enshrouds so many of our present-day campuses. Modern professors who affect to scoff at Christians' "other-worldliness" may take what scant comfort they can in acknowledging their sophistic forebears. But history reveals that the greatest minds of the Greeks who laid the foundations of our Western civilization were profoundly theocentric in their humanism. We must voice our thanks to Professor Jaeger for a very valuable addition to the *Aquinas Lectures*.

NORBERT J. HUETTER, S. J.

Liberal Education Re-Examined. By Theodore M. Greene and others. New York: Harper and Brothers, 1943. Pp. xiv, 134. \$2.00.

In 1940 the American Council of Learned Societies appointed a special committee to study the place of the humanities in education. The com-

mittee, with the Council's approval, "interpreted its mandate broadly" and prepared a report on the nature of liberal education. Professor Theodore M. Greene, professor of philosophy at Princeton University, was chairman of the committee. After visiting a large number of representative colleges and universities throughout the country and discussing the project, Professor Greene wrote the first draft of the report. This was widely circulated for criticism and a second draft was prepared and similarly criticized. The result is now published. Apart from the omission of two chapters, there are very few changes, although in an early draft Professor Greene proposed an appendix of "Dissenting Opinion." It is unfortunate that he did not fulfill that plan, as he surely received many profitable comments on the report from various colleges, including Catholic colleges. President Wriston of Brown University has written the opening chapter and another member of the committee contributes part of chapter five. The volume, then, is primarily the work of Professor Greene. Anyone who has heard his keen and illuminating discussions at educational meetings will be happy to have this published report.

The titles of the three main chapters will indicate the nature of the book: "The Ideal Objectives of a Democracy," "The Ideal Objectives of Education in a Democracy," "The Content of a Liberal Education." In the first chapter mentioned above, the ideal citizen is described. "To perform his duties as a citizen a voter must possess at least three qualifications. He must, in the first place, be socially minded. . . . The second qualification for effective citizenship is an ability to grasp, at least in some measure, the import of basic issues, to distinguish between ends and means. . . . The third qualification is the ability to select political leaders with wisdom, and the willingness to respect their leadership" (page 25). The question follows: "How can our citizens best be educated for their political responsibilities and for life in a democratic community?" The most effective type of preparation both for citizenship and for the good life is a liberal education.

Such education is, as we shall see, essentially cultural in content and reflective in approach. Its function is to introduce the student to his cultural heritage as adequately as his native ability and degree of maturity permit. It is also its function to discipline and guide him, during his formative years, to think clearly, evaluate wisely, and adopt a mature and responsible attitude. So conceived, a liberal education is informative—the student is introduced to facts with which he should be acquainted. It is disciplinary—the student is helped to acquire those habits of mind and instruments of investigation which he will need as he proceeds with his education. It is liberative—it gives him freedom of choice by making him aware of alternatives and thus widening the scope of his beliefs and actions. It is moral in the larger sense—the student is encouraged and helped to learn to think for himself and to approach intellectual and practical problems in a responsible manner. This

is precisely the education requisite for responsible citizenship, and, simultaneously, the only effective education for the good life of the individual (page 29).

"In a society as youthful as ours, as impatient with tradition and as economic in orientation" (page 43), Professor Greene notes that liberal education is considered by many a mere luxury or an activity hardly worthy of serious attention. His answer is:

We urge, with all the emphasis at our command, that liberal education, wisely conceived, must be accorded an essential place in our society if the democratic spirit is to flourish and grow strong, and if American citizens are to have the opportunity to achieve the good life as richly as their native endowments permit. Far from being of mere "academic" interest, the issues here are of national importance. They are of importance to all teachers and scholars, to every thoughtful citizen, both in his private capacity and as a citizen enjoying the rights and obligations of the franchise, to all who are entrusted with governmental authority. We shall succeed in preserving our democracy only so long as we deserve to do so and only if we are able to demonstrate to a hostile world our ability to make it really work. And we can make it work only if we are sufficiently enlightened, as American citizens, to participate in government in a wise and responsible manner, and sufficiently educated, as individuals, to share in the good life to the limit of our several abilities (pages 43-44).

It has long been the complaint that liberal education has been a victim of preprofessional preparation. Recently, however, professional students are being advised to acquire in college as rich, varied, and rounded a liberal education as time permits.

This tendency should be encouraged, for it is important that our young doctors, lawyers, journalists, and businessmen should learn to see their professional activities in cultural perspective and be able to relate them to enduring human ends and abiding human interests. Success in these professions depends not only on a high degree of technical proficiency and specialized knowledge but also on the ability to put technical knowledge to use in a wise and humane manner. The professions will renounce their birthright and weaken their potential contribution to society if they permit themselves to become too narrowly specialized (page 111).

In discussing the curriculum of liberal studies, Professor Greene makes an impressive contribution in his emphasis on the place therein of history and philosophy, not only as disciplines in their own right, but in the *historico-philosophical interpretation* of all other studies. Such a treatment is "the integrating discipline *par excellence*." This approach resembles President Hutchins' insistence on metaphysics as the illuminating guide of studies; but both are far from the Catholic doctrine that religion must be the supreme integrator.

Professor Greene is courageous enough to include morality and religion in his content of a liberal education and skillfully defends their inclusion. Nevertheless, we must disagree completely with him in this section. He makes the serious error of considering morality and religion only

as other cultural subjects in the curriculum which the teacher and student approach sympathetically but in a detached spirit. This is directly contrary to the Catholic doctrine of the function of religion in education, and although Professor Greene offers us many deep and satisfying views of education, yet we cannot accept his synthesis. *Malum ex quocumque defectu.*

One good feature, however, of the report is the fact that he *localizes* education, views it in a setting of American democracy, and does not hesitate to sketch both the ideal and the realism of the milieu.

Our greatest weakness today is our lack of genuine culture. This deficiency manifests itself in the superficiality of many of our standards, the poverty of many of our individual experiences, and the inadequacy of our social consciousness. It can be corrected only through liberal education. We are urgently in need of liberally minded and well-educated teachers in charge of programs of study which offer students a sound liberal education as a preparation for responsible citizenship and human living (page 115).

Contrariwise, in discussion of Catholic education by Catholic writers this localization is wanting; abstract man steps, as it were, from the pages of a textbook for further dissection. Such treatment guarantees the "omni, soli et semper" but it would be refreshing and enlightening to see the principles of Catholic education applied to a living citizen of the United States in the 1940's.

This book is the first of several that represent a definite trend in academic thinking; namely, a defense of, and propaganda for, liberal education, especially in the postwar period. This book will soon be followed by a volume being written by Mark Van Doren, sponsored by the Association of American Colleges, with a \$5,000 grant from the Carnegie Fund. President William H. Cowley of Hamilton College has received a sabbatical leave and a Carnegie grant to prepare a book on the same subject. It was announced in early summer that Harvard had appointed a committee and set aside \$60,000 for a two-year study of liberal education. Last June at the meeting of the College and University Department of the N. C. E. A., a committee was appointed to prepare a statement on the Catholic view of liberal education. Jesuit educators have long claimed the honor of preserving the idea of liberal education. With all our complete views of man and of education, it would be most unfortunate if we did not contribute to this expanding movement for liberal education in this country. From this viewpoint, Professor Greene's book is a challenge to Jesuit educators.

M. J. FITZSIMONS, S. J.

Correspondence

Dear Editor:

In the June issue of the QUARTERLY ("Postwar Planning for Jesuit Education: The High Schools") a weakening of the teaching tradition is lamented by many of the contributors. The causes offered for this weakening were: (1) insufficient academic training and preparation of teachers; (2) ignorance of sound teaching procedures; and (3) lack of adequate and sympathetic supervision by those charged with this duty. Since the third cause deals with the teacher after he has begun his career, we can dispense with it for the purposes of this letter. The first two causes concern themselves with the preparation of the teacher and should be examined more fully. It is here that the solution may be found.

Within the past ten years (beginning with the new *Instructio*) courses in specialized fields have been introduced into the philosophy program. Summer sessions have been devoted to supplying educational background. Hence it would seem that the causes suggested by the contributors cannot be assigned as the fundamental reasons for the weakening of the teaching tradition. The roots are more remote.

At the beginning of his philosophic studies the young Jesuit is cautioned against subtracting any time from his philosophic pursuits. The fear is that he will not ground himself adequately in the Scholastic system. The allotment of spare time to the task of training themselves for the profession of teaching is frowned upon by those in charge of the younger men. True, courses in specialized fields are offered, but it is still debatable whether or not such courses contain the solution. From the laments of the contributors it would seem that they do not.

In theology the situation is more critical. The theologians are constantly warned that their first duty is to prepare themselves for the priesthood. Here again the fear is that interest in a field not directly connected with theology will hinder adequate preparation for the priesthood.

The solution to the problem seems to lie in the fact that those in charge of studies forget the truth that teaching, besides being a vocation, is also a profession. Men who are to devote their lives to classroom work must be afforded the opportunity to prepare themselves for this task. They must be encouraged. In theology there are usually many men who have been trained in graduate schools. Yet what percentage of these men continue active interest in their work during theology? They have been introduced to the means of professional preparation. Yet are any professional

periodicals made available to them in the field of English, history, classics, or Romance languages? Can biologists or chemists find suitable accommodations for further study? In the answer to these questions our solution may be found. No professional man can detach himself from his field for five years and hope to resume his career with any success.

Another remedy must also be applied. To train professional teachers there must be adequate guidance by those in charge of studies in our scholasticates. But such guidance is not universally afforded. Many men complete their four-year theology course without a single inquiry concerning their interests, abilities, and inclinations. The only norm used for judging men's capabilities is the final oral examination or the class repetition. But such norms are not adequate. We realize the truth of this statement in our dealing with high-school and college students. We should apply it to our own men.

It is evident that undue emphasis on a specialized subject, to the extent that the prescribed courses in philosophy or theology are neglected, would be an evil. But to cultivate a spirit of professional preparation would require but twenty to thirty minutes a day. At least the foundation of such an *attitude* toward the teaching career could be established. Without this professional attitude the teaching tradition is bound to weaken.

Hence the twofold solution is offered: (1) A conscious attempt by those in charge of studies to understand the individual Jesuit, to learn his capabilities and interests, and to guide him along these lines. (2) The fostering of a professional attitude toward the teaching profession which is to be the life work of many Jesuits.

Yours,

WILLIAM J. BAUER, S. J.

Weston College, Weston, Massachusetts

Contributors

MR. PHILLIPS TEMPLE, librarian of Georgetown's Riggs Memorial Library, shows a fine sensitivity to the value of books when he sees in the Army-Navy educational programs an invitation to librarians to render new and expanding services. Mr. Temple contributes a much-read column, "What's New in Books," to the Georgetown weekly newspaper, *Hoya*.

Both agreement and dissent will greet FATHER THURSTON DAVIS' proposal of a small, endowed, strictly liberal-arts college. When there is so much discussion of postwar patterns for education, it is hoped that this pattern for a typically Jesuit college will cause comment that will reach even the editorial offices of the J. E. Q. Father Davis is a tertian at Auriesville.

FATHER GERALD ELLARD is author of several books: *Christian Life and Worship*, *Men at Work at Worship*, and *Dialog Mass*. It was a review of the latter that prompted Father Ellard to contribute the present article. Father Ellard teaches liturgy and ecclesiastical history at St. Mary's College, St. Marys, Kansas.

FATHER ALLAN FARRELL, who continues his series on teaching procedures, is managing editor of the QUARTERLY and assistant executive director of the J. E. A.

MR. THOMAS A. MCGRATH, theologian at Weston College, describes a device used at Weston to keep interest in teaching aflame. Ingenuity should suggest further devices.

FATHER ROBERT J. HENLE, author of the Henle series of Latin textbooks used in all the high schools of the Assistancy, has recently been appointed dean of the faculty of philosophy in the Scholasticate at St. Louis University.

FATHER ROBERT C. HARTNETT, doctorate candidate in political philosophy at Fordham, studied in England and taught at Xavier University, Cincinnati. He was a member of the *America* staff during the past summer.

Book reviewers are FATHER JULIAN L. MALINE, general prefect of studies, Chicago Province; FATHER ROBERT J. HENLE, mentioned above; FATHER NORBERT J. HUETTER, recently a member of the philosophy department, Loyola University, Chicago, and now completing doctoral studies at Fordham; FATHER M. J. FITZSIMONS, general prefect of studies, New York Province, who is a regular and esteemed reviewer of J. E. Q. books.

THE FUNCTION OF THE NATURAL SCIENCES IN EDUCATION

"The primary function of the sciences in a liberal curriculum is to introduce the student to man's cumulative scientific insights and to scientific problems which still await solution. The scientist puts at our disposal a knowledge of nature's complexity, regularity, and diversity which is fascinating to an alert mind. He opens our eyes to the permanent and the transitory, to the infinitely great, the infinitely small, and the infinitely old. In no field of inquiry has more been done during the past centuries to fire man's imagination, whet his curiosity, and instill in him the desire to participate in the search for new truths or to share vicariously in the achievements of others. A student who completes his formal education without being introduced to this exciting intellectual adventure has forfeited an important part of his cultural heritage.

"In discussing the secondary function of the natural sciences as liberal disciplines we will ignore their utilitarian value. . . . We have pointed out that mathematics promotes understanding of, and respect for, *logical coherence*. Science promotes a similar understanding of, and respect for, *correspondence to fact*. . . . There is good reason to believe that discipline in scientific inquiry is of value in other types of inquiry. The effective study of one science is certainly an appreciable aid to the study of another science, for 'scientific method' is essentially the same in all the sciences. . . . But respect for correspondence to fact is also important in the non-scientific disciplines. This respect, when awakened by the study of natural science, is available to other kinds of investigation. Science thus offers a valuable discipline in objective, as opposed to subjective, or wishful, thinking. . . . Whoever believes that it is more honest to face facts than to ignore them, and to interpret facts in a rational rather than an irrational manner, will value particularly this general contribution of science to man's intellectual and spiritual integrity."

(Theodore M. Greene, *Liberal Education Re-Examined*,
Harper and Brothers, 1943, pp. 50-52).

TEACHER AND TAUGHT

"The actual merit of modern conceptions in education since Pestalozzi, Rousseau, and Kant, has been the rediscovery of the fundamental truth that the principal agent and dynamic factor is not the art of the teacher but the inner principle of activity, the inner dynamism of nature and of the mind. If there were time we could insist, in this connection, that the search for new methods and inspiration, as emphasized by progressive education and what is called in Europe the 'active school,' should be valued, developed, and expanded—on condition that progressive education gives up its out-of-date rationalistic prejudices and utopian philosophy of life and does not forget that the teacher, too, is a real cause and agent—though only cooperating with nature—a real giver whose own dynamism, moral authority, and positive guidance are indispensable. . . .

"The freedom of the child is not the spontaneity of animal nature. . . . The freedom of the child is the spontaneity of a human and rational nature, and this largely *undetermined* spontaneity has its inner principle of final determination only in reason, which is not yet developed in the child.

"The plastic and suggestible freedom of the child is harmed and led astray if it is not helped and guided. An education which consisted in making the child responsible for acquiring information about that of which he does not know he is ignorant, an education which only contemplated a blossoming forth of the child's instincts, and which rendered the teacher a tractable and useless attendant, is but a bankruptcy of education and of the responsibility of adults toward the youth. The right of the child to be educated requires that the educator shall have moral authority over him, and this authority is nothing else than the duty of the adult to the freedom of youth."

(Jacques Maritain, *Education at the Crossroads*,
Yale University Press, 1943, pp. 32-33).