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# Jesuit Educational Quarterly

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JUNE 1944

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MORE ABOUT JUDGING POETRY

*Stephen B. Earley, S. J.*

THE JESUITS AND EDUCATION IN LOUISIANA

*Jean Delanglez, S. J.*

THE COLLEGE BOARDS IN JESUIT SCHOOLS

*John E. Wise, S. J.*

THE "GREAT BOOKS" IN A CATHOLIC COLLEGE

*James E. Royce, S. J.*

JESUITS AND CATHOLIC ACTION

*Youree Watson, S. J.*

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VOL. VII, No. 1

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# Contributors

MR. STEPHEN B. EARLEY, Alma College, Alma, California, started a lively controversy in the January 1943 number of the QUARTERLY with his article, "Toward a Catholic Anthology of Literature." Mr. Costelloe, of St. Marys, Kansas, and Father James J. Daly offered polite but firm reservations. Now Mr. Earley presents a fuller exposition of his philosophy of literature.

FATHER JEAN DELANGLEZ, of the New Orleans Province, has long been a member of the Institute of Jesuit History at Loyola University, Chicago, and has written at least four books for the Institute and awaits publication of two more.

MR. YOUREE WATSON, of the New Orleans Province, will be ordained at St. Mary's College, St. Marys, Kansas, on June 21.

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June 1944

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\* Serving in the armed forces, chaplains corps.

ADDRESS COMMUNICATIONS TO THE MANAGING EDITOR

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# More about Judging Poetry

STEPHEN B. EARLEY, S. J.

"The trouble with criticism of any sort," said Mr. Costelloe in the January QUARTERLY, "is that the critic waxes poetical rather than philosophical." In the wide sense, I suppose that is true. The philosopher regiments his facts in orderly sequence until there is a place for everything and everything is in place. The poet in wild abandon is inclined to scatter his facts into the air; then, he tries to make a pattern out of the way they fall to the ground. If that is true, it occurs to me that our criticism of poetry has been too poetic. We have had the necessary facts; I wonder if we have had them in rightful places.

In trying to move toward a better critique of poetry a year ago, I approached the subject from the point of view of Catholicism; that was a mistake. Jesuit teachers, it would seem, have a horror of theology when it breaks the bounds of Otten and roams madly through an otherwise placid world.

It is peculiar though. Jesuit teachers admit the tremendous genius of Kant or Spinoza; they are classics. But we find no difficulty in rejecting them. The Jesuit economist recognizes the genius of Adam Smith, Ricardo, and Mill; the sociologist knows how brilliant Emile Durkheim's theories are; Rousseau, Machiavelli, and Hitler are political philosophers to be reckoned with; Einstein is scarcely an inept physicist and mathematician; Oswald Spengler had a great grasp of the facts of history. Yet it does not require too much courage for the Jesuit teacher to apply practical Catholicity and "brush them off."

But if we condemn the sensuality of Wagner, reject the *malerisch* painting of Rubens, or the deism, pantheism, and materialism of much English poetry—somehow, Jesuit teachers raise as great a hue and cry as if the Eleventh of the Summary were under attack. And quite generally the anathema hurled is *Modernism*! "Mr. Earley's fondness for Gerard Manley Hopkins and Eric Gill would probably place him among the moderns . . ." Appalling thought, isn't it? Eric Gill hated the modern age so much he wove the cloth to make his own garments; as much as could be he lived independent of the modern age he despised so thoroughly. And this year we celebrate the hundredth anniversary of the birth of Father Hopkins who died before Tennyson, Newman, and Ruskin. Something seems awry when a suggestion that we apply the principles of Catholic truth to poetry raises the cry of heresy.



Is it time to investigate first principles, to see if we have them correctly placed? Is it possible that Father Daly's anguish when the *Skylark* is attacked stems from a too poetic theory of poetry? Is the impassioned rhetoric of Mr. Costelloe defending the Protestant citadel? Or is the idea that we should apply the rule of Catholic truth to poetry straight out of Rodriguez? The poetic on which we base our judgment has great influence on our teaching of English.

Mr. Costelloe says that to say, "all truth—even natural truth—is Catholic," is begging the question. Of course it is begging the question; the unproved major is that Catholicism is true. But it was not necessary to put the roots of my discontent with our theory of poetry in theology. The roots are founded in philosophy too.

Most of us were brought up on Father Connell's principles of poetry; we have accepted them as having a foundation in Scholastic philosophy. But looking back we discover that ours were the idols of Romanticism—Keats, Shelley, Byron, Wordsworth, Tennyson, and Thompson. Then we read Irving Babbitt or Paul More, Vallery or Eliot, and their indictments of our poetic heroes make us wonder. We go through Sorokin's devastation of the visual arts and music; more heroes fall to the ground, and we are even more bewildered. Then we discover that Father Connell lifted his definition of poetry almost bodily from Ruskin's *Modern Painters*.

Something certainly seems wrong when the poetic judgments of critics like Ransom, Curry, Eliot, and Brooks are more Catholic than our own. But rather than give a defense of anything I wrote in the *QUARTERLY*, I want to go back to the principles underlying those judgments. This is by no means a DFC encyclical. Many of us have found that Father Connell's blueprints were incorrect; we are trying now to find a set on which we can build. We are not trying to break down anything. We think it is more important to be true to the tradition of Catholicism than Romanticism. We know many of our elders will disapprove. But Father Connell hasn't a DFC note either.

Here, then, in brief outline is the basis of a criticism of poetry. It is conceived on an analysis of man and his environment and is developed through an analogy to the matter and form of the human body. It says that a poem must be an artistic creation in the same way as a painting or a statue must be; it contends that the norm for judging poetry is the beautiful and then goes on to attempt to locate the various elements according to the importance they merit in judging the poem's beauty. It indicates the material cause of poetry and places the formal determining cause in proper perspective; it relegates to accidental cause those elements which do not substantially affect the poem and, finally, attempts to locate other elements that must necessarily be considered by any competent



critic. And no one hopes that its flaws will be searched out more than I do. I am frankly sick and tired of saying that a poem is beautiful *merely* because Dryden or Johnson or Arnold or Saintsbury said it was. The least Jesuit teachers should have is an accurate norm for weighing and reviewing traditional or current English critical judgments.

## THE POETIC OF SCHOLASTICISM

### 1. *Thomistic Dualism as the Cultural Norm*

Neither monism of matter nor monism of spirit is an adequate cultural basis for a criticism of poetry; we must reject also dualisms which minimize the validity of the body and modern dualisms which are basically materialistic. Man is composed of body and soul; each has its place in his composition, and each with its true value must form the base of a true poetic criticism. Monism of the spirit led the metaphysicals and pseudo-classicists astray; monism of matter, materialism, popularized with the *Lyrical Ballads*, still blights English poetry.

### 2. *Creation vs. Communication*

The written work of art must have its own proper *being*; it is not merely a means to a further end, possessing being only relatively—that is, in relation to the final intellectual process. Bare prose is the mere means of transference of thought or image or emotion from one person to another. A poem must not merely “mean” but “be.” The cathedral builders, wanting to convey the glories of God, constructed a real *being* which actually communicated their message to posterity: such is the work of art. From this we have three classes of poetry, as they recede from creation to mere communication.

a. The first class, supremely objective. Though the personality is submerged in the tale, it is not entirely obscured. The main interest is the outside world, the objective world; the primary object is to re-create reality. It is the style of real health, and feeds not on self but on reality. It is the writing of the “Age of Belief,” when you do not need to prove there is grass to admire it.

b. The second class, subjective-objective. The second class considers reality, then removes itself from reality to reflect on it—“recollected in tranquillity.” This type discovers a perfection of style, for its obsession is not with events, but only with a personal interpretation of reality. In its interpretation of outward reality it is subjective; but as the interpretation is universal, the writing approaches greatness. It is, though, inferior to the first class. This is the writing of the “Age of Scientific Determination,” when you must first prove that there is grass.

c. The third class, the utterly subjective. A departure from reality, a close scrutiny of the subjective *ego* to discover nuances of feeling, as



reflecting reaction to reality. This is the psychological approach which becomes surrealist when carried to logical extreme. As the sick body feeds not on outward reality but on itself, this style of writing, feeding on itself, impoverishes itself, and soon burns out. There is no progression to greatness, but rather self-consummation which reduces the strength and results in impotence. It is the writing of the "Age of Doubt or Skepticism," when you are prevented from admiring outward reality by your doubt of its existence.

### 3. *The Architectonic Requirements of a Poetry*

Poetry, the ancients used to say, is an imitation of life. An analysis of "life" reveals a pattern, recurring in every form of life, that has long been accepted in art. In briefest statement, it may be said that the life-pattern is composed of *statement*, *conflict*, and *resolution*. A tree, for instance, is in its very being a statement: there is a conflict from opposing winds, aridity, shade; if in resolution it conquers its opposing forces, it acquires the full stature of its nature; if it fails, it withers and dies. Man too has the statement of his nature: in this life he finds constant conflict, the warring from within and the warring from without; man's resolution is glorious if he triumphs over the opposing forces, and is disastrous if he is defeated—heaven is for the one, hell, for the other. The essence of vitality in this life is conflict; *movere seipsum* implies resistance to movement; and in final resolution there is no such thing as a tie—one or the other force must triumph. And so with poetry: in addition to substantial existence, poetry must have firmly stamped on it the life-pattern.

The importance to criticism of imitation of the life-pattern is this: poetry may not be false to the pattern even by implication. In the Thomistic universe it goes even deeper, for life does not end with death; in fact, the second phase of life is far more important, far longer in point of actual time, even far more real. Now any poem whose resolution is not consonant with the resolution of this life-pattern cannot be a good poem, any more than a poem which has not the pattern at all. There is no art of the particular; art of its essence must be founded in the universal. This is easier to grasp in relation to the drama and the novel; yet since poetry is an imitation of the creative act of God, it too must be true to the life-pattern of God's creation. We should note that one or more of the parts of the pattern may be implied and that bold statement is not essential. This pattern is, of course, the basic sonata form of music and an underlying principle of all art forms.

### 4. *The Beautiful as the Ultimate Norm of Poetic Excellence*

That is beautiful whose luminous (integral and harmonious) manifestation of the truth of reality is of such a nature as to please the be-



holder. Understanding what beauty is, we say that the final literary *being* must be beautiful; but we must take note—especially in longer works—that it is the whole being, taken as a whole, and not each individual part that must be beautiful. And we must note that the final being, the completed poem, not its exemplary idea, is to be judged.

#### 5. *The Problem of Causes: Material*

The matter of poetry (*materia prima*) is merely the *work* to be accomplished, such as "to write a poem about God." (The substantial form will be the combined imaginal-emotional thought that actuates the material cause; and it will be quantified through expression.) It is important to notice that the material cause, pure potency, is limited only by the genius of the poet—which is to say that we may not call into question the matter of a poem before it appears in the completed work. So a man may write on deserted brickyards or angelic sanctity—all we have a right to examine is the completed poem. The important question is: Did the poet make it beautiful in final expression?

#### 6. *The Problem of Causes: Formal, Thought*

The formal cause of man is his soul, and the hallmark of the soul is intellectuality. Now poetry is an art, and art is peculiar to man alone, and man is distinguished by this mark that, of all worldly creatures, he is intellectual. Poetry was made for men. So we should find the primary formal cause of poetry in the thought. But immediately we should notice that as man has the virtual formal causes of sensuality and vegetation, so the poetic thought will be virtually emotional and imaginative. Never demanding sterile intellectualism, never shunning emotion nor imagination, we still demand to see the mark of intellectuality, of humanity, as the primary forming element of the poem. We note, of course, that as formal cause, thought does not necessarily flow merely from the content. We note too that as the emotional or imaginative element predominates and buries the intellectual element, we have the same anomaly as when the vegetative or sensitive element predominates in man.

#### *Thought vs. Content*

Thought and content are by no means synonymous. Thought here represents the sum of all the intellectual forces which give life to the poem, part of this being the context which may be presented in a prose paraphrase. Note especially that thought is conveyed by mood, inflection, pause, etc., as well as by the individual written word; so a "meaningless" phrase may in proper context be charged with intelligent thought, as is a commonplace of everyday diction.



7. *The Problem of Causes: Formal (Virtual), Emotion*

Much great poetry stems from emotion; yet it is a romantic error to suppose that poetry and communicated emotion are synonymous terms. The intellectual content will be sterile unless it is fired by an emotion, but emotion alone cannot carry through to the bitter end with such cathedrals of poetry as *Paradise Lost*, the plays of Shakespeare, etc. We very seldom give the definition of man as an emotional animal. But as man without his sensitive nature is not man, so the formal element of thought depends upon its sensitive counterpart, emotion.

*Sentiment vs. Emotion*

For the Greek there was little worry about this problem; for the person of the present world there is much worry. We have mistaken sentimentality for emotion so long, and we have leaned upon philosophies with sentimental backgrounds so widely, that there is much confusion. But there is no greater enemy of true poetry than sentimentality or futile emotion, or emotion poorly founded, or emotion of little intensity finding vibrantly intense expression.

8. *The Problem of Causes: Formal (Virtual), Imagination*

The thought of poetry will take most artistic effect when presented through the medium of the imagination: poetry is the art of the particular infallibly suggesting the universal—and this calls very expressly for imaginative presentation.

*Imagination vs. Fancy*

Fancy is utterly particular, unrelated; the image of poetry must be true to inward rather than to outward reality. Fancy is responsible for all the sugar decorations of art, poetry, and architecture—those whose cloying taste sickens the real man.

9. *The Accidens Proprium: Expression*

The poem is quantified in written expression, and as there are many possible beings existing in the *intellectus possibilis* who do not reach actuality until they have been created, so there are poems of many mute inglorious Miltons existing in embryo, so to speak; they do not become poems until they have been quantified by expression.

Here, an interesting question may be raised: may one be a painter, a musician, a poet, who does not possess the mechanical facility to translate his poetry, music, or art into quantified expression? May one possessing the *habitus*, say, of music, to an exalted degree—and still lacking the accidental qualification of expression—be called a musician? Not a few recent writers would seem to say that he may; on the other side, the *accidens proprium* is so closely allied with the reality of a thing, that it is difficult to agree with this opinion.



10. *Accidental Forms Inhering in the Accidens Proprium*

Verse, meter, alliteration, assonance, rhyme, etc., are accidental forms inhering in the quantified poem. Corporeal extension is the base of accidental inherences such as whiteness, athletic build, physical beauty, etc.; and while it is not necessary for a body to have any *particular* accident, it must have some accidents; and lacking some fairly necessary one, it must possess another in a far more perfect way, if it is to be called beautiful. A keen analysis of the accidental bodily qualities will help our judgment of the accidental qualities of extended poetry. Thus, for instance, rhyme may be called unnecessary for poetry, since it is an accidental perfection. However we should demand a compensating excellence in some other accidental perfection of the poem.

11. *Problem of Causes: Exemplary Idea*

Because of the finiteness of his being, man's exemplary idea will always be more perfect than his completed work of art. However, we do not judge his idea (which is the critique of the strictly Augustinian-Platonic school) but his work; none the less we shall do well to advert to the exemplary idea. It must form the base of our judgment of the primitives; and it will make our criticism of innovators much kinder, more sympathetic.

12. *The Problem of Causes: Final Cause*

Can one write a sermon or espouse a cause of any sort in poetry? or is our doctrine "*ars gratia artis*"? Much light is shed on this problem by a correct understanding of poetry's material cause. Whatever the extrinsic final cause may be, the intrinsic final cause of a poem is to display the "*splendor formae*" which is designed to inspire pleasure.

13. *The Problem of Truth: Critical*

Is the completed poem based on relativism, pragmatism, phenomenism? does it testify only to material appearances of things? does it deny the validity of universal concepts? is it platonic, nominalist, conceptualist, sentimentalist? These are far from sterile questions. St. Augustine called beauty "*splendor veri*," and it would seem very difficult to prove that a critically false poem could ever possibly be called beautiful.

14. *The Problem of Truth: Ethical*

What manner of "resolution" will there be in the poem? There is only one resolution—for Thomistic dualism's man has a long life: it lasts for eternity, infallibly resolved in heaven or in hell. Any sore of ethic that is not true to this, even in implication, is not true to poetry.



15. *Welding of the Elements: Poetic Habit*

The artistic habit—the virtue of prudence of means—is an important characteristic even in a poetic criticism. Briefly it means that a man will not generally write poetry of value without first having built up within himself the artistic habit, infallibly directive of the proper selection of means for the accomplishment of the ultimate aim. We shall not generally look for poetry in a young man, especially sustained poetry; and if we find a man with the habit we shall examine his other works more seriously than we might otherwise have done. A man without the habit can write poetry. The habit takes the sporadic element out of his work, the purple patch. But of course even in the most professional, the habit is merely directive; it is a thin small voice; it can—and very often is—neglected.

16. *The Problem of Causes: Art and the Artist*

What manner of man must the artist be? No effect, says Scholastic philosophy, exceeds its cause in the line of its causality; and though the moral worth of the poet must be disassociated from his artistic worth, as St. Thomas reminds us, nevertheless, as he also contends, the moral values of art are bound up with its artistic values. Art requires thought; and we shall not find poetry in circumstances not conducive to thought; art requires utter sacrifices; as a product of the intellect it requires intellectual effort and consequent disassociation from various causes which would impede or prejudice intellectual accomplishment.

17. *The Problem of Taste and Judgment*

Critics generally, and Jesuit teachers surely, must distinguish very carefully between "estimation" and "liking." You may estimate highly and never love; you will love without estimating as perfect. I like Robert W. Service; this does not prevent my estimating his worth as poet. Often-times we confuse our personal likes and dislikes with judgment; but the judgment of poetry is the judgment of a fine art, and is made according to rules and norms and standards. A confusion on this point makes us try to defend many things which are artistically indefensible. But understanding of the distinction gives us a wonderful freedom; what a wonderful relief it is to be able to say: Robert W. Service? Not much of a poet, as those thing go, but I surely enjoy *The Cremation of Sam McGee*! There is probably no single rule of poetic criticism violated so frequently, and with such pitiful results.

The primary defect of our own poetic criticism, it seems to me, is a dislocation of values. This outline endeavored to show the relative values of the components of a poetry. No one can deny Tennyson's genius in the matter of expression; but if expression is merely an accidental qualification, how will that genius be evaluated? On the other side, *The Hound*



*of Heaven*, despite its atrocious diction, is a genuinely great poem. No one thinks to deny that communicated emotion was the be-all and end-all of Romanticism. But if that is merely the sensitive element of poetry, the animal part so to speak, how shall its final evaluation read? If fidelity to objective truth is as important as this outline seems to imply, what shall we say of the "cunning patchworks of heresy that abound in our literature"? We do not allow Dean Inge to select our saints—he hasn't the correct rule; shall we allow Saintsbury to canonize our poets? Or is there something important after all in Father Hopkins' dictum: "The only just judge, the only competent literary critic is Christ."

As Jesuit teachers, as leaders of Catholic thought, it is up to us to find out.



# The Jesuits and Education in Louisiana during the Eighteenth Century

JEAN DELANGLEZ, S. J.

One of the characteristics of the Jesuits' activities in the Western Hemisphere is the fact that upon arriving or more ordinarily shortly after their arrival a school was opened for the white population, and later a college was begun. In the beginning such institutions, especially the colleges, were very humble, though quite in keeping with the state of development of the colony in general. But from these humble beginnings their progress was so rapid that it would be a mistake to judge of the general progress of the colony from the status of these schools or colleges. The example of New Spain is not typical in this regard, at least insofar as the original foundation is concerned, for the college of Mexico City was founded and organized in Europe, and the staff was simply shipped to the New World. A better illustration of the above general statement is the relatively short time which elapsed between the arrival of the Jesuits in Mexico City itself and the opening of schools and colleges in the various centers of the surrounding region.

In contrast with the general practice of opening a school shortly after their arrival, the Jesuits spent sixty-three years in Louisiana without ever opening a single school. In these pages we shall inquire into the reasons for this peculiar state of affairs. First, however, we must define what was meant by Louisiana in the eighteenth century.

Two hundred years ago, the name applied to an incomparably larger area than that of the state which bears this name today, for it included the Mississippi Basin, bounded on the north by the forty-first parallel and on the east by the Appalachian range. Along the Gulf, the southern boundary extended from the Perdido River to Galveston. New Mexico was known to be somewhere in the west of this vast territory; as for the northwest, nobody had any idea how far it extended, except the vague notion that somewhere in that direction was the legendary Sea of the West which, they thought, communicated with the Pacific Ocean. In this immense area there were three centers of civilized life: one at Mobile, the other around Kaskaskia in the Illinois country, and the third was New Orleans. The first of these centers need not be considered, for the



Jesuits were never permanently established there, but their house at Kaskaskia was as old as the original French settlement itself which was begun in 1703; and in 1727, ten years after the foundation of New Orleans, the Jesuits had a house in what had by then become the capital of Louisiana.

A Jesuit, whose attention I called to this exception to the rule, explained it by saying that in the eighteenth century things were quite different from what they had been in the sixteenth and seventeenth centuries. This, of course, is no explanation; it is merely an uncritical acceptance of what Parkman wrote in comparing the achievements of the Jesuits in New France during the seventeenth century with those of their brethren during the eighteenth. Another Jesuit, who was better acquainted with the beginnings of colonization in the Mississippi Valley, thought that the white population in the Illinois country was too small to warrant opening a school, let alone a college, there. This answer will not do either. In 1635, three years after their return to Canada, the Jesuits opened an elementary school at Quebec. The first reliable information as to the population of this latter town is the census of 1666, that is, thirty years later, when there were at Quebec less than forty boys between the ages of seven and fifteen; whereas thirty years after the formation of Kaskaskia, there were about one hundred boys under fifteen in the Illinois settlements. In the very year that the census was taken, 1666, the college of Quebec was already fully organized: the lower classes were taught by two scholastics, humanities and rhetoric by one priest, and philosophy by another; a *donné* was teaching mathematics. The insufficiency of the white population is still more inadequate as an explanation for having no college in New Orleans. The census of 1726 shows that eight years after its foundation this town had one hundred more inhabitants than Quebec had in 1666.

There must then have been other reasons why the Jesuits did not open a school in Louisiana, since it cannot be said that the Fathers who came to the colony were less interested in the education of youth than were those who went elsewhere, and since the number of boys was not too small to warrant the opening of a school or of a college. With regard to New Orleans, besides the general reason which we shall see presently, there was another quite peculiar to this settlement.

A few years before the coming of the Jesuits to New Orleans, the Capuchins had made a contract with the Company of the Indies, which was then ruling Louisiana. According to this contract these missionaries were given a monopoly for doing good in the immense territory bounded by the Ohio, the Appalachians, the Gulf, and the distant west. Quite unable though they were to supply the number of priests needed in the various settlements, they resented any diminution of their field, although



they had no objections to its further extension. Besides the whites in "Louisiana," there were also Indians, whose evangelization the Company of the Indies thought should be entrusted to the Jesuits "preferably to all others." Naturally enough, when an agreement to this effect was arrived at in Paris between the Jesuit Father Nicolas de Beaubois and the Company of the Indies, he asked for a house in New Orleans, in which he could reside as superior of the Louisiana mission, of which the Illinois country was a part, and where he could receive provisions from the mother country for the various posts where his subordinates were stationed.

This reasonable petition was opposed both by the Company of the Indies in Paris because Father de Beaubois was *persona non grata* to them, and in New Orleans by the superior of the Capuchins who claimed that the presence of other priests in the same town, and especially of Jesuits, was bound to cause friction. The only concession which Father de Beaubois managed to obtain was that the Jesuit superior of the mission and a lay brother could reside in New Orleans. It is quite clear that in such circumstances the opening of a school was out of the question.

This difficulty, however, did not exist in the Illinois country, where the Jesuits could have had as many missionaries as they wanted. The only reason why they did not open a college in the Illinois country during the eighteenth century is that no benefactor was found to endow it as was the case everywhere else. What happened in Canada may serve as a pertinent illustration because Canada too was French territory at that time.

As early as 1626, the father of a French scholastic bequeathed outright to the Jesuits 48,000 livres, the revenue of which, about 2,000 livres, was applied to the support of the teachers of a school to be opened at Quebec. This money was not intended by the donor primarily for an arts college but "*pro spirituali Canadensium auxilio et institutione.*" One practical interpretation of these words was that the Jesuits would fulfill their obligations by teaching catechism to the Canadians, that is, the Indians. Gradually, however, the whites crowded the Indians out, and besides catechism, reading and writing were taught. Next, the parents asked that their children be taught the first rudiments of Latin, for, as they pointed out "*collegium aliud nullum esse in quo pueri istis [elementis latinitatis] vacarent.*" When this had been granted, they pressed the matter further. "*Ad quid enim prima illa elementa, an haec sola in collegiis docentur?*" Thus, under pressure, the catechism school begun at Quebec for the Indians became an arts college for the children of the European settlers. As the original endowment had become insufficient for the maintenance of the teachers, Louis XIV, in 1655, granted an annual sum of 400 livres.

This example clearly shows that the main reason why no college or school of any kind was opened in the Illinois country during the eighteenth



century was the strict adherence of the Jesuits to the principle of gratuity of education, and their consequent insistence that every school or college should be endowed. The college at Kaskaskia, mentioned in accounts written long after the expulsion of the Jesuits from the Illinois country, was simply the Jesuit residence there; the missionaries undoubtedly taught catechism to the children of the settlers, but there is no evidence that they ever taught anything else. As for the "college" of New Orleans, mentioned by Martin in his *History of Louisiana*, it existed only in his imagination.

Between 1723 and 1725, the Capuchins opened an elementary school in New Orleans. This school was originally taught by a lay brother, then by a Capuchin in major orders but not yet a priest, and later by a layman. The only source of our knowledge regarding the educational facilities in New Orleans in the early thirties of the eighteenth century is a letter of Salmon, the civilian administrator (*commissaire ordonnateur*) of the colony. In February 1733, he wrote to the minister in Paris that the army officers and the settlers, led by the attorney general, had represented to him that their children were growing up without any education, for there was only one school teacher in New Orleans, and this man was an ignoramus. To send the children to France was out of the question, for, said the colonial administrator, none of the settlers was sufficiently well off to incur such an expense. And even if this could be done, it would be detrimental to the colony, for it is to be feared that the children educated in France will not wish to return to Louisiana.

This deputation of officers and settlers asked Salmon to sound out the Jesuits about opening a college in New Orleans. Father de Beaubois, who had been reappointed superior of the Louisiana mission, replied that the proposal was not new. Eight years earlier, while he was in Paris, the comptroller general of the kingdom had spoken to him about the project, and had asked for a memorandum indicating the cost of such an undertaking. When he had passed through New Orleans in 1724, Father de Beaubois added, the town was still a straggling settlement, and there were relatively few children. Consequently he had told the comptroller general that the time for opening a college in New Orleans had not yet come. Now, however, the conditions were quite different; the number of children had greatly increased—561 boys and girls in New Orleans and in the surrounding plantations—and the Jesuit foresaw that in a year's time there could be thirty boarders and sixty day students, apart from those who would come from Mobile and the Illinois country. In view of all this he agreed that a college should be begun in New Orleans, which could be expanded as the colony progressed.

Yet, in spite of agreeing in theory about this project with the in-



habitants and the colonial official, the Jesuit superior declared that to carry it out was quite another matter. He told Salmon that he was unable, in the present circumstances, to build the school and was not sure whether the Provincial in France could spare the two priests and the two brothers needed to staff it. We may add that even if he had obtained the necessary funds to build the school and even if the Provincial had been able to send the teachers, he would have met with strenuous opposition on the part of the Capuchins at this Jesuit invasion of New Orleans.

The minister to whom this letter was addressed made short shrift of the proposal. To think of a college at New Orleans, he wrote, was altogether premature; it meant expenses, and there were more urgent matters on which to spend money than a college in New Orleans. The minister probably had in mind the cost of the futile War of the Polish Succession, which to him was vastly more important than the few thousand livres required to educate the subjects of his master, the King of France.

Ten years later, Salmon together with Bienville, the governor of Louisiana, made another appeal. They recalled that the Jesuits had refused to open a college because they had neither building nor staff. In the interval, some of the well-to-do settlers had sent their children to France to be educated, but this had cost them enormous sums of money; and moreover, as was foreseen, those who returned from the mother country were dissatisfied with life in the colony and were thinking of only one thing: to return to France and live there. All this, as they pointed out to the minister, was bad for the development of Louisiana.

They went on to say that Spaniards from Vera Cruz had lately written to the Jesuit superior in New Orleans, Father Pierre de Vitry, and without waiting for an answer had sent two boys to be educated by the French Jesuits. More would have come, but for lack of lodging facilities, and because there were no Jesuits available to teach them. Father de Vitry, they said, had already asked his superiors in France to find out from the minister what he wanted to be done.

The answer came directly to the Louisiana officials from the minister, the same man who was in office ten years earlier: he simply would not hear of a college in New Orleans, because, he said, the colony had not made sufficient progress. As for such a college being a means of attracting young Mexicans, this was too uncertain, and in any case, the Spanish government would put a stop to their coming as soon as they heard of it.

During the next twenty years, that is, until the end of the French domination, which coincides with the expulsion of the Jesuits from Louisiana, the question of a college in New Orleans was never again mentioned. The more prosperous planters were obliged to hire tutors to teach their children how to read and write, for the elementary school of



the Capuchins had ceased to exist; and a petition for Christian Brothers was also turned down by the Minister of the Colonies on the ground that this congregation was short of men. Those settlers who could afford "enormous sums of money" sent their boys to college in France, with the results which had been foreseen by Salmon in 1733.

In conclusion one may say that the reasons why no school or college was begun during the sixty years of the Jesuits' residence in Louisiana were not the missionaries' lack of interest in education, but rather the lack of men and above all their determination to safeguard the principle of gratuity of education. In contradistinction to what happened in Canada, no benefactor offered to endow a college in the South. However, if the planters had really been anxious to have their children educated in the colony, they could easily have pooled the "enormous sums of money" spent for educating them in France, and so have obtained adequate funds for building a college in New Orleans or in the Illinois country, as well as for its upkeep and for the support of the teachers.



# Jesuits and Catholic Action

YOUREE WATSON, S. J.

Father Thurston Davis in his article "Blueprint for a College" in the October 1943 issue of the *QUARTERLY* plans for a four-year course in Catholic Action. Indeed, he makes this a basic, integrating feature of his proposed curriculum. Likewise, in the January issue, in Father Hartnett's "Amending the Liberal College," provision is again made for Catholic Action.

In the light of these and similar articles it ought to be both interesting and instructive to recall to mind what our late Father General had to say on this subject. To be sure, when he spoke of Catholic Action he regularly understood the expression not in the broad sense, still almost exclusively current in this country, which makes Catholic Action equivalent to Catholic activity, but in the strict, technical sense customary in the papal documents, according to which Catholic Action is a particular, essentially apostolic *organization*,<sup>1</sup> constituted by a special episcopal mandate, and distinct from other Catholic organizations of laymen for which it serves as a "principle of order." Thus, it is because he understands Catholic Action in this latter sense, that Pius XII in his Letter to the Hierarchy of the United States (November 1, 1939)<sup>2</sup> could speak of Catholic Action as one among other organizations, including the Confraternity of Christian Doctrine, the Sodality, and the Holy Name; and could write in the Encyclical on the Mystical Body of the "members of Catholic Action who assist the bishops and priests in their apostolic labors . . . and also . . . those associates of pious unions who contribute their work to the same end."<sup>3</sup>

Since these distinctions are not always understood even by Jesuits, it may be useful to add here that while everyone knows the classic definition of Catholic Action as the participation or collaboration of the laity in the apostolate of the hierarchy, what is not so well known is the carefully worked out implications of this definition<sup>4</sup> and the later developments of Catholic Action in practice. Some of these implications are, for example, well expressed in a letter of the Papal Secretary of State, Cardinal

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<sup>1</sup> If "Catholic Action" seems a strange name for an *organization*, remember the term is a literal translation from the Italian, where it has a different nuance. Cf. also "Action Française," "Acción Nacional."

<sup>2</sup> *Catholic Mind* 37:927-28, November 22, 1939.

<sup>3</sup> *Ibid.* 41:38, November 1943.

<sup>4</sup> It has been reasonably estimated that the statements of the Holy See on Catholic Action during the last pontificate would fill a volume of well over 1,000 pages.



Maglione, to Father J. P. Archambault, S. J., in his capacity of President of the Canadian *Semaines Sociales*, which institution was that year (1941) devoting its sessions to the topic "Catholic Action and Social Action." Cardinal Maglione, who at the desire of the Pope is pointing out certain essential points of Catholic Action, writes that this is "a strongly organized collaboration, differentiated according to the different categories of persons to be reached, in close union with the bishops and their ecclesiastical assistants, to whom the apostolic mandate has been specially entrusted."<sup>5</sup> The specialization of the apostolate spoken of here was called for by Pius XI in *Quadragesimo Anno*<sup>6</sup> as well as on many other occasions, and according to Pius XII it corresponds to "a great law of nature and grace."<sup>7</sup> When the popes insist in this way on specialization they are, of course, mindful of the worldwide success of Jocism and its fellow organizations.<sup>8</sup>

Our late Father General, it need not be said, thoroughly understood the nature of *official* Catholic Action. This is evidenced, for instance, by the fact that in the documents on the subject printed in the *Acta Romana* he himself habitually distinguishes between Catholic Action and the Sodality.

With all these necessary preliminaries taken care of, we can now have a look at some of Father General's directives on the matter of Catholic Action. One of the most important is a letter to all the Fathers Provincial, dated April 27, 1936.<sup>9</sup> It was occasioned by "a letter which His Eminence Cardinal Pacelli, by command of and in the name of the Sovereign Pontiff, had addressed to all the heads of religious orders and congregations on the 15th of March of this year. . . . There is question . . . of the ever greater help to be given to Catholic Action by religious and their

<sup>5</sup> *Semaines Sociales du Canada-Action Catholique et Action Sociale*, Ecole Soc. Pop., Montreal, 1941. The letter cited in the text appears on pp. 7-9. Obviously, this article can give only a brief, altogether inadequate sketch of Catholic Action. Those who would like a clear, concise, yet thorough treatment of the subject can find it in the manual of P. F. Lelotte, S. J., *Pour réaliser l'Action Catholique*. Tournai: Casterman, 1937. An English translation of this is being published and will soon be ready for distribution by the Apostolate Press, 110 E. LaSalle Avenue, South Bend, Indiana.

<sup>6</sup> *Catholic Mind* 29:287, 303-05, May 15, 1931.

<sup>7</sup> Discourse on Catholic Action, September 4, 1940. Citation is from the French translation in *L'Oeuvre des Tracts*, #258. Ecole Soc. Pop. Pp. 258-59.

<sup>8</sup> On August 8, 1933 Pius XI, speaking of Jocism to a group of pilgrims, said: "We offer this movement as a model for Catholic Action." Two years later, in a letter to Cardinal Van Roey (August 19, 1935), he wrote: "The J.O.C. is an authentic form of Catholic Action perfectly suited to the present day." Pius XII, as Cardinal Pacelli, referring to Jocism, said: "It would seem that Providence has put its signature to it" (Letter to Canon Cardijn, January 11, 1935). These references can all be found in (Mgr.) E. Guerry, *L'Action Catholique*, Nouvelle éd., Paris: Desclée de Brouwer, 1936. Pp. 321-22.

<sup>9</sup> *Acta Romana* 8:509-10.



works, and of Catholic Action itself, which is to be fostered as much as in us lies."

Father General continued:

Although I know that Ours have received my repeated recommendations in this matter with submission and in a spirit of obedience, nevertheless, I hold it my duty to urge again and again a thing which is so much loved by the Vicar of Christ on earth.

Therefore, I ask Your Reverence to appoint some suitable father to prepare an accurate report, which, after it has been approved by Your Reverence, is then to be sent on to me. Let it deal with the following points in particular:

1) Up to now what has been done by Ours in your province for Catholic Action? . . . What is done in our schools for externs to form the students for Catholic Action either through internal associations<sup>10</sup> or by lectures; are the pontifical documents sufficiently known to the students and explained by appropriate commentaries; and are the older students duly instructed in social action? What, in general, is being done by Ours to instruct the Catholic laity in this matter: by booklets, magazines, articles, lectures, etc.?

2) Is there anything more we could do according to the mind of the Most Holy Father openly expressed in this recent letter? Let particular attention be given to what His Holiness introduces concerning the office of giving the Spiritual Exercises to the clergy; for, although the Exercises ought not to be mixed with conferences on Catholic Action, which would find more suitable place after the Exercises, nevertheless, in the Exercises themselves among the other duties of clerics this one also can and ought to be recalled and impressed on the mind; and let the Director of the Exercises keep in mind in his other practical applications to seize upon suitable occasions of speaking also of Catholic Action.

In the last part of the letter His Paternity insisted that all Ours should be well affected toward Catholic Action, and that any conflicts which may chance to arise in its regard should be amicably settled.

It is clear from this letter that our schools are to play a very important part in the aid which we are to give to Catholic Action. In this connection we ought to recall the words of Pius XI: "No method or manner of training youth for Catholic Action appears more suitable than those employed in schools and colleges. This formation of select youth will likewise be to the advantage of the whole school or institute, for one can easily understand that if the more select pupils of any institution be rightly prepared for the Christian apostolate, how much and how great good will accrue to the others also."<sup>11</sup> Moreover, the late Pontiff made no secret of the fact that he had a special predilection for University Catholic Action, from which he expected great results.

<sup>10</sup> Nonparochial Catholic Action groups within a school.

<sup>11</sup> Letter to the Brazilian Hierachy. This is included in J. D. Loeffler, S. J., *Directives for Catholic Action—Expounded by Pius XI*. St. Louis: Central Bureau Press, 1938. P. 43. Much the same thoughts appear in various other documents, for example, the letter of Cardinal Pacelli which occasioned Father General's letter of April 27, 1936 and which is also given in the *Acta*.



Another illuminating treatment of the proper attitude of Jesuits toward Catholic Action is to be found in a letter of Father General to the Spanish Provincials on this very subject.

Ours [he wrote] ought to take care that they thoroughly grasp the mind and directives of the Sovereign Pontiff [on Catholic Action],<sup>12</sup> that they adopt his views, and that fully conscious of the magnitude and importance of so great a work, they cooperate with him in their ministries to the full extent of their powers. This is in keeping with our vocation; this is in keeping with the tradition of our predecessors, who contributed all their efforts to the service of the Church as she called upon them according to the necessities of the times; this is in keeping with the obedience which our Society professes toward the Vicar of Christ, whom Christ Himself governs.<sup>13</sup>

Moreover in the next paragraph we read: "Who does not see . . . how much the education of youth in our schools can contribute [to efficacious cooperation with Catholic Action], if it is well directed toward the preparation of energetic Catholic Action men?"

A few months later Father General together with the Fathers Assistant and the whole Congregation of Procurators, which was then meeting, addressed a letter to the Holy Father in which they promised their help to Catholic Action:

"Abiding by the norms so often and so urgently inculcated by Your Holiness, we shall strive as much as we can to promote Catholic Action everywhere, at the beck of the bishops, in order that all the families of nations and the hearts of all men may be more quickly and more completely subjected to the most sweet rule of Christ the King."<sup>14</sup>

These are but a few of a number of available quotations revealing the official mind of the Society in regard to Catholic Action. Others may be found by consulting the indices of the *Acta*. Of special interest to readers of the QUARTERLY will be Father General's letter of June 6, 1934, to the members of the French Assistancy in which he directed that a Catholic Action unit be set up in each of our schools alongside of and harmonized with the Sodality.<sup>15</sup> From this same letter one may also glimpse something

<sup>12</sup> Compare the prescription in the *Ratio Studiorum Superiorum*, S. I., #289.

<sup>13</sup> *Acta* 7:563.

<sup>14</sup> *Ibid.* 7:514-15.

<sup>15</sup> Whether or not it would be practically desirable, it would seem at least possible to have an "internal association" of Catholic Action as a semiautonomous unit within the general Sodality setup of our schools (somewhat as a unit of the C. S. M. C. may constitute the Mission Committee in a Sodality). So Pius XI, addressing Father General and the Italian Sodality directors, said: "I congratulate you on your plans for promoting Catholic Action through the establishment of Catholic Action groups in your seminaries, colleges, and sodalities." Cited in *Acies Ordinata*, October-November 1935, p. 6. Of course, we cannot have any official Catholic Action groups at all in our schools without obtaining a mandate from the bishop of the diocese.

Our late Father General always wished to see Ours promote both Catholic Action and the Sodality. Thus, in a letter reproduced in *Acies*, October-November



of the very important part which the Society has had in the actual development of Catholic Action—matter itself for a long article, and so necessarily outside the scope of this one.

Plans for the reorganization of our colleges ordinarily look to the reconstruction of a war-ruined world. What part might Catholic Action have in this? In the letter of Cardinal Maglione to Father Archambault quoted above we are told:

"Nothing is more timely or urgent as a remedy for the terrible evils under which the world is crushed than to prepare by this means [Catholic Action] a solid and true Christian Social Order." And again: "Who does not see the timeliness of such a subject? If already on the eve of the war, His Holiness was underlining the transcendent importance and the urgent necessity of Catholic Action, what will he not assign to it in the laborious reconstruction of the morrow?"<sup>16</sup>

Official Catholic Action is only now beginning to take root in the United States. No one would claim that what our late Father General laid down for the French Assistancy, for example, would constitute an adequate directive norm for us in this country. But even at this early stage of what seems to promise huge developments,<sup>17</sup> is it not important for us Jesuits to have an accurate knowledge of the Popes' prescriptions and those of our late Father General on Catholic Action in order that we may play our proper role in forwarding this work so dear to the heart of the Popes and so much insisted upon by the late beloved Father Ledochowski?

In conclusion we may say that while it is true that great achievements in Catholic Action are to be looked for chiefly from the groups of workers, farmers, and businessmen, nevertheless, future leaders for these groups can be trained in our schools in both the theory and the practical techniques of Catholic Action. This is a matter which certainly deserves our best thought and most careful planning.

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1936, p. 9, he writes: "The Sodality is doing much apostolic work in many places. Let us employ all our efforts to make it a still better school of formation and a radiating centre for lay apostles. The Sodality can thus justify the confidence placed in it by the Holy Father and the episcopacy as a valuable auxiliary of Catholic Action."

<sup>16</sup> See reference under note 5. It is certainly not necessary to point out that in the light of these citations Catholic Action might well be a concern of the I. S. O.

<sup>17</sup> An indication of this would be, for example, the growth of the annual Catholic Action Students Study Week. In 1941 there were only 2 colleges present; in 1942 there were 7 high schools and 17 colleges; in 1943 there were 21 high schools and 47 colleges.



# The College Boards in Jesuit Schools

JOHN E. WISE, S. J.

A note at this time on the possible use of the examinations of the College Entrance Board in our postwar colleges may be helpful. That there should be no initial prejudice against cooperating with and utilizing this national and international organization is evident from the generally happy results of Jesuit participation in the regional and national educational associations, such as the Middle States and North Central, the Association of American Colleges, and the American Council on Education. Changes forced on Jesuit Colleges by such membership have apparently been few, and indeed in some cases would have been necessitated even without such membership, whereas the benefits of cooperation have been numerous, such as the continued stimulus to maintain creditable and even superior academic standing, not to speak of gains in college student enrollment because of proper recognition.

The influence of Jesuit college members on these organizations, while probably less than merited by numerical representation and less than merited by the value of the contribution we could make, has not been negligible. It could well be greater, for example in gaining general recognition of religion credits, especially when the religion courses are carefully worked out to include, as they should, a proper proportion of social and cultural academic content. A Jesuit's training should equip him well to present Catholic educational views, to participate in policy and elective committees, and in other ways to share fairly and fully in shaping the national philosophies and practices of education. So there should be no difficulty *a priori* to participation in the work of the College Entrance Examination Board, which is of sound and trustworthy lineage.

The College Entrance Examination Board was founded in December 1899 at a meeting of the Association of Colleges and Preparatory Schools of the Middle States and Maryland, held in Trenton, New Jersey. President Eliot of Harvard (alas, he's an ancestor!) had previously conceived the idea, and President Seth Low of Columbia, and Nicholas Murray Butler of the same institution were among the prime movers in the adoption of a plan to remedy the chaotic condition of college entrance requirements. The first examinations were held in June 1901 at sixty-seven points in the United States and two in Europe, the candidates numbering 973.

An article in *School and Society* (Vol. XXII, November 14, 1925) describes the progress of the Board to that year. The number of candidates



had grown from 973 to approximately 20,000, and 600 college and school teachers that year assembled in New York to mark the examinations. This meeting of readers was always fruitful, beyond the just and careful correction of the papers, in exchange of ideas on the various subject fields, aims, and methods. But soon the assembly of examiners was to give way to the objective type test and its ultimate machine correction, though the essay type English test remained because of its peculiar value.

Another change of note is the recent shifting from the June subject-matter tests to the April aptitude and achievement tests. The change in this direction turned from a trend to a *fait accompli* after Pearl Harbor, and the December 1941 edition of the "Description of Examination Subjects," after being fully printed, had inserted on the cover the following notice:

Since this booklet was set in type, the Board's June 1942 subject-matter examinations, with the exception of the Mathematics Attainment Test (Part I), have been withdrawn. This action was taken when practically all the colleges which had previously used the June subject-matter examinations directed their candidates to take instead the tests held in April. The June series this year will consist of the Scholastic Aptitude Test, the Achievement Tests, and the Mathematics Attainment Test (Part I).

The mathematics test was retained principally for engineering school applicants; the other achievement tests are as follows: English Composition, Social Studies, French, German, Latin, and Spanish reading, Chemistry, Physics, Biology, and Spatial Relations (a nonmathematic aptitude test for pre-engineering students, measuring ability to think in three dimensions).

In the morning of an examination day the student completes the three-hour scholastic aptitude test, with its verbal and mathematical sections, and in the afternoon selects three of the ten one-hour achievement tests. The cost to the student is \$8.00. There is no cost to the school. The results are usually available to the colleges within ten days, and a recent decision of the College Board permits the results to be forwarded to the secondary schools. The examinations are given in most of the large cities of the nation, also in South America. Recently Oxford, Cambridge, and London University approved the tests for certain of their entrance requirements.

The norms of the tests are carefully worked out. The following summary was sent to the College Entrance Examination Board for comment, and I think that these tentative norms and the subsequent comments of the College Board left just as they are will best exemplify the use of the examinations.

Five hundred is usually considered the passing mark, placing a student in the 50th national percentile and classing him, for practical purposes, as



a better than average student. Thus, he might be in the 60th percentile, verbal section of the Aptitude Test, 45th of the mathematics section. Let us suppose his rank to be, Latin, 74th; English, 58th; Physics, 50th. As far as the examinations go, he is an acceptable student. His science aptitude is somewhat less than his lingual ability, and if he wants medicine or some other science study one should investigate carefully his secondary school record and advise accordingly.

When this interpretation of College Board norms was sent to the College Board, the following answer was received.

Your interpretation of our grading system in percentiles is correct. However, the colleges making the greatest use of the examinations are more liberal in accepting ratings than your letter would indicate. For example, two years ago the following classification of scores was agreed upon by a group of colleges of the first rank:

Highest honors	665 and over
Honors	580-664
Good	526-579
Fair	450-525
Poor	449 and below

As you will see, according to this scores of 450 are considered fair. Furthermore the colleges using the examinations consider other factors than the grades; for example, school and personnel records. A low score in a subject which the candidate will not continue in college is sometimes balanced off by a high grade in a subject the candidate expects to carry on. Furthermore, candidates who have had poor preparation in comparison with other candidates might be accepted on the basis of lower ratings, the theory being that they had been handicapped and did well to do as well as they did. With this I am enclosing a copy of the memorandum used in transmitting our 1943 reports. You will note that we have given average scores for candidates who have studied the languages indicated for two, three, or four years. The number of years of preparation should also be taken into consideration when acting upon a candidate's record.

For example, a candidate with three years of French would be expected to make a higher mark than a candidate with two years of French. It is evident that this type of examination, especially considering the wide choice of brief achievement tests, does little to restrict high-school curriculum offerings.

The tests have been in use for scholarship competition at the College of Arts and Sciences, Georgetown University, for several years, and the results have been satisfying. As we read in the 1943 catalogue of the college, candidates send in their full school record and personal application form, marked "scholarship applicant," several months before the College Board examinations, which are now held to fit the needs of the accelerated programs, four times a year, in April, June, September, and January. The applicant's school record must fully satisfy college entrance



requirements, and since he is a scholarship candidate, he must stand in the first third of his class to be eligible for the competition. When the examination results are received, since the applicant has been fully approved beforehand, a simple mathematical calculation can decide the winners. Winning students, as might be expected, have stood consistently, even unusually high in their subsequent college work, and some fine students who competed unsuccessfully applied for regular tuition matriculation, just one indication of the advertising value of the scholarship program.

A beginning can be made in the use of the College Entrance Board examinations by such a scholarship competition. The examinations may also be used in the admission of candidates who for some valid reason, such as home tutoring, did not receive a high-school diploma. The change to the April-type series obviates the difficulty of the old June subject-matter examinations, which tended to restrict high-school curriculum offerings. Now the Jesuit high-school student may be favored, because English composition, Latin, the modern languages, the sciences and social studies, such as history, are generally solid, even *ratio-studiorum* subjects, representative of a much safer philosophy of education than, for example, the proposal made at a recent state educational convention, "to make all the extracurriculars curricular and the curriculars extracurricular."

Besides using the examinations for scholarships, some Jesuit colleges might be able to require them, in conjunction with the secondary-school record, for admission. This is especially true of the aptitude test, with its verbal and mathematical sections. The cost of this test, without the afternoon achievement tests, is \$4.00. It could well take the place of some high-school and college tests now in use, and the expense, since there is no work of correction, is not great. The tests are given in almost every city. Secondary schools would have national norms of evaluation, and colleges would not only adopt standard entrance requirements, but could use the College Board results for student guidance, since weakness and strength are often indicated in the examinations. Since so many secular universities have "university high schools" which work in close cooperation for effective evaluation and prudent experiment, why couldn't our several Jesuit "university high schools" and the related universities cooperate more fully in pooling test results and in standardizing and simplifying aims and methods?

The solidity of the College Board program received recent confirmation when the facilities of the organization were used for the A-12 and V-12 examinations of the Army and Navy. This testing program, in itself, was efficient and satisfactory. Jesuit students, from some informal reports, scored well in these examinations, and we have on record, of course, their



rating in another type of national examination when the Jesuit Educational Association sponsored the 1941 testing program for Jesuit College freshmen. The results in the American Council Psychological Examination and in the Cooperative English and Mathematics tests show a creditable national standing, to say nothing of the invaluable diagnostic possibilities for schools and individuals.

The 43rd Annual Report (1943) of the College Entrance Examination Board numbered 23,281 applicants for about 250 colleges and universities in the annual tests. The eastern schools were more heavily represented than the western, but, without being pedantic, this might afford a greater pioneering opportunity for western Jesuit schools in a program that shows promise of wide adoption. Examination centers can be established, if necessary, at any convenient location, one having been recently assigned to Manhattanville College of the Sacred Heart, New York.

Mention might be made, in closing, of the preliminary tests available in the junior year of high school. These are the same as the final tests, but give the secondary schools a preview of their candidates' showing to guide and stimulate the work of senior year. Full information of the work of the College Entrance Examination Board is available from the Secretary, 21½ Chambers Street, P. O. Box 592, Princeton, New Jersey. Besides being entered on the mailing list, it might be well to ask for the latest Bulletin of Information, the News Bulletin, and the latest Annual Report. For this last item there is a charge of 25 cents.



# Correspondence

## Educational Meetings

To the Editor:

In January I attended the convention of the Association of American Colleges in Cincinnati and the meetings of the Jesuit delegates. I found the Jesuit meetings quite interesting. However, I did learn a few things there and I am passing them on to you for what they are worth.

First of all, I felt very much out of place at these meetings; not socially, to be sure, for everybody was most friendly and congenial, but intellectually, or, perhaps, educationally. This seemed strange to me at first, because these men were educators and I was also (presumably, at least,) an educator, or a potential one. However, I think I managed to discover the reason why I felt that I was in the wrong pew, although in the right church. Most of the delegates to the convention were college presidents and deans, interested in the management and motivation of educational institutions. A summary of the topics discussed showed that the presidents were mainly interested in legal and administrative problems, the status of their institutions under wartime conditions and during the period of reconstruction, and that the deans were concerned about standards of admission, the problems of accreditation, and the organization of curricula. I could not help admiring the familiarity with these topics and the manifest ability to cope with them which some of these executives exhibited, the result no doubt of formal training for such positions and actual experience in them.

In contrast to these men with that type of training and ability I found myself in a different category. I was near the completion of what amounts to nearly six years of training in literary research, the primary purpose of which has been to fit me to deal with the materials constituting one type of human knowledge. Such training is potentially (though only potentially at the present stage of the game) training for teaching, but, while the process is still going on the emphasis is on the methods of acquisition of knowledge and not on its transmission. In view of all this, it is no wonder that I felt like a speculative crow among a flock of practical doves.

Once I had recognized this difference of outlook I began to look around for a mental meeting-place with these educators. After all, I reflected, these men run the show in which I hope to appear as a professor, so there must be some place where they, interested in running their institutions for the betterment of the nation, and I, interested in transmitting



my knowledge to others, can get together. We seem to be approaching the problem from different angles, but there must be some point where we meet. I think I did find that meeting point, and the following diagram is an attempt to show what it is.

1. Executive: concerned with problems of (a) legal organization, (b) financial operation of the institution, in order to carry out the aims of the institution. The aims are determined by the *educational philosophy* of the institution.

2. Dean: concerned with organization of (a) a faculty, (b) a student body, (c) curricula that are in harmony with the *educational philosophy* of the institution.

3. Professor: concerned with the method of acquiring some type of human knowledge, and its pedagogical organization for transmission to students in harmony with the *educational philosophy* of the institution.

That diagram, rough as it is, serves to show that the one thing that should be shared by executive, dean, and professor is the educational philosophy. The professor, no matter how well versed in his own branch, must understand and be in sympathy with the educational philosophy of the institution. The executive and the dean must see that the professor understands this, for which purpose they must themselves first have a clear comprehension of it.

Once I had discovered this point where I, as a research student with inclinations to pedagogy, could share a common interest with these executives and deans the meeting became more interesting, though in a negative rather than in a positive way. They should have been talking about their philosophy of liberal education, or at least have had it clearly in mind when discussing practical problems connected with it. Instead, they were most of them very vague in their ideas about what sort of *free man* they hoped to train after the war. Unless the executives and deans have a very clear idea of what they want in this respect, I do not see how they are going to prevent the professors from imparting whatever brand of education they happen to prefer for personal reasons. The confusion that the meeting imparted (to me, at least) resulted from a *mélange* of practical problems and poorly defined philosophies of education.

It seems to me that the Jesuit meetings indicated what sort of plan should have been followed. It appears that there is a J. E. A. committee that is drawing up a blueprint, as it were, of the kind of product we wish to train in our schools. It seems to me that such a blueprint is nothing more than a concrete presentation of the philosophy of education followed by Jesuit schools. Presidents, deans, and professors are all interested in such a blueprint, because it affords them something to work on. The president can tell the public just what kind of man his institution is trying to



give the nation; the dean knows what should be the result of his organization of faculties and curricula; the professor has something to guide him in his teaching.

It seems to me that for a meeting such as the Association of American Colleges meeting was intended to be, someone should have drawn up a blueprint of "the free American," who is to receive the education to fit him to be a *free man*; i. e., a liberal education. This blueprint could have been drawn up along the lines of the Four Freedoms, or some similar summary of the aims of democratic nations. Had something like this been done (admittedly no easy undertaking) the Cincinnati meeting might have been productive of some hopeful results. As it was, there was much discussion on how to attain an objective that had not yet been decided upon, except in a vague, hazy way that produced impatience rather than inspiration.

Well, it's easy to be a sideline quarterback, but that's the way the meeting struck me. I thought that you might be interested in these impressions, and I think they are better than a detailed report on the meetings. This last was pretty well taken care of by the newspaper clippings. In the future I think my place will be at conventions of the Modern Language Association rather than those of the Association of American Colleges. Birds of a feather flock together, and after specializing to be a professor for so long I have come to realize that educator differeth from educator in function, and that professor and executive never really meet except to discuss philosophy of education.

HAROLD F. RYAN, S. J. (California Province)  
St. Louis University Graduate School

### "A Degree in Industrial Relations"

To the Editor:

May I beg a bit of space for a brief rebuttal to the reaction of our article, "A Degree in Industrial Relations" (January issue)?

Father Bernard Dempsey takes umbrage at the opening sentence which read, "This article, we have been told, is revolutionary." Then by an implication he reads me a little lesson in prudence and discretion. Before announcing a discovery as revolutionary one should consult with a person who knows what it is all about is the essence of the criticism. The remark—"This is revolutionary, but we will print it anyway"—was the editor's. Father Dempsey's little barb, therefore, finds its way back to the editor's desk.

I think Father Duce is more to the point in his criticisms than is Father Dempsey. The latter states that St. Louis University has all but



two of the courses we suggest, but maintains they should be confined to junior and senior. That is all to the good and we are delighted to learn that it is so. We still maintain, however, that a curriculum in Industrial Relations can and should be worked out for the full four years of college. If the students are of college material, some of them can cope with what we suggest just as well as with any other college subjects.

We have found that rank and file working men can be taught current labor problems from newspaper and magazine articles. *A fortiori* college students, in spite of their inexperience, can profit by a similar course. New York State has prepared a textbook on Industrial Relations for the high schools and it is our opinion that it is both necessary and within their ability to grasp it. We have no objection, however, to putting labor problems elsewhere in the schedule. Our desire is that they be made familiar to the students in a curriculum that so develops their mental attitude as to prepare them to step into that field later on. Proper principles in the solution of these problems must be provided at the same time. The best medium to learn current problems is from current writings.

Of course such college graduates are not going to step into top positions the week after graduation. Nor is the graduate doctor, lawyer, or teacher. Nor do we believe the graduates of St. Louis University, who have taken the courses enumerated by Father Dempsey, are equipped with the experience that he seems to demand from those who would take our suggested courses. In general what we hope for is some percentage of Catholic graduates who will be trained thoroughly in social and industrial thought, capable to think clearly and speak forcibly, who have absorbed a social spirit and developed a social consciousness that is all too lacking in our present crop of students; and some of whom will be willing to make labor and industrial life their vocation. We are not thinking in terms of supplying men for management. We want educated young men whose thinking has been orientated toward a lifework outside the smug and reactionary attitude that most employers still have today and into which they introduce the job-seeking graduate who comes to them.

Father Dempsey ends his criticism by saying, "the realization that certain things need to be done is not in itself proof that they are not being done." The only proof he offers that anything is being done is the statement of the courses given in junior and senior at St. Louis. Does that solve the problem for the forty-eight states, involving the industrial relations of 50,000,000 working people, their employers, and the various boards and agencies that have been set up to handle them?

We are grateful to Father Duce for numbering his criticisms. We will endeavor to follow his order and comment on his remarks briefly:

- 1) We would agree that it is educational heresy to say that *all* edu-



cation should prepare *all* students for a particular job. Taking the world as we find it, we feel that *some* students should be given the opportunity so to prepare themselves. Nor do we think that giving a curriculum a specific "industrial slant" will leave them less "formed" than many who now follow traditional courses.

2) "In a genuine Catholic college a good major in economics could be more effective." It might be; how many of them are there in operation? How many, for instance, are willing to give enough time to public speaking to produce a worthwhile speaker? How many will introduce industrial ethics to such an extent that it will mean something?

3) Emasculate the philosophy course? Farthest from our thoughts. We do believe however that even an age-old educational system can become stagnated by lack of critical self-appraisal and an unwillingness to meet the challenges of a changing society.

4) "The religion course is vague." Correct. A note recommending the new four-year course inaugurated by Father Murray, S. J., and adopted by Georgetown was omitted from the manuscript in retyping.

5) In regard to the encyclicals it was the hope of the committee that treatises might be written within the framework of the encyclicals.

6) "The student would receive a very inadequate knowledge of the Catholic contribution to western civilization." The course is meant to meet a specific need and unless we do meet it the fruits of that contribution may very well be destroyed or seriously impaired. No course can cover everything.

7) Current labor problems can be taught from current magazines for the very reason that they are current. The subject would be taught by means of discussion, led by authorities who have a comprehensive knowledge of their subject.

8) From our experience with Catholic graduates, if they had a real knowledge of Conway's *Question Box* (presuming, of course, a regular religion course), they would have a much better working knowledge of their religion than they have now. They would not find themselves because of their ignorance in as many embarrassing situations as they do. Father Murray's course, I understand, places apologetics in senior.

9) The Communists have so mastered the technique of parliamentary procedure that they have virtually taken over a number of unions on that score alone. We have yet to meet a college debater who has mastered the art as well as some of our own uneducated workingmen. There is more to it than knowing what is necessary to conduct a debate.

10) The course in Catholic lay leaders would be inspirational with a "go thou and do likewise" impetus.

11) We disagree with Father Duce on the helpfulness of a course in



trade-union journalism. The field is wide open for capable young fellows and they need not be specialists.

12) Labor-law and labor-board procedures were definitely stated under senior year. Production and distribution would come under economics and likewise under industrial topics.

13) We are not even slightly interested in the prestige of a degree. Call it A. B., Industrial Relations, or W. P. A. Our aim is to stir up our educators, and we do not presume to be numbered among them, to a realization that there is a tremendous problem pounding at our doors. We are convinced that if Ignatius were alive today he would take the elements of that problem and fit a curriculum to meet it, rather than assuming the attitude that because a thing is good in itself, therefore it is effective in the world about us; because a thing has proven practical in the past it is equally capable of meeting present-day problems.

We may be barking up the wrong tree. Perhaps our graduates are standing up under fire and leading the pack in this surging conflict in the industrial world. Perhaps they are so outnumbered by the men from sectarian schools that they are swallowed up in the mass. We have not been able to find them and, in the East at least, we have not seen any distinctive efforts on the part of many Jesuits to show that they are fully conscious of how serious a situation we are in.

We are grateful to Father Duce for his considerate criticism of the article. We ask but one thing, that the proposals we make be given serious thought by those whose responsibility it is to make Jesuit education the influence it should be in this modern world and that they accept the possibility that something more can be done to provide capable leaders in a new field that is filled with potential good or ill for the Church and all its works.

We are grateful to Father Dempsey for informing us of what is already under way at St. Louis University.

We feel no harm has been done in suggesting an innovation along the lines proposed and that when others become better acquainted with the evidences of the social revolution which is taking place all around us some good may even come of it.

WILLIAM J. SMITH, S. J., Director  
Crown Heights School of Catholic Workmen  
Brooklyn, New York



## "Blueprint for a College"

To the Editor:

Among the Assumptions stated in "Blueprint for a College," which appeared in the October 1943 issue of the *QUARTERLY*, are set forth the problems of faculty and endowment, necessary for the proper functioning of the "small liberal arts college." It would seem that the solution to these two problems would call for a national undertaking, demanding the wholehearted interest and generous cooperation of all the high schools and colleges of the American Assistancy.

Such a solution would presuppose the acquisition of property adequately equipped to take care of the one hundred resident students possessing the qualifications such as described by Father Davis. This "Jesuit College of America" could be placed under the supervision of a Jesuit university located not too far from the college.

With such a setup the faculty problem could be solved by pooling the Jesuit talent from the various provinces of the Assistancy in much the same way as is done for the staffing of *America*. There are at present ten Jesuits supplied from the various provinces, one more than the number of Jesuit teachers specified by the Blueprint for the faculty of the small liberal arts college.

The problem of endowment would become less a problem in proportion to the increased numbers of those interested in the project. A national representation in the student body of Jesuit College, made possible by adequate resident facilities, would make for national interest in the college, since there could be thirty-seven Jesuit high schools represented in the student body. Furthermore, the war emergency has brought to the fore the high esteem in which the Jesuit system of education is held not only by those who have graduated from Jesuit colleges but also by those who have met Jesuit-trained men from all parts of the country and by those who have attended Jesuit colleges in the ASTP, etc. Does not all this seem to suggest that the country would be interested in such a project and that friends of the Jesuit system of education throughout the country would be willing to contribute in a national drive for the proper endowment of the proposed "Jesuit College of America"?

THOMAS C. HUGHES, S. J.

Fordham University, New York



# The "Great Books" in a Catholic College: A Practical Experiment

JAMES E. ROYCE, S. J.

The "great books" program has been the subject of much more discussion than experiment. "Can it be done?" and "What happens when it is tried?" are questions that can be answered more satisfactorily by *doing* it than by any amount of armchair talk about whether or not it is the answer, or a partial answer, to the question of reform in the liberal-arts college.

Since Catholic educators are greatly interested today in improving liberal education, as well as being specifically interested in a sensible "great books" program, it may be of interest to report an experimental adaptation of the program in a Catholic College.

Over a year ago Herbert Ratner, M. D., a member of the board of consultants of the St. John's program, a former senior member of President Hutchins' liberal-arts committee, and a coinstructor in such courses during his three years at the University of Chicago, began to offer seminars in the biological classics to advanced undergraduates at Loyola University, Chicago. One course each was devoted to Galen, Hippocrates, Aristotle's biological works, and Harvey's *Demonstration of the Circulation of the Blood*. There was an enthusiastic response from the students. The full plan ideally calls for two instructors leading a dialectical discussion. So last term the writer, a teaching fellow in philosophy and psychology at Loyola, cooperated in taking a group of seventeen sophomores and juniors through William Harvey's classic treatise on the circulation of the blood.

The experience is reported here as an example of a liberal approach to a subject outside the liberal arts. The curriculum today is largely crowded with the natural and social sciences, since the desires and needs of our students center around science instead of other objectives of former days. Hence the questionability of trying to save the liberal aims of college education by fitting in more courses which are often unattractive to students and seem out of touch with reality because they are of a nonvocational character. A more practical way of attaining the ideal may be to integrate the teaching of science with a liberal-arts approach. This means giving the students a sense of tradition and historical perspective, philosophical implications, and firsthand acquaintance with the great classics of scientific literature. The perennial problems of nature and society are



clarified by some historical insight into the setting in which they arose or were given their classic answer. The emphasis is not on *factual* history of dates and places and great names, but on seeing the factors that led up to these questions, the contributing lines of thought that entered into their solution, and the procedure and methods of the great minds that faced them. In this the plan differs from the superficial appearance of culture affected in some books and courses by the interspersing of a smattering of erudition from the history of science.

The type of course here described also avoids the chief weakness of the St. John's program. It does not propose to supplant the regular basic courses in either philosophy or science with an eclectic dilettantism among the "great books." The aim is to provide the advantages claimed for the St. John's plan, while assuring an interpretation based on the common cultural tradition in which they arose or from which they diverged.

Instead of adding more courses, such seminars can be substituted in the regular college curriculum for many of the advanced, specialized courses. (Some of these perhaps should not be taken in the college anyhow, as they are taught elsewhere—for instance, in the medical school.) In this way the student is still taking a science course, but is getting a liberal education at the same time. The experiment showed that, instead of being weakened, formal courses in philosophy and science were strengthened and vivified by the introduction of this type of teaching. This seminar in a scientific classic also had favorable repercussions upon other courses in the college. This was true both of the teachers and of the students. The students were awakened to the connections between their different courses; they began to take a more understanding view of science; they felt a need for more formal philosophy and likewise the necessity of improving their knowledge of science by knowing through causes, seeing reasons and relationships, etc. The instructors were stimulated to a broader vision of the practical and theoretical import of the subject matter taught in their regular classes; they became more acutely aware of the students' difficulties; and they profited to the extent of admitting that "we learned more than the pupils."

Classroom procedure was formal though there were no formal lectures. Tests and written assignments were given. In class the students were held strictly responsible for the whole book after the first week, and for a thorough understanding of each part as the course progressed, as well as for every question and answer made in class. The function of the instructors was to draw out the content and significance of the book by the Socratic method. If one instructor felt that his partner was being drawn too far off the point, he was free to interrupt either by asking a pertinent question of the students or by summarizing the discussion so as to clarify



the issue. Each instructor could also take the side of the student if he felt that his associate did not appreciate the boy's point. The fact that one teacher had a background of specialized knowledge and the other of philosophical discipline was found to provide a maximum of clarity in the discussions and preclude the occurrence of tangential irrelevancies.

In the dialectical analysis such points as the following were raised: What advantage is there in reading Harvey rather than a modern physiology textbook? Did Harvey introduce a *new* method of scientific procedure? Is it consistent to call Harvey "the father of modern experimental medicine" and then say he used philosophical reasoning? Why didn't Harvey stop after his conclusion of the demonstration (Chapter XIV)? What is the relation of the anatomical data to the demonstration? Where is the crucial point in the proof from quantity of blood? Each of these questions led to a more or less lengthy dialectic.

Most of the group had little or no philosophy. They profited greatly from such points as Harvey's use of finality in science, his whole notion of scientific demonstration, the difference between demonstration *propter quid* and demonstration *quia* made by him, and his frequent introduction of the Aristotelian four causes. One amusing incident was that of a student who earlier had quit a philosophy class for the usual reasons of dislike, then came asking where he could learn more about some of the above points in Harvey! Needless to say, he was directed to a philosophy class! Another modern-minded youth was surprised to hear himself saying at the end of a series of questions and answers that old Aristotle was a better scientist than he was. Some valuable lessons in language study and scientific terminology arose from the weakness of Leake's translation;<sup>1</sup> for instance, a half hour was spent straightening out his (and the students') confusion of experiment and dissection, quite clear in Harvey's original. An example of historical perspective was the examination into the sense in which Harvey is the father of modern experimental physiology. The students were enlightened to see that his scientific method was in the tradition of Aristotle and that he had no use for Bacon.

One big objection to the plan when proposed to other teachers was that it is unfair to expect a philosopher to get up in front of a biology class, or a scientist to handle a cultural course, etc. These fears are groundless. The only real teacher in such a course is the great book itself. The discussion leaders merely hold the position of intermediaries aiding the students by reason of their superior reading ability. The reading of such classics demands no more scientific knowledge than was expected of con-

<sup>1</sup> William Harvey, M. D., *Anatomical Studies on the Motion of the Heart and Blood*. Translated by Chauncey D. Leake. Springfield, Illinois: Charles C. Thomas, 1941. Pp. xvii+150.



temporary readers and no more philosophical acumen than an ability for sound reasoning—both of which are possessed by any college teacher. Actually, neither teacher found himself handicapped by a lack of specialized training in the other's field. Precisely because he was lacking in modern technical details the one instructor found it easier to put himself in the place of the original readers of the classic. He could thus enable the students to read it in its proper setting, as well as help them to think through it by approaching it free of previous superior knowledge.

The pairing of philosopher and scientist worked very well, where diversity of the fields might seem to render cooperation most difficult. This indicates the eminent feasibility of other combinations, including historians, classicists, teachers of religion, and social sciences, where the relationship is more intimate and the need of integration most urgent.

As St. John's College all of the teachers are expected to teach all of the classics over a cycle of some years. Their chief preparation for acting as mediators between great minds and the students is the reading of the great books themselves, no matter how diverse their first principles, or their philosophical hunches, or their personal leanings. The obvious defect of this method indicates that the ideal combination would always include as one of the two teachers a man disciplined in our traditional philosophy, who is thereby equipped to see the perennial truths and recurrent errors as they appear in the great books. With this safeguard a variety of great books can be presented to the students without danger, indeed as a preparation against the pitfalls of the modern world, which has adopted many of the errors of these books as its guiding principles.

To generalize from a single experiment may seem hasty. Yet because the group of students concerned was in every sense typical, the success achieved with them would seem to justify a more widespread use of this plan. There is no doubt that these students gained from the course a fuller understanding not only of biology and scientific method but of philosophy, that is, a sharpening of their own critical acuity, and an increased appreciation of the very important fact that even great minds need to be guided by the accumulated philosophical experience of their predecessors and by Divine Revelation.



# Modern Language in the High School

TERENCE J. FITZSIMONS, S. J.

Most teachers will agree that high-school modern language courses are not what they should be. After two years there are no real results to show; at best the boys are able to reason out a text, provided it be fairly simple, or they can construct a few quite correct but awkward sentences. In most localities the syllabi are a muddle of aims and methods. No account is taken of recent findings on modern language pedagogy, despite the fact that the literature on the subject is remarkably rich.<sup>1</sup> In a subject where such a procedure is fatal we still cling to classical ways of handling modern language and we test results by classical norms. We defend this by recalling that the purpose of our education is essentially formative, and by appealing to the so-called traditional Jesuit way of using the language subject.

This paper does not propose to argue the importance of the modern languages in the curriculum. The realistic educator knows that things like foreign policy and travel facilities can dictate the subjects taught in a nation's schools. The Jesuit educator knows that language is the flesh and blood of his secondary educational system. Neither is it intended merely as an indictment of present methods of dealing with modern language. It proposes, rather, to set forth some general principles which should govern all modern language study and to suggest by way of example one method that has been found highly successful and is pedagogically sound.

## AIMS AND OBJECTIVES

Like any workman, the educator should determine at the outset the purpose which his tool is best suited to achieve. In the first place, all subjects should contribute to the general end of the students' intellectual development. It is this fact that has led many to maintain that a modern language should be treated exactly like Latin and Greek, as principally a mental discipline, because of the formative values involved. To say the least, it is highly doubtful whether these values are present when the analytical and syntactical ways of the classics are applied to living language. More important, the argument assumes that it is impossible to impart a

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<sup>1</sup> Last year, for instance, in its annual bibliography the *Modern Language Journal* listed over 230 items in United States sources, most of them having to do with pedagogical aspects of modern languages.



fair mastery of a language in the classroom, an assumption that runs counter to experience.

Incidentally, even if experience did not prove the falsity of this position, it would be much more logical to teach reading only, which can be mastered by itself, than to require boys to be able to read and write, which are parts of two separate techniques.<sup>2</sup> Psychologically it is possible thus to partition the language skill; a person may have a merely passive vocabulary and be able only to read a language, or he may have an active vocabulary and be able to speak and write it also.

In point of fact, however, schools using the Cleveland Plan for the Teaching of Languages, and these include some of our own schools in the midwest, have found that it is eminently practical to teach the whole language skill in high school. Under this plan boys learn not only to read and write a foreign language, but also to speak it and to understand it when spoken. After two years most of them are able to converse with reasonable facility within a vocabulary of 900 words. In tests these boys have been found superior in reading to students of schools where reading is stressed exclusively. The author of the plan, Professor Emil de Sauzé, was able to boast in an article written six years ago that in the twelve preceding years no graduate of a Cleveland public high school had failed in modern language in his first semester in college, whatever the method there used.<sup>3</sup> This is quite a record of success. It shows how feasible it is to impart a language in the classroom.

Nor can it be argued that in so doing there need be any distortion of educational values. Professor de Sauzé regards knowledge as of only secondary importance. His primary aim, as expressed in his instructions to teachers, is the object of all real education:<sup>4</sup>

The mental habits acquired through a scientific method of instruction are of greater value than the mere acquisition of knowledge for itself.

It is, of course, impossible to detach knowledge from a correct method. It will always be a resultant of well-planned teaching, but I am putting emphasis upon the *training to think* as being the aim that must be the primary purpose of any worthwhile modern language instruction. Any scheme of teaching that does not stimulate reasoning, that does not require analysis, discrimination, generalization, has no place in a French class.

Formation, then, need not be sacrificed to information. However, it should

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<sup>2</sup> This was the recommendation made in 1929 by a committee appointed by the National Federation of Modern Language Teachers to study problems met with in this country. After six years of investigation the committee reported that conditions were such that most schools should aim at only a reading knowledge of the modern language.

<sup>3</sup> *Education*, March 1937.

<sup>4</sup> *The Cleveland Plan with Special Reference to French*. Philadelphia: J. C. Winston Co. P. 1.



be remembered that modern language is essentially a "skill" subject, as opposed to a mere "content" one. Success should be measured by the facility with which the subject can be used. Psychologists call this "functional use," meaning that grammatical principles and such things as pronunciation have been so impressed on the brain that their use does not depend on conscious reflection. Some would call it fluency.

#### MOTIVATION

Every teacher knows that interest is the most active ingredient of successful learning. The language teacher is more likely than another to become the victim of apathy on the part of his class. In the case of the classics interest may be sustained by the faith that students and parents put in the liberal educator when he asserts the final efficacy of his system. But in the living languages, where results are known to be tangible, interest can be nothing but the sense of progress. Experienced teachers are acquainted with the bounding enthusiasm boys will bring to their first language classes. In the beginning this may be only curiosity or the challenge of the unknown, but it soon becomes dependent on the amount of advance made. It is the business of the teacher and (it might be added) his right to channel this interest to his own purposes.

#### METHOD

The educator should also determine the most efficient way of using modern language for his purposes. To this end he should understand what factors enter into language learning. Experiments have shown that it takes a normal schoolboy a hundred "seeings" of a word or phrase before he can attain mastery, whereas the same results can be had from twenty "hearings" and five "seeings." In other words the oral-aural faculties are more efficient in language learning than the visual. In fact it has never been demonstrated that all reading is not accompanied by the unconscious formation of sounds. In language the eye is only an auxiliary organ. To invert the natural process is not only tedious, but bad pedagogy. In general fluency is acquired through the ear, the voice, the hand, and the eye in that order. All contribute, but in varying degrees.

If it is true that the oral approach is the only way to learn a language, it is also true that modern language in high school should be systematic. The first twelve years of a child's life is known as the "bilingual period." During this time, according to his physical and mental development, he learns first to converse in his native language and later to read and write it. It is largely a matter of memory and repetition. After this period, however, conversational methods must be logical. Unless pupils recognize that grammar and the relationship between words must be learned, however unconsciously, these methods are interminably long and generally ineffec-



tive. Aptitude in language is nothing more than the ability to see logical connections easily and clearly. The better equipped the traveler is to be logical in his language learning, the sooner he will become fluent. Applying this principle, then, to the classroom, it is obvious that oral practice should be *planned*. The high-school course is too short and the foreign atmosphere afforded by the classroom too brief to expect results from hit-and-miss conversational tactics. Grammar should be inductive; it should be learned through conversation. The boy should be able to see the logic behind the expression. He should learn vocabulary in context. In this way he will gradually acquire that "feel" of the language which is the beginning of fluency.

#### THE CLEVELAND PLAN

It would be too much to try in this place to make an estimate of the various methods of language instruction in use in this country. For the sake of concreteness, however, the Cleveland Plan can serve as an example of how these principles may be applied.

In this method English is used only for the first week or so, while pronunciation is being taught; after that the foreign language is used exclusively. All translation into English is regarded as a bar to spontaneity. Grammar is presented in units suited to the intelligence of the pupils. It is examined as found in the sentence, is then drilled orally, and last of all is seen in writing. Perhaps understanding of the grammatical principle will come after the first presentation, but four or five repetitions are allowed for mastery, which is the ability to apply the principle in action. Mastery, however, is not the same as spontaneity. For this a period of seven or eight weeks, with frequent repetition, is needed. During this time new elements of grammar are being presented, in the explanation and drill of which the old principles are used. Vocabulary, too, is taught in much the same way. New words are taught by paraphrase, which necessarily involves the use of vocabulary and grammar already learned.

It is obvious that for a procedure like this careful planning must go into the construction of the textbooks. Reading exercises, for instance, should drill the grammar and vocabulary that is being repeated for mastery, and should also review for spontaneity what has already been mastered. Instructors, too, should be conscious at every moment of what degree of progress the class has made, what is to be expected at any given point, and the best way to attain it. To this end a manual for the help of teachers has been prepared. A reading from the suggestions for handling a single day's matter will show how the system is applied in practice. For the sake of brevity, the fourth day on the first lesson in French is given here. Be-



fore the first lesson ten days have been allowed for learning pronunciation.

After a quick review by the teacher and by the students, and after some drill in writing at the blackboard, it will be found useful to review the sounds of nasals; then you may introduce the relation words, *sur, sous, dans, devant, derrière, avec*, by showing the relationship as the sentence is spoken; introduce only one preposition at a time, and drill it with a question beginning with *où*. *Avec* and *et* can be illustrated by placing several objects together. *Qui* is presented next by asking the questions: *Qui est devant Louise? . . . Avec qui est Paul?* With younger students you will increase the intensity of the impression if you order someone to stand before the door, the window, behind the desk, etc., and ask the class to give the position as the student moves about upon command of the teacher, who directs him by saying: *Allez devant la fenêtre; derrière Paul; devant le tableau noir*, etc.<sup>5</sup>

It must be evident from this that the plan has many features that the Jesuit educator would instinctively approve. More than that, it is essentially the method advocated by the *Ratio* for handling languages. Despite any notions to the contrary, the *Ratio* proposed an oral method of presenting even Latin. Textbooks written in Latin, sometimes in hexameter, are supposed. Teachers, except those in the lower grades, are instructed to conduct the class in Latin. Pupils, too, are expected to talk Latin, not only in class for the rendering of examples, but also outside of class, as we know from one of the "Rules Pertaining to Students": *nec cum eis, qui latine loqui norunt, aliter quam latine loqueris*. All the other particular features of the *Ratio*, the prelection, repetition, drill, suppose this condition.

In the case of the modern languages it is necessary that we return to this ideal.

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<sup>5</sup> *The Cleveland Plan with Special Reference to French*. Philadelphia: J. C. Winston Co.



# The Closed Shop Classroom<sup>1</sup>

JOHN B. AMBERG, S. J.

Deprived of his laboratory, no physics professor could adequately teach his subject. The same is true of the English teacher. Note the word "adequately." The English teacher should have his own classroom in which his students gather, just as they do in the chemistry or physics room. This English classroom should be equipped with ample blackboards on which the teacher can write the day's lessons outside of class time, so as not to waste precious class time, as he must if he is to go from room to room to meet his boys. The room ought to have spacious bulletin boards on which to post interesting pictures, book reviews, literary maps, programs of current theatrical productions, reviews of motion pictures based on worthwhile books, student themes and poems of exceptional quality, lists of books for outside reading, book jackets such as librarians frequently display, home work assignments covering a week's time. Even were every classroom furnished with its own notice board, no teacher could devote the required time to shift his material from one room to another. Moreover, he would have no right to usurp the space intended for the common use of several teachers.

The classroom ought to be furnished with the familiar desk-chairs commonly used in colleges; nor should they be attached to runners or screwed to the floor. The latter device may be a sop to overworked janitors, but it has a cramping effect upon husky seniors, who like to think of themselves as men who have been graduated from furniture suited, at best, to the needs of freshmen. As convenience prompts, these desk-chairs can be arranged to facilitate informal groupings of the seniors for discussion purposes. During contests the boys can be divided into groups, so placed that the students face each other. Neatness, discipline, and courtesy can be impressed upon the boys in their use of these chairs, which are manufactured on the assumption that men, not untamed savages, are to sit in them. In addition, the awkward position of blackboards or unavoidably inadequate lighting facilities will cause less hardship.

By the teacher's desk, there ought to be a steel file case—with a lock. Every student could be represented by a folder into which is filed (by a different boy each week) all themes and exercises. A 4x6 record card for

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<sup>1</sup> The plan suggested in this article presupposes that most Jesuit high-school teachers are *branch* teachers. Those Jesuits who teach several subjects to the same class already have a closed shop classroom. Obviously, too, unless a teacher teaches five periods a day, his classroom must be shared with other teachers.



every lad might be kept in another drawer. The efficiency of this system, the experience in simple filing procedure gained by each boy in turn, the evident seriousness of the entire process, cannot but impress upon the carefree minds of lads the necessity of order and completeness in all they do. Obviously, such an arrangement will save the teacher many wasted moments. His classroom and his workroom are one. There he will correct papers, prepare classes, have conferences with backward students. When he returns to his private room, it will be to pray, to sleep, to enjoy his brief hours of leisure. The whole setup is professional. It permits a Jesuit to divide his life between home and office—something all men hope to accomplish, if they evaluate properly the distinct functions of the two-fold division of their daily lives.

Another preeminent advantage of the closed shop classroom is that in it can be gathered, over a period of years, a library essential for the effective work of both teacher and students. Here, too, a teacher may store the unlimited number of books many public libraries permit him to withdraw on his special teacher's card. If such books are stacked in the teacher's living room, the boys cannot have free access to them; nor would it be prudent to allow the average student to carry such volumes to his home. He can and ought to use them in the classroom, before, during, and after the scheduled class periods. A good dictionary, such as *Webster's Collegiate Dictionary*, should be on the shelf—a copy for each lad. A small rental fee could be charged each boy, until, after a few years, the dictionaries had paid for themselves. At any rate, it is about time that a good dictionary is considered an essential textbook in the teaching of English. What chemistry teacher would try to get along without Bunsen burners for his *protégés*? Perhaps it is asking too much to require that an unabridged dictionary find its way into every English classroom.

Such a library could also serve as an exchange post. Many boys could be encouraged to bring books from home, if the safekeeping of them were insured. Thus the democratic and reasonable custom of "swapping" books might be established, and an enduring habit formed by a few of the students at least.

A senior English classroom ought to be supplied with a phonograph. Who can better demonstrate the beauty of Shakespeare's poetry than the actors who have kept his plays fresh and vital for contemporary audiences? What better way is there to introduce *Macbeth* to the boys than to have a Maurice Evans give a private performance just for them? There are hundreds of recordings of plays, poems, and dramatic dialogues; recordings of the very selections required for reading by the syllabus.<sup>2</sup> By obtaining a

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<sup>2</sup> For a complete catalog of such recordings, write to Linguaphone Institute, 32 Rockefeller Plaza, New York City.



few new records each year, an excellent library could be established. A teacher who has four English classes might, once or twice a year, ask each boy for five cents with which to purchase Maurice Evans' *King Richard II*, or excerpts from *Hamlet*, or Raymond Massey's scenes from Robert Sherwood's *Abe Lincoln in Illinois*, or "The Gettysburg Address," revived by Charles Laughton. Through these recordings, the boys not only hear literature portrayed at its best; they are introduced to the artists themselves.

Could a portable public address outfit be borrowed each year for a few weeks, then the students might have the opportunity of facing the microphone at least once before being forced to speak into that frightening gadget at some public gathering.

It is neither necessary nor desirable that this mechanical equipment—Victrola, recordings, P. A. system, and (to add another) a photograph projector—be for the exclusive use of any one teacher. What is essential is that each teacher have his own classroom in which to make use of these modern aids to better pedagogy. They cannot be utilized with systematic effectiveness nor with convenience if they must be lugged from room to room between class periods. Much of this equipment is already owned by many of our schools; yet, because permanent classrooms are not allotted to the teachers, it is impractical to make use of it. When this apparatus must be bought, how is it to be paid for? That is the individual problem of each principal and rector. Still, the individual teacher (under the setup explained above) would be willing to expend every personal effort to secure such desirable aids to better teaching. At any rate, given the classroom and the liberty of transforming it into an English laboratory, any Jesuit is capable of finding suitable means of carrying out his cherished plans.

That there is an obvious objection to the closed shop classroom is evident to anyone who has prefected high-school youngsters. It is one thing to have some thirty Jesuits, who are accustomed to speaking only a few passing words, move from room to room between class periods. It is quite another to have 700 boys milling about the corridors after the bell sounds the end of each period. The disciplinary problem involved is great, not insurmountable, as so frequently it is assumed to be. The disorder that is precipitated by the hourly trek from teacher to teacher can be partially eliminated in two ways: (1) Group the classes which are to exchange rooms near one another. (2) Impress the necessity of order and silence upon the teachers, insisting that they take an active, personal responsibility for the gentlemanly conduct of the boys. The plan need not be inaugurated throughout the entire school. Let it begin with freshmen, who are obedient and docile until we ourselves permit them to become otherwise, or with



seniors, who are old enough to be reasoned with and mature enough to appreciate the advantages for themselves of the newer setup. Lastly, is there anything to prevent us from investigating how this difficulty is overcome by those private and public schools which have the closed shop classroom? Discipline must be maintained—yet to condemn the closed shop classroom before the jury has had time to settle down in their seats to hear the witnesses in its favor is to do a serious injustice to innocent and promising youth.

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## *Monsignor George Johnson*

As the QUARTERLY was about to go to press word was received of the sudden death in Washington of Monsignor George Johnson, secretary of the National Catholic Educational Association and director of the Department of Education of the N. C. W. C. Monsignor Johnson was a graduate of our St. John's College, Toledo. His long years of splendid service to Catholic education and his particularly cordial cooperation with the Central Office of the Jesuit Educational Association make it a duty of gratitude that Jesuits should remember him in their Masses and prayers.

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# BOOKS

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**The Humanities After the War.** By Wendell L. Willkie, Roscoe Pound, Norman Foerster, Theodore M. Greene, Abraham Flexner, William Macneile Dixon, Gordon Keith Chalmers. Edited, with an introduction, by Norman Foerster. Princeton: Princeton University Press, 1944. Pp. vii, 95. \$1.50.

The Jesuit reader of this grim little summons to pedagogical sanity may expect a vigorous nostalgic reaction, accompanied perhaps by a *soupeçon* of temperature—which he will do well not to confuse with his blushes. Here is a diet of footnotes to Maritain, Van Doren, McGucken, Hutchins, and Greene, who have been diagnosing and prescribing since Pearl Harbor for the education of the new world the war is bringing to birth. The footnotes, as it frequently happens with subject-matter as fundamentally simple as the education of human beings, clarify and concentrate the nutritive elements of the major text.

These seven against neo-Thebes, whose very contemporary and very profound criticism of American—and German—teaching as fact and problem has been cannily integrated by Mr. Norman Foerster into a first-rate pathological study in its own right, “all say the same thing.” The Jesuit who is not too much distraught by the urgency of immediate alternatives or lesser evils will probably agree that they say it “according to the Apostle.”

We have heard it *all* before. We have piped it loudly to insensitive ears, with only occasional intervals of resigned silence. “*Ut ingenia exerceantur, ut mores efformentur*”—it is written down in our living *Ratio*. The end of all education is the liberation of the human spirit from the tyranny of the matter in which it is immersed.<sup>1</sup> . . . Control of nature through self-control.<sup>2</sup> . . . Independent assessment of values, even of scientific values, in truth, goodness and beauty.<sup>3</sup> . . . Clear concept of the worth and responsibilities of manhood, with the firm will to “realize” and cooperate.<sup>4</sup> . . . Ability to make a free and individual choice.<sup>5</sup> Mr. Dixon’s gospel of salvation through the “arts” introduces a vague dichotomy of mind-and-soul into an otherwise perfect preamble to the Teachers’ Charter. It is comforting to know that distinguished doctors agree with us on professional ultimates, even though we have not been called into consultation, even though our prophesying through the crowded four hundred years has been largely hidden with Christ in God.

There is surprising agreement with us even on the patient’s symptoms. Distrust of reason and idolatry of desire.<sup>6</sup> . . . Cupidity, greed for posses-

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<sup>1</sup> Dixon. <sup>2</sup> Pound. <sup>3</sup> Flexner. <sup>4</sup> Foerster. <sup>5</sup> Willkie. <sup>6</sup> Dixon.



sion, wealth, and power. . . . There is no sure shield against the tyranny of this ruinous passion for possession save the transference of our affections from possession to admiration, from immoderate craving for wealth and power to an intense longing for beauty and excellence.<sup>7</sup> . . . Any educational system concerned first with process (technical training, social techniques) is bound to be mistaken about ends.<sup>8</sup> . . . The fallacy of the age lies in the concept of learning as adjustment to "conditions."<sup>9</sup>

Have we always been insistent enough with the *Zeitgeist* ourselves? Scant ground for self-pity or complacency may be found in this brilliant consensus on ends and obstacles. Without exception, the authors' alarms and excursions are accompanied by a lean and guilty look. The book is long on diagnosis and very short on prognosis. Tomorrow's practical problem of cure and conquest is met by pessimism all but unrelieved. Where shall we find the teachers "committed" uncompromisingly to the task (a fine favorite phrase of Theodore Greene, which might have been borrowed from our *Spiritual Exercises*) in face of the growing clamor of the technicians and the salesmen? The deep moans round with many voices, and *these* are so few, so disorganized, to resist the returning tide! Departments of humanities are ill-prepared. . . . The teachers have lost sight of their goal. . . . The task itself is innately difficult, the public indifferent and frivolous, the teachers without conviction and vision.<sup>10</sup> . . . Even the fresh breeze from the Hundred Best Books is tainted by the breath of teachers gone "scholastic."<sup>11</sup> . . . Finally, and with desperate significance, the sterility of university learning will increase if its ignorance of religion increases.<sup>12</sup>

One ray of hope—for those whose faith is too weak for optimism or prayer—pierces the gloom of the darkened sick-chamber. Dr. Conant of Harvard is quoted as confident that the job can be done if our teachers have "imagination and *statesmanship*." There may indeed be material for fruitful meditation in this simple reminder of the community's stake in the business of authentic liberal education. The discipline that makes men free would seem to be one of the prerequisites to responsible citizenship, bound up therefore with the common good and subject to the stimulative and directive authority of the "vigilant" state of "Quadragesimo Anno" and "Divini Illius Magistri."

Why not enlist its aid and sanction? We cannot brook control. We need not disdain or fear such support as government accords the "vocational" ideal already. Surely the Jesuit may detect the nostalgic ring in Professor Greene's last warning to princes and people alike: "The crisis in which we are all involved is, in ultimate terms, a religious crisis. That means, it seems to me, that the humanities, having to do so essentially with

<sup>7</sup> *Idem*. <sup>8</sup> Chalmers. <sup>9</sup> *Idem*. <sup>10</sup> Foerster. <sup>11</sup> Chalmers. <sup>12</sup> *Idem*.



man's cultural and spiritual life, should make, and can make, and must make a unique contribution to our national welfare."

J. EDWARD COFFEY, S. J.

**Robert Grosseteste: On Light.** Translated from the Latin with an introduction by Clare C. Riedl. Milwaukee: Marquette University Press, 1942. Pp. 17. \$.50.

**Saint Augustine: Against the Academicians.** Translated from the Latin with an introduction by Sister Mary Patricia Garvey, R. S. M. Milwaukee: Marquette University Press, 1942. Pp. 85. \$.50.

**Pico della Mirandola: Of Being and Unity.** Translated from the Latin with an introduction by Victor Michael Hamm. Milwaukee: Marquette University Press, 1943. Pp. 34. \$.50.

These three translations are the initial contributions to a series of medieval texts which the Marquette University Press has splendidly undertaken to publish. Our purpose in this review is simply to outline their contents and add a few observations on their significance for philosophy teachers. By and large all three follow a pattern. Each contains an introduction, a bibliography, and the translated text. The introductory essay sketches the life of the author whose work is to be translated and sets forth the historical background of the particular *opus*, with a cursory discussion of the philosophy involved.

As to the subject matter of the various treatises, in the *De Luce*, Grosseteste strives to build a cosmology on the mathematical physics of light; in the *Contra Academicos*, St. Augustine is concerned with the nature of wisdom and the possibility of truth; in the *De Ente et Uno*, Pico seeks a rapprochement between Plato and Aristotle on the convertibility of being and unity within the framework of their systems.

In a brief notice such as this we have made no attempt to gauge the fidelity of the respective translations with their originals. Stylistically, however, the first and last works are triumphs of rendition in their clear and simple prose. To our mind the second work does not measure up to their high quality, although admittedly the rhetorical style of St. Augustine presented greater difficulty. We have in view the complex and involved periods of the opening paragraphs. Surely many of these sentences could be broken up without loss of meaning and with a great gain in clarity and readability. We might offer the further suggestion that in long dialogue passages the speaker be merely indicated so as to avoid the jarring and wooden repetition of "he said" and "he replied."

The worth and need of such a series of texts in the graduate field is too apparent to warrant comment. Incidentally, in this connection we may



refer the reader to the recent Encyclical on Biblical Studies, much of which, *mutatis mutandis*, might be applied to show the value of textual study in philosophy. But such texts, when assigned as supplementary reading, might be employed with great profit even for undergraduates. How stimulating and challenging to young minds to be forced to grapple with the intellectual giants of Christian philosophy. Indeed, we hear it repeated so often that philosophy is best learned by reading the philosophers.

In the course of a lecture we may inform our students that the modern mind did not spring, Athena-like, full grown from the Renaissance but has historically deep and easily traceable roots in the Middle Ages. Yet would not our words be more convincing and effective if our students were compelled to read the sources from which such facts are gleaned. A perusal of the *De Luce* would rapidly dispel the misconception that the mathematico-physical trend in modern philosophy began with Descartes. With such values to be hoped for, we trust this series of texts will find the response and encouragement it so richly deserves.

NORBERT J. HUETTER, S. J.

## NOTES ON BOOKS

Not long ago, Howard Mumford Jones stated that the purveyors of the liberal arts are a bewildered lot, pretty well depressed by the sudden realization that the government did not want their kind of education in wartime. More recently, Norman Foerster commented that the war had placed the liberal disciplines in an ambiguous position, rejecting the subjects that make men free at the very time the world is in danger of being overwhelmed by the inhumanities.

Treatment of the liberal arts as merely decorative or incidental has been characteristic of our educational record for a generation. Exponents of the liberal studies themselves allowed this tragic error to have wide currency. Now, however, they seem to be thoroughly aroused. For probably in no comparable period of American educational history have so many essays and books on the liberal college been published as in the two years, 1942-1944—essays especially noteworthy in the *Atlantic*, *Harper's*, *Saturday Review of Literature*, *Fortune*, *American Scholar*, *Saturday Evening Post*, to name only "lay magazines"; and books by Meiklejohn,<sup>1</sup> Theodore M. Greene,<sup>2</sup> Conant,<sup>3</sup> Hutchins,<sup>4</sup> Mark Van Doren,<sup>5</sup> Kotchnig,<sup>6</sup>

<sup>1</sup> *Education between Two Worlds*. Harper. QUARTERLY 5:243-46, March 1943.

<sup>2</sup> *Liberal Education Re-Examined*. Harper. QUARTERLY 5:120-23, October 1943.

<sup>3</sup> *Our Fighting Faith*. Harvard University Press. QUARTERLY 5:247-49, March 1943.

<sup>4</sup> *Education for Freedom*. Louisiana State University Press.

<sup>5</sup> *Liberal Education*. Holt. QUARTERLY 6:253-55, March 1944.

<sup>6</sup> *Slaves Need No Leaders*. Oxford. QUARTERLY 5:115-19, October 1943.



Maritain,<sup>7</sup> Edgar W. Knight,<sup>8</sup> I. B. Berkson,<sup>9</sup> Lane Cooper,<sup>10</sup> Karl Stecher,<sup>11</sup> Algo D. Henderson,<sup>12</sup> Arnold S. Nash,<sup>13</sup> John U. Nef,<sup>14</sup> and the series of essays in *The Humanities After the War*, reviewed above.

The contribution in English from abroad, while less bulky, is indicative of quite a new orientation. Four small books on the future policy of English education were reviewed in the March number of the QUARTERLY: Duggan's *Educational Reconstruction in Great Britain*, Dent's *A New Order in English Education*, and Sir Richard Livingstone's *The Future in Education and Education for a World Adrift*. Add to these the slender volume by M. O'Leary, *The Catholic Church and Education* (Burns Oates & Washbourne, 1943. Pp. 118) and Father Edward Leen's larger work, *What Is Education?* (Sheed and Ward, 1944. Pp. 288). The thesis of the former is that we cannot look forward to reconstruction after the havoc of the world war without a just and careful appraisal of the Christian mind. It presents a philosophy of education which it applies to the teaching task. Father Leen's treatise on liberal education, bringing some pungent as well as determined views from twenty years of teaching and administrative experience, will be noticed at length in the next issue of the QUARTERLY.

In the category of materials on postwar liberal education belong the symposium on "Higher Education and the War," published in the January number of *The Annals* of the American Academy of Political and Social Science; the Conference Workbook, "On Problems of Postwar Higher Education," prepared by the U. S. Office of Education (Superintendent of Documents, U. S. Government Printing Office, Washington 25, D. C. 10 cents); and the "Report of the President, Johns Hopkins University, 1942-1943," by Isaiah Bowman. The symposium in *The Annals* devotes 52 pages to The Immediate Effects of the War, and over a hundred pages to Some Postwar Problems. Both this symposium and the Conference Workbook have much to offer the planning committees in our schools. Finding out what others are thinking and projecting, and what they believe the larger problems are, will prevent us from adopting any narrow isolationist policy for our institutions.

The *Encyclopedia of Modern Education* (Philosophical Library, 15 East 40th Street, New York, 1943. Pp. 902. \$10.00), edited by Harry N.

<sup>7</sup> *Education at the Crossroads*. Yale University Press.

<sup>8</sup> *Progress and Educational Perspective*. Macmillan. QUARTERLY 5:246-47, March 1943.

<sup>9</sup> *Education Faces the Future*. Harper.

<sup>10</sup> *Experiments in Education*. Cornell University Press.

<sup>11</sup> *Education for the American People*. Macon, Georgia: Mason Press.

<sup>12</sup> *Vitalizing Liberal Education*. Harper.

<sup>13</sup> *The University and the Modern World*. Macmillan.

<sup>14</sup> *Universities Look for Unity*. New York: Pantheon Books. QUARTERLY 6:181-82, January 1944.



Rivlin and Herbert Schueler, is the first work of its kind in English since Paul Monroe edited the five-volume *Cyclopedia of Education* in 1910. Two Catholic educators, Dean Francis M. Crowley of Fordham and Father William F. Cunningham, C. S. C., of Notre Dame, were members of the advisory board. Of the 183 contributors, only four Catholic names stand out: Dean Crowley (with a half-dozen articles); George N. Shuster, president of Hunter College, writing on Municipal Colleges; William A. Kelly of Fordham; and W. D. Commings of Catholic University. Articles on Catholic subjects, such as the Catholic Parochial School, Diocesan Superintendent of Schools, Convent Schools, Educational Work of the Jesuits, National Catholic Educational Association, Roman Catholic Education, are handled by Catholics. All in all, though many topics receive less than needed treatment and though viewpoints are presented at variance with our Catholic philosophy of education, the work is an up-to-date and handy reference guide.

A book that will interest high-school teachers especially, and has its implications for any teacher anywhere, is *Boys Will Be Men*, by M. C. Paul (Milwaukee: Bruce Publishing Company, 1944. Pp. 138. \$1.75). The author, a high-school teacher of twenty years' experience, and now a director of teacher training, clearly possesses two prime pedagogical endowments—a fine sense of humor and a penetrating judgment of character. The purpose of the book is humble enough: to save prospective teachers from making the pedagogical blunders the author made, and to share with them experiences, problems, enthusiasms, and tricks of the trade. There are only six brief chapters. The style is chatty and colloquial, with much of the tang of the modern boy's conversation, caught no doubt from daily contact with it in and out of the classroom. Anyone reading the book will agree that the author puts the center of gravity in education in the student rather than in the teacher, though for all that or because of it, the teacher turns out to be no negligible factor.

Another recent Bruce publication is a *Concise Catholic Dictionary*, edited by Robert C. Broderick (1944. Pp. 194. \$2.00). Its articles from abbeys to zucchetto cover just about everything that can come up in ecclesiastical usage and in the terms employed to explain our Faith. Some 1,900 words are defined briefly, clearly, and correctly. You have a random sampling in abstinence, actual grace, banns, canonization, Castel Gondolfo, meditation, merit, probabilism, Septuagesima, stipend, usury. Four very useful appendices give (1) Words and Phrases from Foreign Languages; (2) the Ecumenical Councils and their Chief Doctrines; (3) Abbreviations Used in General and among Scholars; (4) List of the Popes and Dates of their Reigns.



# NEWS FROM THE FIELD

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**Executive Committee of the J. E. A.** Meeting at Inisfada, Long Island, on Holy Saturday and Easter Monday, the committee accomplished six main tasks: (1) discussed with the executive director his report to the J. E. A. at Atlantic City; (2) suggested new members for the J. E. A. commissions on Colleges, Secondary Schools, Professional Schools, and Graduate Schools; (3) prepared a list of significant studies to propose to the several Commissions as *agenda* for the coming year; (4) discussed ways and means of concentrating more attention on high-school problems and planning; (5) prepared an amended revision of the *Instructio* to be submitted to the Fathers Provincial at their annual meeting in May; (6) discussed at some length relations of the J. E. A. and I. S. O. and the status of legislation on postwar education of veterans and on compulsory military training.

**J. E. A. Convention at Atlantic City.** At the opening session Thursday evening, April 13, in the Board Room of the Claridge Hotel, 116 delegates registered. The Thursday evening meeting had two principal speakers: Father Edward B. Rooney, who gave the executive director's annual report, and Father Daniel A. Lord, whose topic, "The I. S. O. and Jesuit Schools," served as an introduction to sectional discussion of the I. S. O. by secondary-school and college delegates the next day. The chairman of the J. E. A. Committee on Postwar Jesuit Education also made a progress report.

Sectional meetings, held all day Friday, April 14, were arranged by the respective chairmen of the J. E. A. commissions on Secondary Schools, Colleges, Graduate Schools, and Professional Schools.

The Friday morning program of the *Secondary Schools* was devoted to postwar problems and planning. Father Lorenzo Reed, Canisius High School, enumerated the following problems: What to do with the returning veterans; adhering to the Latin requirement under postwar conditions; meeting the "social studies constant" of accrediting associations; acceleration; juvenile delinquency as it may affect our schools; military and physical training; finances; the desirability and opportunity of abandoning the credit system. Discussion centered in the main on the returning veteran. Should a diploma be granted on the strength of work done with the Armed Forces Institute? It was agreed that a definite policy was imperative, and that individual cases would consequently be self-resolving. It seemed to the delegates that consideration should be given to none but our own former students and only to those who had left our schools rather recently.

In commenting on the report of the J. E. A. Committee on Postwar



Jesuit Education, Father Gerald B. Garvey, St. Ignatius High School, Cleveland, said that the report appeared to be directed toward improving known defects and recapturing some of our traditions. In the discussion the delegates singled out improvement and stimulation of teaching as a major need. It was thought that a solvent of the problem would be a more professional attitude toward teaching and toward the objectives of the school. Teachers' meetings were suggested as a means of inculcating a more professional viewpoint, provided they are expertly conducted and pointed to this purpose. The question was raised as to whether our administrative leadership and contact with teachers is all that it ought to be.

In the area of long-range planning for our high schools, Father Walter Reilly, of the Loyola School, New York, outlined a project for the preparation of distinctively Jesuit textbooks, and the group passed a resolution asking that "the Jesuit Educational Association set up a national committee for examination and recommendation of textbooks suitable for distinctive Jesuit teaching." The proposal of Father Matthias Martin, Champion High School, that our schools establish a system of promotion and graduation based on mastery of subject matter, brought up an important issue. Some, however, feared that the administrative and technical difficulties would preclude general acceptance of the proposal. To others it seemed that such a system would tend to destroy the morale and ambition of the retarded groups and that besides all the weight of evaluation would thus be placed on achievement and none on effort!

Leaders of the discussion on the relation of the I. S. O. and the J. E. A. were Fathers Francis Garner, Gonzaga High School, Washington, D. C., and Charles E. Burke, Cranwell Preparatory School. They said that three things could most profitably be debated: First, the objectives of the I. S. O.—what are they, are they clear? Secondly, how do I. S. O. and J. E. A. meet in partnership or do they? Thirdly, on the wise supposition that they do, what can the J. E. A. do in the I. S. O. program? Father Lord maintained that the objectives of the I. S. O. are still *designedly* in process of formulation. He urged the group to name a secondary-school committee for the I. S. O. The delegates judged that the Commission on Secondary Schools, already set up, should for the present represent the high schools in the I. S. O. and it was so voted.

At the close of the secondary-school sessions, the delegates considered the problems for study listed by the executive committee of the J. E. A. These met with approval, but discussion brought out additional problems that members thought the Commission on Secondary Schools could also study—for instance,

A testing program for selection of students applying.

Survey of the amount of time devoted to religion teaching.



Study of precise relations between J. E. A. and I. S. O.

Holdings of Jesuit high-school libraries and related problems.

Place and value of extracurricular activities.

Use of standardized tests to improve quality of teaching.

Survey of students and graduates entering social work and doing social reading.

Differentiated syllabi for homogeneously grouped classes.

Father Joseph C. Mulhern, Jesuit High School, Dallas, Texas, chairman of the Commission on Secondary Schools, was responsible for the excellent program presented at Atlantic City. Besides Father Mulhern, chairmen of the several sessions were Fathers James King, St. Ignatius High School, San Francisco; John Foley, Marquette University High School, Milwaukee; and Francis Shalloe, student counsellor at St. Peter's College High School, Jersey City, N. J.

The *College* sessions were arranged by Father Wilfred M. Mallon, St. Louis University, chairman of the Commission on Liberal Arts Colleges, and presided over by Fathers Joseph R. N. Maxwell, Holy Cross College; William C. Gianera, University of Santa Clara; and Percy A. Roy, Loyola of the South.

At the morning session, April 14, two topics were argued: The I. S. O. in the Colleges (led by Fathers J. Edward Coffey, St. Peter's College; Harold O. Small, Seattle College; and William A. Finnegan, Loyola of Chicago) and Special College Administrative Problems (presented by Fathers A. H. Poetker, University of Detroit; M. G. Barnett, Marquette University; and Joseph D. FitzGerald, Holy Cross College).

The afternoon meeting was taken up with a discussion of immediate postwar problems of the college. Father Edward J. Baxter, of the University of Scranton, offered some plans for new vocational curricula for veterans; separate administration for veterans' education was argued by Father Edward C. McCue, John Carroll University; Father Andrew C. Smith, Spring Hill College, handled the subject of modifying present degree requirements for veterans, and Father John F. Quinn, University of Detroit, that of "Areas of Emphasis in the Jesuit College."

Since the briefs of the debate on these topics are not yet available, they will have to be communicated to the J. E. A. membership some other time.

Two important papers were read at the meeting of the *Graduate School* delegates: the first, "Preparing Jesuits to Teach Graduate Courses and Direct Research," by Father R. J. Henle, St. Louis University; the second, "The Programs of Our Universities, Especially in Philosophy, and Their Influence on Scholastics," by Father John J. Wellmuth, Loyola of Chicago.

In view of the fact that the Commission on *Professional Schools* represents such a diversity of interests—medicine, dentistry, law, commerce,



education, etc.—it was thought best not to arrange for formal papers at the Atlantic City meeting of delegates of this Commission, but rather to attempt to define areas in which common interests can meet and to plan studies of problems confronting the several professional departments.

**Alumni Newsletters.** For quite a long time now the Central Office of the J. E. A. has been receiving and reading with avidity the newsletters issued by the University of Scranton; St. Ignatius High School, Chicago; Xavier University, Cincinnati; Loyola Academy, Chicago. More recently we welcomed arrival of additional evidence of interest in alumni: the *Prep News-letter* of St. Peter's College High School, Jersey City, with its distinctive feature, the list of twenty-five Jesuit college and universities and thirty-seven Jesuit high schools in the United States, because "any fellow from any one of these schools is worthy to be your friend; so see how many of them you can find and let us know"; the *Spring Hill Alumni News*, the work of Mr. Arthur A. Colkin; the *Hawk-Let*, "dedicated to the fighting sons of Saint Joseph's College"; the *Don Patrol* of the University of San Francisco; and the *Bulletin* of Loyola University, Los Angeles.

Up to date, too, on alumni in the service are the many alumni magazines and newsletters that reach us: the *Holy Cross Alumnus*, the *Loyola (Chicago) Alumnus*, the *Fordham Alumni Magazine*, the *Creighton Alumnus*, *University of Detroit Alumni Bulletin*, *Boston College Alumni News*, the *Regis Alumni* of Regis High School, New York, the *Georgetown Journal* (whose January number was a pictorial review and record of wartime educational programs at Georgetown), the *Carroll News* of John Carroll University, which gives much of its space to its men in the service.

Recently Brooklyn Preparatory School issued an anniversary supplement (April 1929-April 1944) of its *Blue Jug* to honor its sixteen gold stars and thirty-five decorated alumni, as well as to commemorate fifteen years of high-school journalism. The supplement reaches a peak of journalistic excellence. Another alumni supplement was published by St. Ignatius High School, Chicago, in April. Its honor roll lists seventeen gold stars and some 1,280 alumni in the service. A feature of the May 15 *News Sheet* of the University of Scranton is the announcement of its Round-the-World Novena in honor of the Sacred Heart, June 8-16, for its servicemen. An appropriate picture-card of the Sacred Heart with the prayers for the novena has been sent to all who receive the *News Sheet*.

**Religious Bulletins.** Despite the practical liquidation of the A. S. T. P. a number of our schools are continuing their religious bulletins for campus servicemen. Marquette's vigorous and always readable *The Bearings* (Father George Ganss, editor) carried in its March 27 issue a copy



of the interesting and unprecedented resolution of the regents of the University of Wisconsin, cordially applauding the seven-year record of Father Raphael McCarthy as president of Marquette and warmly welcoming his successor, Father Peter A. Brooks. The campus chaplain for servicemen at Loyola of the South, Father Carmine Benanti, edits the *Loyola Religious Bulletin*, which has won an excellent response from the student body. The editor of Xavier University's *Beam*, Father Raymond Mooney, is now at the Harvard Chaplain's School.

**Necrology.** FATHER FREDERICK MEYER died at Cincinnati on February 12. Besides teaching, mainly philosophy, for thirty-six years, he was the author of a series of philosophy texts used for many years in the colleges of the middle west. FATHER JOSEPH KIRCHMYER, who had taught for thirty-seven years, died at the Loyola School, New York, on March 6. The founder of the Boston College School of Social Work and its director till his death, FATHER WALTER MCGUINN, died on April 1. FATHER EDWARD CARRIGAN, dean of Xavier University, Cincinnati, for many years, died at Chicago on May 9.

**The J. E. A. Library.** The Central Office acknowledges with cordial thanks a number of donations since the last issue of the *QUARTERLY*: copies of doctoral dissertations from Fathers Bernard W. Dempsey (St. Louis University), Alexis I. Mei, and Carroll M. O'Sullivan (University of San Francisco); alumni directories from Loyola University, Chicago, Loyola of the South, and Georgetown University; alumni lists from Loyola College, Baltimore, Rockhurst College, and Xavier University; a college history from Creighton University; books from the Marquette University Press, Loyola University Press, and the Bruce Publishing Company; the complete file of the *American Catholic Sociological Review* from its editor, Father Ralph A. Gallagher, Loyola University, Chicago; and the St. Louis University *Studies in Honor of St. Thomas Aquinas*, kindness of Professor Frank Sullivan, the editor.

**People.** The former Provincial of the Missouri Province, FATHER PETER A. BROOKS, became president of Marquette University on February 28. FATHER WILFRED M. MALLON, dean of the college, St. Louis University, has succeeded the late Father William J. McGucken as prefect of studies of the Missouri Province. FATHER F. L. JANSSEN is the new principal of St. John's Military High School, Shreveport, La. Formerly the rector was also principal of the school. At a recent meeting of the Catholic Classical Association of Greater New York, FATHER JOSEPH M. MARIQUE, of Fordham, was elected president of the Association.

**New High School.** The thirty-eighth Jesuit high school in the United States will be opened at Scranton in the fall of 1944. Announcement to this effect was made on April 16. For the present it is planned to



have only first-year students and increase a class each year. Father Michael Maher, formerly of the college faculty, is the headmaster of the new school.

**Institute of Inter-American Affairs.** On May 12 and 13 Loyola University, Chicago, inaugurated its new Institute of Inter-American Affairs with a solemn convocation and a series of learned conferences. Dr. Paul S. Lietz, of the Loyola faculty, is director of the Institute. His Excellency, the Most Reverend Samuel A. Stritch, Archbishop of Chicago, delivered the principal address at the convocation. Leaders in Inter-American studies from Notre Dame, Northwestern, Wisconsin, De Paul, and George Washington universities, and from the State Department and the Office of the Coordinator of Inter-American Affairs, participated in the two-day conference.

**Periodical Articles.** Those who are interested in the teaching of religion will welcome Father John Courtney Murray's articles in *Theological Studies*, "Towards a Theology for the Layman," the first of which appeared in the March number. For teachers of the modern languages, two articles in the February number of the *Monatshefte für Deutschen Unterricht*, the official organ of the German section of the Modern Language Association of the Central West and South (Madison, Wisconsin), will prove exceptionally interesting. The articles are: (1) "After the War: A Blueprint for Action" and (2) "Army Methods of Teaching Foreign Languages." In the same connection attention may be called to the paper on "The Future of Area Studies in American Universities and Colleges," by Mortimer Graves, of the American Council of Learned Societies. A mimeographed copy of the paper may be obtained by addressing Mr. Graves at the office of the Council, 907 Fifteenth Street, N. W., Washington, D. C. The April number of *The New Scholasticism* contains the remainder of the papers written to honor Father John F. McCormick, second president of the American Catholic Philosophical Association. The papers will soon be published in book form. To the brief bibliography on *Academic Freedom* given in the March QUARTERLY, pp. 262-63, reference should be added to an excellent article in the *Proceedings* of the American Catholic Philosophical Association, 1942, pp. 66-95, "Teaching of the Truth; The Philosophy of Academic Freedom," by Bernard Mullaly, C. S. C. Those who are concerned with graduate studies should not fail to read Pius XIII's encyclical, "Divino Afflante," "On the Promotion of Biblical Studies," an English translation of which is printed in the May issue of *The Catholic Mind*.

**Publications.** The *Marquette Medical Review*, March 1944, prints an admirable convocation address, "The Good Doctor," by Dr. Charles



Fidler, president of the Wisconsin State Medical Society. A few of the high lights of the address are:

There is no place for selfish motives nor for commercialization in the practice of medicine. The welfare of the patient must always be paramount. A teacher of mine, the renowned Dr. Frank Billings, once said to a class, "If you practice medicine efficiently and honestly you won't need to worry about money, your patients will bring to you all that you need." This statement is well worth remembering. One who worships money has no place in medicine. He will be both disappointed and a bad doctor. Medicine does not offer material wealth. It does offer that which money cannot buy, namely, a life made happy and contented by the relief of human suffering. A price cannot measure the happiness that comes from the gratitude of a poor, sick patient . . .

Probably not more than one of every three patients who consult you will be organically sick. The other two will be functionally or otherwise disturbed. It will be necessary for you to determine not only what kind of disease a patient has, but also what kind of patient a disease has. Your knowledge of the art and practice of medicine will enable you to properly care for the organically ill, but your knowledge and application of philosophy and psychology will directly measure your results in the treatment of the "nervous patient." Treating a purely nervous patient without having his confidence is futile and his confidence cannot be gained without honesty and fair play. A good reputation will bring patients to your door in a mood to accept your advice.

Several of our law school journals come to the Central Office: the *Georgetown Law Journal*, the *Fordham Law Review*, the *Loyola* (New Orleans) *Law Review*, the *University of Detroit Law Journal*. The two latter possibly have suspended publication for the duration; at least no recent issues have arrived. In all these reviews a surprising number of articles have more than a specialist appeal. For example, in the November 1942 *Fordham Law Review*, Father John C. Ford's able critique of "The Fundamentals of Holmes' Juristic Philosophy" appeared, and also Father Gannon's forthright statement on "What Are We Really Fighting?" In a more recent issue of the same review, March 1944, Walter B. Kennedy, the acting dean of Fordham's law school, continues his provocative analysis of supreme court legalistic thinking since the court was "packed" with new-deal judges. The title of the article is "Portrait of the New Supreme Court." Another discussion, interesting to the lay reader, is that on "Constitutional Liberties of Japanese-Americans as Affected by the War" by Byron F. Lindsley, in January 1944 *Georgetown Law Journal*.



## TEACHING THAT IS A CRIMINAL OFFENSE

"I say then that the personal influence of the teacher is able in some sort to dispense with an academical system, but that the system cannot in any sort dispense with personal influence. With influence there is life, without it there is none; if influence is deprived of its due position, it will not by those means be got rid of, it will only break out irregularly, dangerously. An academical system without the personal influence of teachers upon pupils, is an arctic winter; it will create an ice-bound, petrified, cast-iron University, and nothing else. You will not call this any notion of mine; and you will not suspect, after what happened to me a long twenty-five years ago, that I can ever be induced to think otherwise. No! I have known a time in a great School of Letters, when things went on for the most part by mere routine, and form took the place of earnestness. I have experienced a state of things, in which teachers were cut off from the taught as by an insurmountable barrier; when neither party entered into the thoughts of the other; when each lived by and in itself; when the tutor was supposed to fulfil his duty, if he trotted on like a squirrel in his cage, if at a certain hour he was in a certain room, or in hall, or chapel, as it might be; and the pupil did his duty too, if he was careful to meet his tutor in that same room, or hall, or chapel, at the same certain hour; and when neither the one nor the other dreamed of seeing each other out of lecture, out of chapel, out of academical gown. I have known places where a stiff manner, a pompous voice, coldness and condescension, were the teacher's attributes."

(Cardinal Newman, *Historical Sketches*, III,  
"Discipline and Influence," pp. 74-75)



## SOCIAL SCIENCES

"I have no quarrel with the social sciences. I am now in my forty-fourth year of teaching jurisprudence, and for forty of those years have taught it from the sociological standpoint. I have urged the importance of ethics and economics and politics and sociology in connection with law in forty years of law-school teaching. But I do not deceive myself as to those so-called sciences. So far as they are not descriptive, they are in continual flux. In the nature of things they cannot be sciences in the sense of physics or chemistry or astronomy. They have been organized as philosophies, have been worked out on the lines of geometry, have been remade to theories of history, have had their period of positivism, have turned to social psychology, and are now in an era of neo-Kantian methodology in some hands and of economic determinism or psychological realism or relativist skepticism or phenomenological intuitionism in other hands. They do not impart wisdom; they need to be approached with acquired wisdom. Nothing of what was taught as economics, political science, or sociology when I was an undergraduate is held or taught today. Since I left college, sociology has gone through four, or perhaps even five, phases. Indeed, those who have gone furthest in these sciences in the immediate past were not originally trained in them. They are not foundation subjects. They belong in the superstructure."

(Roscoe Pound, *The Humanities After the War*, "The Humanities in an Absolutist World," p. 22)