

Boy

JAN 31 1945

BOSTON  
CHESTNUT HILL, MASS.

# Jesuit Educational Quarterly

JANUARY 1945

CAMP TO CAMPUS LETTERS

REVITALIZING LIBERAL EDUCATION

*Daniel McGloin, S. J.*

ENROLLMENT IN JESUIT SCHOOLS

*Charles M. O'Hara, S. J.*

THE PRINCIPAL'S LETTER

*Lorenzo K. Reed, S. J.*

VOL. VII, No. 3

(FOR PRIVATE CIRCULATION)



# Contributors

FATHER DANIEL MCGLOIN, a member of the California Province, is pursuing his doctoral studies at the University of Toronto.

The Commentators on Father McGloin's article are FATHER JOHN E. WISE, candidate for the doctorate in education at Fordham; FATHER JAMES F. WHELAN, head of the Department of Education, Loyola of the South; and FATHER GERARD F. YATES, professor of political science, Georgetown University; FATHER WILLIAM L. WADE is director of the Department of Philosophy of St. Louis University.

MR. ROBERT R. BOYLE and MR. JAMES F. MEARA, students of philosophy at St. Louis University, continue in an able way the lusty controversy stirred up by Mr. Stephen Earley in the January 1943 QUARTERLY, and kept active by his June 1944 "More About Judging Poetry."

The "Principal's Letter" is submitted by FATHER LORENZO K. REED, principal of Canisius High School, Buffalo.

FATHER CHARLES M. O'HARA, professor of education, Marquette University, contributes his annual survey of enrollments in Jesuit schools. The arrangement of the figures on enrollments is also his work.

Book reviewers in this issue are FATHER ARTHUR J. SHEEHAN, Prefect General of the New England Province; FATHER W. EUGENE SHIELS, formerly associate editor of *America*, is now professor of history, University of Detroit.



# Jesuit Educational Quarterly

January 1945

---

## CONTENTS

### REVITALIZING LIBERAL EDUCATION

*Daniel McGloin, S. J.* . . . . . 133

### COMMENTARIES ON FOREGOING ARTICLE

I. *John E. Wise, S. J.* . . . . . 138

II. *James F. Whelan, S. J.* . . . . . 141

III. *Gerard F. Yates, S. J.* . . . . . 142

IV. *William L. Wade, S. J.* . . . . . 143

### A PHILOSOPHY OF POETRY

*James F. Meara, S. J., and Robert R. Boyle, S. J.* . . . . 146

### THE PRINCIPAL'S LETTER

*Lorenzo K. Reed, S. J.* . . . . . 158

CAMP TO CAMPUS LETTERS . . . . . 165

### BOOKS

*The Public Schools and Spiritual Values*, Seventh Yearbook of John Dewey Society (Reviewed by Arthur J. Sheehan, S. J.) . . . . . 174

*Basic History of the United States*, by Charles A. and Mary A. Beard (Reviewed by W. Eugene Shiels, S. J.) . . . . . 176

### AN ANALYSIS OF NATIONAL STATISTICS

*Charles M. O'Hara, S. J.* . . . . . 179

NEWS FROM THE FIELD . . . . . 185



The JESUIT EDUCATIONAL QUARTERLY, published in June, October, January, and March by the Jesuit Educational Association, represents the Jesuit secondary schools, colleges, seminaries, and universities of the United States, and those conducted by American Jesuits in foreign lands.

## EDITORIAL STAFF

### *Editor*

EDWARD B. ROONEY, S. J.

### *Associate Editors*

\*RICHARD F. GRADY, S. J.

CHARLES M. O'HARA, S. J.

JAMES A. KING, S. J.

WILLIAM M. WELLER, S. J.

VINCENT DE P. O'BRIEN, S. J.

JAMES F. WHELAN, S. J.

BERNARD J. WUELLNER, S. J.

An editorial advisory board is composed of the regional directors of education in the several Jesuit provinces:

EDWARD B. BUNN, S. J.

*Maryland Province*

JOHN F. DOUGHERTY, S. J.

*Oregon Province*

HUGH M. DUCE, S. J.

*California Province*

MATTHEW J. FITZSIMONS, S. J.

*New York Province*

JOSEPH C. GLOSE, S. J.

*Maryland Province*

WILFRED M. MALLON, S. J.

*Missouri Province*

JULIAN L. MALINE, S. J.

*Chicago Province*

JOSEPH J. ROONEY, S. J.

*New York Province*

ARTHUR J. SHEEHAN, S. J.

*New England Province*

ANDREW C. SMITH, S. J.

*New Orleans Province*

---

\* Serving in the armed forces, chaplains corps.

ADDRESS COMMUNICATIONS TO THE EDITOR

45 EAST 78TH STREET  
NEW YORK 21, N. Y.



# Revitalizing Liberal Education

DANIEL MCGLOIN, S. J.

*Editor's Note:* The following article by Father McGloin which was originally written for the Toronto *Philosophers' Quarterly*, a mimeographed bulletin issued occasionally by the philosophers of Upper Canada, was reprinted by Father Hugh M. Duce, in his *Province Prefect's Newsletter* for October 1944. The article appears to touch fundamental issues that are being discussed today in connection with post-war educational planning. Comment on these fundamental issues, raised by Father McGloin, was sought from several Jesuits in different parts of the Assistancy. We are printing Father McGloin's article together with the commentaries on it which we have received. It is hoped that other Jesuits throughout the Assistancy will contribute to the discussion of this important topic.

By way of preface, let me say that I have tried to analyze the basic defects of contemporary liberal education in America, and to propose, along general lines, a solution. Special limitations necessitated a treatment that is very general. The whole matter of preparatory education, which is, of course, basic to any discussion of liberal college education, was outside the specific scope of the paper, which had the college in view.

The war has brought higher education, especially of a liberal nature, almost to a standstill; yet there exists encouraging evidence that interest in the question is very much alive in the United States and Canada. There is a clearly discernible trend to criticize and even to condemn the present college training, and to propose alternative curricula not merely as a compromise to correct acknowledged defects, but as a fundamental change in the entire educational system. It goes without saying that this tendency is of great interest to us of the Society. However much we may differ both among ourselves and with other educators on important details in the reorganization of higher learning, still we are unanimous in rejecting the philosophical foundations that underlie twentieth-century education. Consequently, we regard the current demands for radical change in humanistic disciplines as a healthy trend.

This article is an attempt to analyze the defects of our modern education, and to propose along general lines some constructive plan for a postwar college curriculum. I claim neither originality nor conclusiveness: not originality, for what I here set forth will be found substantially in many books and articles; not conclusiveness, for I am more interested in awakening discussion than in making incontestable statements.

We are dealing with liberal education, the kind that presumably the arts course ought to furnish. And liberal education is humanistic: it aims at the development in an ordered and integrated fashion of the basic



potentialities of man. It wishes to form the complete man, and is not of itself concerned with any particular and specialized vocation, except in so far as a general development supplies a background and foundation for any career. And to this description of liberal education we must add the superhumanistic formation of man as a child of God, the training of the Catholic.

So far, all this seems elementary enough. Now I posit two statements, and I think you will agree with them: first, that it belongs to the Society to impart liberal education; second, that at present, liberal education is not flourishing. Indeed the liberal arts have come upon bad days; and this condition is not primarily due to the war, for it existed before the war. Liberal education has deteriorated: no longer is it *de facto* the education, and many boys think, not without reason, that they could get far more out of a business or technical course than an arts course. Often the arts course becomes the refuge of the lazy or dim-witted or otherwise occupied; for them, it is the easiest way to get a degree. Now this is indeed a one-sided picture, but I think you will agree that it shows a true and important side, a side which would not exist if liberal education were in a healthy state. What is wrong with the arts course?

It is of course no answer to trace the difficulty either to the students or to the faculty: to say that students are not what they used to be, that teachers are no longer what they were. This would be simply "*idem pro eodem*," there is something defective with liberal education because those educated or those educating are defective. This merely states the abstract problem in the concrete.

Nor is it enlightening to reply that times have changed, that the modern world is uncongenial to liberal education. This is true, but it gets nowhere as an explanation. Why? First, because liberal education, being the development of fundamental human values, should survive in spite of changes in the times. And second—a more basic consideration—because the changes in the times, the modern spirit, are not the cause but rather the result of the decline in education. Education has not deteriorated because the times are bad, but the times are bad because education has deteriorated. However, I think we can find in some of the characteristics of our contemporary civilization in America the key to the question: "What is wrong with liberal education?" And these characteristics are, I think, that modern Americanism is first mechanistic, second pragmatic. And these two are closely connected.

I say that Americans are mechanistic, but I do not mean merely that they are greatly taken up with machines; or that they are materialists. We Jesuits can plead that we are neither one nor the other. But technology as a living and materialism as a philosophy are merely two obvious manifesta-



tions of something more profound. Unconsciously, we have come to view life after the analogy of an assembly-line. We construct an educational system as we blueprint an efficient factory, which is an aggregation of machines and operators. Bring your material in, run it through the machines, and out comes a tank. And this is the proper way to work when the operations are transient and the product an artificial unity.

But Gus is not educated by being brought into a college, run through a lot of courses, no matter how good, and turned out as a B. A. He may pass all the exams with honors, he may make a good impression on his fellow men. Nevertheless, the school has simply turned out a slick machine: for Gus's culture consists of multifarious units welded together artificially; it was imposed upon him from without, as professors and texts gave him ready-made answers to put on his soul. Gus, being pretty good material to begin with, looks fine as he walks around with all those answers; but really not one of them is his, they are all borrowed clothing, borrowed from many disparate sources. Now, this is not the proper way to educate, for education is an immanent activity, and its product is an organic unity. The process of education does not consist in what is brought to the student but in what is drawn out of him as Plato tries to teach us in the "Meno." There is more education when the student seeks the solution of a problem even though he fail, than when he is given the solution, even though it be the true one.

I thus reach a conclusion. Modern liberal education has deteriorated *because it lacks a principle of intrinsic unity and integration*. Lacking this, it cannot grow from within but merely from without. And this is the problem of education in the abstract. My next task is to find the needed principle. And this is the problem in the concrete.

We must find a principle of educational unity and integration. There are, I think, only two possibilities. We must adopt as our principle either historical or logical continuity. The distinction would perhaps correspond to Descartes' *Ordo inveniendi veritatem* and *Ordo docendi veritatem*. Now, although I think a system of logical continuity has a definite place in post-graduate or professional studies, which are by their very nature specialized, I prefer the historical method for undergraduate students because it follows the actual growth of human culture and is therefore more natural and more concrete. In modern philosophical terminology, the historical method is existential, the logical method essential. Now, essentialistic positions are pre-eminently *a priori* (the Platonic-Cartesian tradition) and therefore, to a Scholastic, out of touch with human psychology. They represent a flight from experience to a supposedly better, but a chimerical world: to the World of Ideas of Plato, the clear ideas of Descartes, the *a priori* forms of Kant, the Dialectics of modern Idealism. I am brought then to a second



conclusion: the concrete principle of educational unity and integration is that of *Historic Continuity*. Which is a high-brow way of saying that the model of liberal education is the human race itself. There is no liberal education outside of the way the human race has educated itself in its concrete history. To seek some other way is to commit the sin of angelism.

Reduced to practice, an educational curriculum based on historical continuity means that the student repeats, under the faculty's direction, the cultural experience of the race in its main phases and in so far as historical study has brought it to light. A four-year course might be thus proportioned:

First Year: Ancient civilization, especially Greek and Roman art, literature, science, philosophy. In religion, the Old Testament.

Second Year: Early Christian and medieval civilization: intensive study of Patristic and medieval cultural monuments; particular stress on religion as the center of cultural activity during these centuries.

Third Year: Modern civilization (perhaps fifteenth to eighteenth century).

Fourth Year: Modern civilization (perhaps nineteenth to twentieth century).

These last two years will contain a great deal of positive science.

I have tried to justify the historical approach. Now to another point: I contend that we should follow that method *by going to the sources*, by discarding texts and going to the great books themselves. I maintain that both the historical method and the use of the great classics—the original contributions—are the backbone of a sound liberal education. Actually, it seems to me rather amazing that we have come to such a pass where we think we can train in philosophy, and not read the philosophers; or train in religion, and not read the great religious works; or train in science, and not read the great scientists. Have we come even to the place where we train in poetry, without reading the poets? But, you say, all these works can be read in digests and synopses. Then, I say, how can one's culture be anything but second-hand and predigested? Which takes me back to my second characteristic of modern Americanism—we are *pragmatic*.

This means that we are after results, and care little about the process as long as we get the results. Now this is perfectly all right with things mechanical. I can make use of mechanical inventions even if I know nothing about the physics and chemistry without which I could not have these conveniences. I can listen to the radio as well as DeForest, who knows all about its construction, whereas I know nothing. But it is enough that someone knows; the rest of us can use the inventions in spite of our ignorance. We can go straight to the results, and make them ours.

Now my point is, of course, that in humanistic training, we get no results unless we go through the vital process without which there cannot be results: in fact, the process is the result. I think we have forgotten this.



We seem to believe we can boil down the culture of the past into texts and omit the process of re-thinking that past in the way it actually lived. At best, we present an anatomy of culture; and can these dry bones live? The culture of humanity lives in the works of the great thinkers and artists of humanity; take it out of these works, mummify it in digests, and it is dead. Indeed, a digest can be humanistically significant; but only to one who already knows the original. A digest is like the old coat of a friend: keenly suggestive to one who already knows that friend, but quite meaningless to anyone else. The only road to truth and beauty and good is the road which an Augustine, an Aquinas, a Newton followed; and only through their works can we live their lives, not through short cuts designed to tell us the essentials. Anything living is a very unlovely specimen, stripped down to its essence! The modern texts are the tombs of great men, and who enjoys poking around a graveyard? Neither the teacher nor the students, and the liberal arts are dying.

Shall I now essay a definition of liberal education? A liberal education is the immanent development of those potentialities which are specifically human, through the individual re-living of the cultural history of humanity, by contact, through their works, with the most influential originators of cultural development. I omit explicit mention of the supernatural; however, the supernatural is an integral part of the story of mankind, and is therefore implicitly included.

Of course, this concept of education could not be realized overnight. There would be many difficulties in the practical field of administration, curriculum, teaching—difficulties which it is impossible to consider in detail here. But the real difficulty, as I see it, is this: Can we make the life of culture really live for ourselves and for our students? Can we, for example, make a freshman really interested in the age of Pericles? Can we recapture the wonder, the enchantment, the life of our cultural existence as it lies in the great monuments? If we can, then we have liberal education; if we cannot, then I don't see just what liberal education really can be. Without the living presence of the great men who made it, as they actually existed in their several times, what is liberal education but the bloodless, static, dead World of Ideas?

Can we make the life of culture really live? Ultimately, experience alone can determine this. Education is more of an art than a science, and we can evaluate an artistic theory only by concrete experience of the theory's application. Admittedly, much of what I think should be done would have to be modified and adapted in the concrete business of actually educating. Theories of this kind are at best but general directive norms (and at worst a snare and a delusion!). At any rate, some theory is better than none, if it does no more than start discussion and "get kicked



around." And if there are those who do not like what is here proposed, I would simply ask them for an alternative; and if I could get one that is better, no one would be happier than I. Like Socrates, "I am one of those who are very willing to be refuted if I say anything that is not true, and quite as ready to be refuted as to refute."

## Commentaries on Foregoing Article

### I

In his well thought out article, Father McGloin gives a definition of liberal education, "the immanent development of those potentialities which are specifically human, through the individual re-living of the cultural history of humanity, by contact, through their works, with the most influential originators of cultural development." The supernatural is included in that cultural history, as he remarks, and this gives additional validity to his definition. The development of man's highest powers, the learning of fundamental moral truths, and of basic truths of God, man and nature, are essential to the liberal arts, but there is an added note, in the historical meaning of the term. A liberal education is preparatory, propaedeutic.

For the Greeks it was ἐγκύκλιος παιδεία, the studies common or proper to boyhood. The encyclical or encyclopedic meaning, which was not stressed in the original Greek term,<sup>1</sup> came with St. Isidore in the seventh century, or with Comenius in the seventeenth. Otherwise, these studies were formative as much as informative, and a proper balance, avoiding both formalism and scientism, may be taken as the sign of flourishing liberal studies. Related to this is the nice balance of style and content, of discipline and instruction. These elements seem to be given proper proportion in Father McGloin's definition, which mentions the development of specifically human potentialities, and implies the content study of the sources of learning.

The importance of calling the liberal arts preparatory, however, in Greece to philosophy, in Rome to rhetoric, in the Middle Ages to theology, law, and medicine,<sup>2</sup> in all ages to the habits of right thinking, with a decent fund of fact, and of able expression, is the importance of keeping

<sup>1</sup> Cf. Aubrey Gwynn, *Roman Education from Cicero to Quintilian*. Oxford: The Clarendon Press, 1926. pp. 86-90.

<sup>2</sup> For the educational order of the Middle Ages see Maurice de Wulf, *History of Medieval Philosophy*. New York: Longmans, Green and Company, 1935, Vol. I. pp. 53-57.



clear the wide and less wide meanings of education. The subject in the present discussion, presumably, is education strictly so-called, as we understand it in the schools, specific and directed. A liberal education, in this sense, before professional training or before one's stepping off into the mature pursuits of life, is preparatory, and we should keep the distinction clear if we do not wish to confuse the general education which comes from living, and at any time of life, with that, which is more properly the province of the schools. The liberal arts may be followed, and are always followed, to some extent, by an educated man in his life's work, but in formal schooling they occupy, in the educational ladder, an intermediate place.<sup>3</sup>

It is not to be expected that we will find in the paper under discussion, since it is professedly exploratory, full explanation of the various points proposed, some of them excellent, as for example, the advice to return to the sources of learning. The Middle Ages and the Renaissance both benefited by a recovery of the sources of learning, but what kind of a return we should have today, and to what sources of learning, are at least subjects of other essays. But two further comments may be made in the discussion which Father McGloin starts off to good advantage, and these two comments, for want of space, must be brief, and, again are put forward as subjects of consideration rather than theses proved.

The first is this. Instead of making up a curriculum based on an hypothesis, however justifiable, as "the student repeats, under the faculty's direction, the cultural experience of the race" (that this repetition should be chronological demands proof), a more sure way of "Revitalizing Liberal Education" is to give it a new soul. That is, education as it is today, in our schools, in other schools of the nation, should be reformed with a new spirit. This is to start from the concrete, rather than from the abstract. That is what the *Ratio Studiorum* did originally. It took Renaissance education as it was, we wouldn't wish to say "as the Lord God took the slime of the earth," and breathed into it a living soul. Now this does not canonize the *Ratio Studiorum* above other saints in the educational hierarchy. The Brethren of the Common Life, before the *Ratio*, and the Christian Brothers afterwards, as well as educators outside the Church, personalized elements of the existing educational order. The infusion of a

---

<sup>3</sup> Although he limits his paper to college education, leaving out secondary schools, which he calls preparatory, this does not alter the comments on Father McGloin's definition of a liberal education, which seems to describe well the two great functions of formation and (for want of a better word) information, but which fails to give the clear historic limitation of a liberal education in the schools to a preparatory function, as in the *Constitutions of the Society of Jesus* (IV. 12. 3), "the arts and natural sciences dispose the mind for theology." Theology is only one of the pursuits for which the liberally educated man is prepared. Liberal education, as at present constituted in our schools, includes most of high school and college.



new soul in liberal education depends on an able teacher and a sound ideal. Let us take the matter we have at hand today, the courses, the plans, and see how much the order and method and purposes need revitalizing. Let us take stock of today's progress before sketching for the future.

For one taking stock of today's progress, a certain conclusion is the importance of science. In the Middle Ages philosophy had the upper hand in the "Battle of the Arts," and in the Renaissance, letters, though both ages had philosophy and literature, and science too, as we shall see. But today, even for one with a humanistic training, it is not hard to see the prominence of science, as in the fascinating story of penicillin, told so well at the recent meeting of the Middle States Association of Colleges and Secondary Schools. A liberal education has always included the arts and sciences, has always embraced the trivium and quadrivium. In Greece there was an excellent balance. In Rome the sciences almost died, and *Romanitas* might not have perished, says Charles Norris Cochrane,<sup>4</sup> if it had kept the sciences. But the Middle Ages, contrary to popular opinion, had science, in the utilization and development of the new Greek and Arabian learning by such men as Abelard, Grosseteste, Vincent of Beauvais, Albertus Magnus, and Roger Bacon.<sup>5</sup> As for the times of the Renaissance, a number of scientists, and better known, could be mentioned. So much for history. The theory is this. The liberal arts, despite the English verbal connotation, mean the arts and sciences, the trivium and quadrivium.<sup>6</sup> The qualitative and quantitative studies, the linguistic and mathematical, the humanistic (if that is a good description of the "arts" side of the curriculum), and the scientific, should be well balanced. Paradoxically, while utilizing the modern impetus of science, we must look especially to the life of letters, to keep the golden mean. Grammar comes early in the curriculum, and the trivium is psychologically and chronologically prior to the quadrivium, but both are included in the liberal arts, as in the *Constitutions* already quoted (IV, 15. 1 and 2), "humane letters" precede "natural sciences" in "the study of the arts." Father McGloin's plan, especially since it deals with the college level, does not give enough place to science. The only way to study science is not by "great books," since science does not need, as does literature, the personalized expression of great writers, but is empirical and factual.

The new soul to be breathed into liberal education is generically the same soul, numerically new, which enabled, with varying degrees of ex-

<sup>4</sup> Cf. Charles Norris Cochrane, *Christianity and Classical Culture*. New York: Oxford Press, 1944. p. 148.

<sup>5</sup> The exploration of medieval science has been well initiated by Haskins and Lynn Thorndike. Christopher Dawson has a summary chapter in his *Medieval Religion* (Sheed and Ward, 1934).

<sup>6</sup> Cf. R. M. Martin, "Les Arts Libéraux," *Dictionnaire d'Histoire et de Géographie Ecclésiastiques*, Vol. IV, col. 827.



cellence, the Greeks and Romans, and the Christian ages to progress in the knowledge of God, man, and nature, training the specifically human powers of intellect and will in preparation for future studies and pursuits. This ideal must be reconceived and reimplemented. It is an ideal particularly suited to the work of Jesuits, for while the liberal arts, as Seneca said, do not give virtue, they prepare the soul for it,<sup>7</sup> and, we may add, again with the historical liberal arts, virtue helps knowledge.

JOHN E. WISE, S. J.

## II

The definition of *education* found in so many of the former issues of our college bulletins as well as in many of the classics on liberal education is quite adequate. The "harmonious development of all of the faculties of man" is a good description if not a philosophical definition of liberal education. This definition looks upon man as he is. It considers man who has fallen and who has been elevated to a supernatural end. It includes the intellect, the will, the emotional, the physical, in a word, all of the capabilities of man developed and realized not only without any mutual conflict but in complete harmony. In the object that is to be realized this definition, with all of its implications, hardly differs from the statement on Christian education as set forth by Pope Pius X in the *Encyclical on Christian Education*. "Hence the true Christian," says Pope Pius, "product of Christian education, is the supernatural man who thinks, judges and acts constantly and consistently in accordance with right reason illumined by the supernatural light of the example and teaching of Christ; in other words, to use the current term, the true and finished man of character."

The application of this definition to man prescinding from the supernatural and then with the addition of the supernatural would seem to assume that the nature of man, in the present state, could exist independently of his supernatural nature or could be adequately considered in the concrete without any regard to the supernatural elevation. This is the illogical stand of secular education. Moreover, this concept of the addition of the supernatural to the natural is very similar to Cartesian dualism.

The criticism of the departmentalization of modern education is well taken. One should remember, however, that the school is only one aspect of educational environment. It is a very important phase of educational environment, but there are many other factors that contribute to the education of an individual. Many other phases and agencies of society contribute to the education of an individual. In the decadence of the cultural concept of liberal education, these, as well as the schools, are responsible.

---

<sup>7</sup> Cf. Seneca *Epp.*, 88. 20, quoted by Gwynn, *op. cit.*, p. 178.



In the revival of liberal education, these must also contribute. Reformation of the curriculum alone will not solve the problem.

The principle of educational unity, when viewed subjectively, must be the individual. As an active and vital process, education must result from the activity of the individual. *Actiones sunt suppositorum*. It is only too often that we think of the curriculum, standards, or something external to the individual who is to be educated, as the vital motive-power of education. When viewed objectively, the materials of education embrace the entire realm of *objective truth*. Within this vast field, the study of culture from the historical point of view holds a very important place. To limit the collegiate aspects of a liberal education to the historical study of culture loses sight of the fact that man is a free individual and that the entire realm of human culture is imperfect. The objective principle of educational unity must be objective truth.

The comments stated above are written, as stated in the original article, for the purpose of stimulating further thought and action on the important subject of collegiate liberal education. These statements are not intended as an evaluation of the above article.

JAMES F. WHELAN, S. J.

### III

Father McGloin's proposals, as I understand them, have not a little in common with the St. John's College program. His insistence on the necessity for approaching the liberal arts curriculum from an historical point of view is a valuable contribution, and so is his preference for putting students into direct contact with sources—the works of the great thinkers, writers, artists. His reminder of Plato's principle should be timely for most of us—that there is more (shouldn't we rather say 'better'?) education when the student seeks the solution for a problem even though he fail, than when he is given the solution, even though it be the true one.

A great deal of our arts curriculum is dead because it is handled in a sort of vacuum—monuments of culture are studied as though their historic circumstances were irrelevant to their creation. We are misled, I believe, by the old categories, "Poetry" and "Rhetoric," into an undue insistence on peculiarities of form and style; and we tend to disregard the vital message that the poets and orators and dramatists convey—perhaps unconsciously. Vergil and Juvenal share the Latin language and the dactylic hexameter; but one represents a crest, the other a trough, or at least a recession in the tide of a great civilization. Between *Tu regere imperio populos, Romane, memento* and *Romae quid faciam? mentiri nescio* what a gulf there is. You do not begin to explain it by saying that



one author was an epic poet while the other was a satirist. Compare, similarly, Shakespeare and Sheridan, Pope and Shelley—"One truth is clear, whatever is, is right" with "O world, O life, O time. . . ."

Stylistic diagnosis, labeling figures of speech, scansion, and the rest are important; but they are secondary. To be comprehended, realized, art needs to be interpreted in its setting. The end of education is understanding, insight, wisdom—not just the facility of glibness, but the ability to apprehend things in their significant relationships. Mental discipline is not an end in itself: it is a means; "eloquentia" is not a matter of words and style alone. And so Father McGloin's argument for "historic continuity" is well taken.

I am not at all sure, however, that his proposed curriculum is desirable, even if it were feasible. Might it not very easily become a survey, a summary, and almost inevitably a series of tabloid sketches? It isn't necessary to introduce students to every field, still less to every corner of every field. Nor is it necessary to investigate the Stone Age before one can understand Hitler. We can aim at creating enthusiasm for learning, and we can impart a technique of analysis and induction which the student may employ further to deepen his knowledge.

Our arts curriculum, with minor adjustments, might stand. One such adjustment would be an introduction to the arts of painting, sculpture, and music. There is no space to elaborate this at present. However, I see no reason why the classical languages must necessarily be A. B. requirements. We all know men who have moved on from the classics to other fields—history, government, and so on. I have known some who have moved from history, etc., to classical languages—not as a teaching field, but as students, humanists. Why must it be assumed that historical interpretation, economic analysis, philosophy, supported by literary training in modern languages, are less "liberal" than classical studies? I wish everyone could learn Latin and Greek; I wish some classicists and some students of government could learn to write decent English; but we all can't learn everything. In the long run, I suspect that the vitality of teaching is more important than the calculus of credit hours and subjects in a curriculum.

GERARD F. YATES, S. J.

#### IV

We have had blueprints and outlines for the revival of a liberal education from almost every possible viewpoint—first from the viewpoint of the classics, next from the viewpoint of metaphysics, and then from the viewpoint of Christian wisdom. Now we have another blueprint from the viewpoint of the historical continuity of the human race. One would almost be forced to conclude that liberal education is a very elusive thing



since it is so difficult to decide exactly how it can be imparted to students. We are told that we as Jesuits just because we are Jesuits are committed to liberal education just because it is liberal education. I am afraid that in the entire discussion of a liberal education we have fallen into the error of nominalism. Perhaps we would be better off if we discarded the terms themselves and came back to a realistic discussion of the subject.

I cannot deny that Father McGloin's article makes very interesting reading to anyone who has followed the many discussions of liberal education in the past three years. But I fear that most Jesuits will read the title of this article and cast it aside with the justified remark—Why don't they get down to reality and consider the situation as it is? No doubt we should have an educational theory, no doubt education should have a certain unity, no doubt we should develop the specifically rational potencies of man. But that is not the problem in a postwar world. The problem of education in a postwar world is a very definite problem. We will have a certain type of student, with a very definite training, a very definite American, materialistic, pragmatic background, we will have definite Jesuits to teach these young men. Unless we consider education from this viewpoint, then we are daydreaming and will not be prepared to face the postwar world.

Personally, I think that it matters little what may be the ideal type of education in an idealistic world, except that it makes interesting discussion for people who do not have the obligation to direct schools or teach students. But there is one very realistic problem for all educators to face today: What must they teach their students in the next ten years in the present American set-up in order to produce human beings who can live as human beings and save their souls.

If we look back through the history of education in the Society of Jesus, either in the old Society when they composed the first *Ratio Studiorum*, or the new Society, when they revised the *Ratio Studiorum*, I do not think that we will find blueprints and theories for the unification of the liberal disciplines. We will find something very concrete and practical. They made a study of the type of student who attended our schools; they tried to discover what they needed to know, what was the best method to impart to them this information and produce a man who would be able to take his place in the society in which he lived as an outstanding Christian gentleman and hero. That is our problem in a postwar world. You cannot induce Jesuits to follow a will-o'-the-wisp. Theory is important and objectives in education must be definitely determined. But education is an art and an artist must consider the instruments and materials which he has at hand. What we must do as Jesuits is make a survey of the educational prospects after the war, consider what it is possible for us to accomplish



with the students, schools, and professors which we will have. That is the manner in which the *Ratio Studiorum* was written and the manner in which it was revised. That is what we must do today. Then we can try out a definite program of education, test its results, and make the necessary revisions.

I know that my comments have not come to grips with the article written by Father McGloin. But I can only say that you cannot criticize an educational program unless you consider it in relation to the students and the teachers who must implement the program. I would shudder to think what would happen if some school with the students we have today and the professors in our schools were to attempt to implement this program. I cannot in my wildest dreams imagine myself attempting to teach a freshman class of American students the philosophy of Greece and Rome in one year. Nor can I imagine a faculty in a Jesuit school capable of undertaking such a task. Nor could I imagine the parent who would pay for such an experiment.

When Father McGloin's program is boiled down to its minimum essentials and stripped of the philosophical basis for such a procedure, we have the great books once again. We are back to the old question and the one we must face. Liberal education from the viewpoint of the professor is the art of teaching young people to read, understand, and intelligently evaluate what has been written by liberally educated people in the past. Combine this ability with the factual knowledge necessary to take one's place in the contemporary world and you have a liberally educated man. The realistic problem is simply this: What must they know how to do, what must they read and what facts must they know in order to meet the above requirements. My answer is very simple—devise a program of studies that will teach students to read critically and that is about all that you can do for them.

WILLIAM L. WADE, S. J.



# A Philosophy of Poetry

JAMES F. MEARA, S. J., AND ROBERT R. BOYLE, S. J.

## I

This article needs no explanation. In the June 1944 issue of the *QUARTERLY*, Mr. Earley, speaking of his own article, "More About Judging Poetry," says: "And no one hopes that its flaws will be searched out more than I do." We are attempting to present an almost entirely new philosophical analysis rather than a criticism of Mr. Earley's article.

The first part of the discussion will follow his general outline. The second part will be devoted to a more detailed study of the difference between prose and poetry.

Mr. Earley begins with a lamentation on the fact that Catholic teachers refuse to "brush off" unCatholic art. He wishes to apply the principles of Catholic truth to poetry: good poetry cannot be contrary to Catholic belief, dogma, or philosophy. This would be true if poetry were in the same genus as history, science, politics, sociology, and other branches of learning which are interested in ideas only. But poetry is in the genus of art, and in art there need not be a conformity between content and external reality; whatever is expressed will be intelligible, of course, and hence will conform to the absolute order of intelligibles. As an art, the chief value of poetry is to be found in the expression. I may not agree with John Donne's theology, but that does not mean that I cannot appreciate his poetry as much as that of Father Hopkins.

The chief interest of Mr. Earley's article lies in the application of Thomistic principles of metaphysics and psychology to poetry. The first statement, that any true theory of poetry must be based on moderate dualism, is incontrovertible. The stress which Thomism lays on the close union between body and soul makes it the philosophy most capable of giving an explanation of the part that body and soul play in the appreciation of art.

The second point is also good, namely, that a poem must "be," not simply "mean." Mr. Earley did not keep this in mind throughout. We omit his third and fourth points in order to get to the core of the problem, the causes of poetry.

Before beginning to treat of the cause of poetry, he would have done well to point out that a poem ("poem" is better than the abstract "poetry") is not a substance, and that, consequently, material and formal causes,



which are known primarily in regard to material substances, can be applied only analogously to an accidental being like a poem.

Secondly, he should have stated whether he is considering the poem as it exists outside the mind or as already perceived by it. We will presume that he is speaking of the objective poem.

What is the poem as it exists outside the mind? It is a series of sound waves (words) which have virtual meaning, i. e., which act as instrumental causes to produce knowledge in the hearer. One presupposes, of course, that a poem is to be heard, not simply to be read silently. These sound waves have successive, not simultaneous, existence. To analyze such a being is difficult. Had Mr. Earley realized the problem better, he would have succeeded in getting closer to the correct solution. But let us proceed to his analysis.

He states: "The matter of poetry (*materia prima*) is merely the work to be accomplished, such as 'to write a poem about God.'" Is this based on the proper notion of a material cause? A material cause is that out of which something is made. You can speak of a material cause only when the being is *completed*, when it exists as a *thing* outside the mind. An analogy with other arts will help us to find the material cause of a poem. The material cause of a statue is the marble, or wood, or bronze out of which the form is educed and in which it inheres. The material cause of music is sound. What about poetry? It should be easy—words, or sounds with virtual meaning. It is not difficult to see that the meaning of *individual* words is part of the material cause of poetry, part of the "stuff" out of which the form is educed.

He goes on to the formal cause: "The formal cause of poetry is thought." He then states what he means by thought: it contains emotion and imagination virtually; it includes more than content. Even granting that this is true, does his "thought" constitute a formal cause which would distinguish poetry from all other forms of speech? Hardly; for oratory also has all the elements he mentions, sometimes to a greater extent than poetry.

Mr. Earley professes to be an admirer of Father Hopkins. Had he read him more carefully, he would have found the formal cause of poetry expressed much more exactly than he succeeds in doing. Father Hopkins says that the "continuous structural parallelism"<sup>1</sup> in poetry is the element which distinguishes it from all other speech, or to put it philosophically, that the continuous structural parallelism is the specific difference of poetry if speech is considered as the genus. A poem, then, according to

<sup>1</sup> *Notebooks and Papers of Gerard Manley Hopkins*, edited with notes and a Preface by Humphrey House. London and New York: Oxford University Press, 1937. pp. 92 sq.



Father Hopkins, is an accidental unity (*unum accidentale*, not *unum per accidens*), which derives its unity from the continuous structural parallelism of sounds and thought. This is a good philosophical analysis, but even yet the problem is not solved. How can you have one accidental form adhering in a number of accidents? How can you have one accidental form adhering in a number of accidents which have *successive* existence? The same problems, of course, hold for music. We must wait until the philosophers get a satisfactory answer before we can attempt to analyze a poem completely.

Mr. Earley then goes on to the *accidens proprium*, expression. From what we have said above it is clear that, in our analysis, expression is the formal cause of poetry. Expression in poetry is simply the pattern of sounds and thought, or in other words, the parallelism of sounds and thought. Had Shakespeare said:

From day to day in this petty pace creeps  
tomorrow, tomorrow, and tomorrow.

instead of:

Tomorrow, and tomorrow, and tomorrow  
Creeps in this petty pace from day to day.

he would have been writing prose; it is only the expression, or parallelism, which makes it poetry.

It follows from this that you cannot have a poem until it is expressed. Mr. Earley seems to imply that you can: "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." It is difficult to see how you could have an unexpressed poem if expression is the formal principle. Of course, all men, in a very remote way, are capable of producing poetry, but this is almost too obvious to be mentioned.

What Mr. Earley calls the "accidental forms inhering in the *accidens proprium*" (verse, alliteration, meter, assonance, rhyme, etc.) are all part of the expression. They are the things that give the poem its parallelism. It may be objected that verse has these elements as well as poetry. This objection, we think, is founded in a lack of proper terminology. Everyone admits that there is good and bad prose. Why not say that there is good verse (called "poetry") and bad verse (called "verse")?

Mr. Earley devotes a short paragraph to the exemplary idea of a poem. This is a difficult problem which we do not think has ever been solved.



Maritain, in his *Art and Scholasticism*<sup>2</sup> discusses the problem, but does not succeed in getting a satisfactory explanation.

The final cause of poetry will be handled in the second part of the article. The efficient cause is, as Mr. Earley says, a man having the habit of poetry. The poetic habit would require a full-length article and, consequently, cannot be treated here. The ethical problem has been discussed by Maritain in *Art and Scholasticism*.<sup>3</sup>

The only important problem that remains is that of taste and judgment. It is certainly true, as Mr. Earley says, that our judgments must be made according to rules and norms and standards. It is also true that poor criticism stems from a dislocation of values. But then Mr. Earley gets back to his favorite point—"fidelity to objective truth." As we said in the beginning, this would be a just standard of criticism if poetry were a science ordered to give us new ideas, or, in other words, if poetry were concerned with content rather than with expression.

Mr. Earley concludes his article with an unfortunate analogy: "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.'" A fine analogy except for the fact that the Church is infallible only in matters of faith and morals. Do we have divine inspiration to guide us in our judgment of poetry? If so, who has it? Father Hopkins' "dictum," if taken in context,<sup>4</sup> can hardly mean what Mr. Earley seems to make it mean. In context it seems to have a double meaning: Christ as God and the giver of all gifts knows the value of each gift and has the proper esteem of it; Christ sees the intention we had in writing a poem and will give us our proper reward.

In both senses the dictum is true, but in neither sense can it be of any value to us in rational (as opposed to inspirational) criticism of poetry. Inspired criticism is out of the field of philosophical inquiry.

## II

In the first part of this article was indicated in general the method of applying philosophical principles to literary problems. Our purpose in this part of the article is to apply those principles to a specific problem. One fundamental problem, the solution of which is prerequisite to any discussion of the nature of poetry, is this: What is the difference between

<sup>2</sup> Jacques Maritain, *Art and Scholasticism With Other Essays*. New York: Charles Scribner's Sons, 1930. note 93, pp. 181-83.

<sup>3</sup> *Op. cit.*, "Art and Morality," pp. 74-86.

<sup>4</sup> *Correspondence of Gerard Manley Hopkins and Richard Watson Dixon*, edited with notes and Introduction by Claude Collier Abbott. London: Oxford University Press, 1935. p. 8.



prose and poetry? In order to determine the answer, it will be necessary to define prose and poetry, which we now proceed to do.

In the practical order (that is, in the order of making or doing), the end determines and manifests the nature of the thing made. If I know the end of a house, I also know the nature of a house. Now a work of prose and a work of poetry are both things made out of speech. Therefore if I can determine the end of each I can also determine the nature of each.

Let us see if an analysis of a piece of prose will reveal its end to us. Here is a prose sentence (it is evident that this is prose, though not as yet evident why it is prose): "The black cow, who is snorting, must be angry about something." First of all, let us consider how that sentence was produced, and then if possible the purpose for which it was produced.

In order to produce the sentence, I necessarily saw a cow, either real or imaginary, and the simple apprehension "cow" was present in my mind. Men have agreed that in the English language the sound "cow" will represent that concept which is present in my mind, so to cause you to produce that same concept in your mind all I have to do is to say "cow." I saw not just any cow, however, but a particular cow, so I say "the cow." I noted also that this cow had a quality which affected my eye in a certain way which we have agreed to signify by the sound "black," so I say "the black cow." The animal is acting, and that action can be expressed by the term "snorting," so I say, "The black snorting cow." Now I reason from effect to cause, and since in my experience snorting has resulted from anger, I predicate anger of the cow, "The black snorting cow is angry." But I am not sure that in the case of the cow the snorting does proceed from anger, so I say "must be" instead of "is," indicating that I can think of no other reason for this effect. Reasoning again from effect to cause, I conclude that there must be a reason for that anger, so I add "about something." And instead of making my predication of the black snorting cow, I say "the black cow, who is snorting," because while the black color is permanent and hence will always be apprehended along with the cow, the snorting is transient, and is apprehended only on this particular occasion; therefore it is more clear, that is more representative of my mental process, if I say "the black cow, who is snorting."

The mental process comes first, and then can follow the expression of that process in conventional signs. The sounds themselves have no intellectual content, but we have been taught to tie up concepts with sounds, and processes with the order of sounds, so that when I enunciate or write or otherwise signify these sounds, your mind produces the same concepts and goes through the same process as did mine. You conceive of a "black cow" (and *then* picture it in your imagination), you conceive of "snorting" and joining that concept to the concept of the black cow,



you conceive of "anger" and its unknown cause, and likewise predicate that conditionally ("must be") of the cow. By choosing just those sounds and just that order, then, I have caused you to go through the same mental process that I went through. Our concepts will be similar, although our imaginations may picture quite different cows. I can of course keep throwing in concepts to particularize the cow further: "The black, crumple-horned cow, whose body seemed too long for her short legs, etc." But my symbols are directed at the *intellect*, which in turn takes care of the imagination.

The end of my prose sentence, then, is to furnish your intellect with certain concepts and to put your intellect through a process. If I give you an order different from that produced by the natural working of the intellect, my sentence will be condemned as bad prose:<sup>5</sup> "Angry is what that cow, who is snorting, and who is black, must be." The elements are all there, but the order is bad. The order of prose, then, is determined by the process of the mind.

Furthermore, if my signs call attention to themselves in such a way as to hinder or to distract from that orderly process of the mind, my prose becomes bad prose: "I don't know how that sleek black cow, who is snorting, can raise such a fuss, I trow." Such a prose sentence would make the most phlegmatic reader grind his teeth. The initial repetitions of accent and sound make one conscious of the sounds as such, apart from their meanings, and sets up in the ear an expectation which is not resolved. Furthermore, the word "trow" is out of place both because the ear expects a sound that will rhyme with the previously emphasized "how" and "cow," and because modern convention does not employ "trow" in prose unless for some special reason, and there is no special reason here.

We may define prose, then, as speech chosen to furnish the mind with certain concepts and arranged so as to put the mind through a definite process. All that helps prose toward this end is good in prose, all that hinders it is bad. Putting my words in a peculiar order; using inexact, strange, or archaic words; calling attention to the sounds as such—these things usually make for bad prose.

Now let us consider speech which everyone will grant is not prose but is verse, and see if we can by analysis arrive at its end:

The black black cow  
Who is snorting  
And cavorting  
Must have had a row  
And is thinking of it now.  
Poor cow!

<sup>5</sup> This is true in any language, all of which work toward the same end of mirroring the mental process. "Quae fremit nigra videtur bos irasci" is bad Latin.



Here we have speech which, like the prose sentence we considered, expresses a judgment concerning a certain cow. We have all the elements we had in the prose sentence: the concepts are produced in the mind when we hear the sounds which conventionally signify those concepts; the intellect is moved through a process of judgment by the order of the sounds. But there is an element here which we found to be bad in prose, that is, an attention given to the sounds for their own sake. The repetition of the "ow" sound and the "orting" sound does not add to the clarity of the concepts or to the facility of the process of the mind. Rather, the repetition hinders the movement of the mind, since one "black" is quite enough to give the concept. Yet here two "blacks" are not objectionable. There is, then, an attention paid to the sounds for their own sake, over and above their function as occasions for moving the intellect.

Let us see if we can improve this short verse:

The big black cow,  
O the very black cow,  
    Who is snorting  
    And cavorting,  
        Is low,  
        I trow.  
Perhaps she had a row,  
And is thinking of it now.  
Poor cow!

There is our friend "trow" again, and here we welcome him into our midst. Why is this, that he should be so rudely shouldered out of prose, and yet be so easily tolerated, nay, joyously welcomed, into a poetic structure? It is not because he helps the meaning, as is clear from our examination of him in prose. It must be then because he helps to call attention to the sounds as such. He fits right into the structure of sound which we have here. So it appears that in poetry not only the meaning determines the choice and order of words, but also a structure of sound which is there, not because it helps the meaning (since it may hinder it, as above), but because it is enjoyed for its own sake, over and above the interest of meaning.

Hence we may define poetry as speech chosen for a double function: to furnish certain concepts and to furnish certain sounds. The concepts and their order appeal to the intellect, the sounds and their order appeal to the ear. Thus an intellectual faculty and a sensitive faculty are brought into play toward an object. The whole man, sense and intellect, enters actively into one experience. In prose, the ear received the sounds, but it only passively received what sounds came along, demanding nothing of the sounds as such. When the sounds did assert themselves in our prose



sentence, they set up an expectation in the ear which was disappointed when no structure of sound shone forth, and which therefore produced a most unpleasant sensation and very bad prose. But in poetry the ear receives the sounds, actively demanding certain parallelisms and repetitions, and experiences pleasure when those demands are met by the structure of sound. So the whole man, sense and intellect, is put fully into act by a poem, which is therefore, in Father Hopkins' words, "speech framed for the contemplation of the mind by way of hearing." In prose the speech is arranged to move the mind to contemplate the ordered concepts signified by the speech. In poetry the speech itself enters into the structure, and the speech is "framed" (rather than arranged) in order that the man may contemplate the object thus produced.

Note that this distinction between prose and poetry does not deny that prose has rhythm. Prose does have rhythm, and often complex rhythms of great beauty. But prose rhythm is never continuously and structurally repetitive. It flows straight along, as the word "prose" (from "*prosus*, straight on") indicates; whereas verse (from "*versus*, a row") has a repeated figure. Verse is continuously and structurally repetitive. Verse demands a definite repetition of some measured unit. As Father Hopkins puts it, "That it [the measured unit] may be marked it must be repeated at least once, that is, the figure must occur at least twice, so that it [verse] may be defined, 'Spoken sound having a repeated figure.'"<sup>6</sup> In prose, then, the sounds are not marked out for their own sake because there is no continuous and structural parallelism or repetitive pattern which will frame and individualize the sounds in so far as they are sounds.

But one might object that in so-called "poetic prose" one is conscious of the sound as such, and hence our distinction between prose and poetry is dissolved. It will be revealing to examine a sentence of "poetic prose" to discover whether or not that objection is justified. Francis Thompson, in his "Nature's Immortality,"<sup>7</sup> has the following sentence: "An ideal wakes in the Omnipotent Painter; and straightway over the eternal dikes rush forth the flooding tides of night, the blue of Heaven ripples into stars; Nature, from Alp to Alpine flower, rises lovely with the betrayal of the divine thought." Now it is evident that in such a sentence we are conscious of the sounds as such. In fact, one has the impression that Thompson was almost as much interested in arranging his sounds as in expressing his idea. His sentence is not intended to be scientific prose, of course; it is intended to be unlike the precise language of St. Thomas on the same topic: "*Mundum incepisse sola fide tenetur; nec demonstrative hoc sciri potest; sed id credere maxime expedit.*" The end of St. Thomas'

<sup>6</sup> *Notebooks*, p. 221.

<sup>7</sup> *Works*, Prose, Vol. III, New York, 1913. p. 86.



sentence is completely intellectual, and the sensible signs which he uses are mercilessly subordinated to that end; the end of Thompson's sentence is to appeal to the intellect (as all speech must), but he does not wish to stop there. He wishes to appeal strongly to the imagination through the intellect. That is, by using words which call up concepts of particular material things, he causes the reader or hearer to produce the phantasms associated with those concepts. Another difference between the two examples is that Thompson says a thing which is not true—ideals do not wake in God. St. Thomas, since he speaks with scientific accuracy, would not say such a thing. But this is no fault in Thompson's sentence, since his sentence is not intended to be scientifically accurate. He speaks an untruth in order to hint at a truth; he objectifies and materializes something which cannot be objectified and materialized. St. Thomas has in view our intellects alone; Thompson has in view our material make-up.

Yet we call both sentences "prose." In St. Thomas' sentence it is easy to see that our previous contention, that *in prose* signs must not call attention to themselves, is justified. In Thompson's sentence the vowel repetition, the alliteration, even a fragmentary accentual metrical structure—"night, the | blue of | heav-en | rip-ples in-to | stars"—make the sounds themselves conspicuous. In St. Thomas such an attention to sound for its own sake would be inexcusable, since it would not only distract the intellect of the reader from exclusive concentration on the idea, but would indicate that St. Thomas himself was not exclusively concentrating on the idea. In Thompson the fragmentary sound structure is justified, since the idea he expresses is itself misty and vague. He rather hints at an idea than expresses one. His end is not so much a concept in the intellect as phantasms in the imagination and that sensible reaction to cognition which we call "emotion."

Thompson's sentence is prose because there is not enough regularity in the structure of sound to "frame" the sounds as such and thus to put the ear fully into act. In music the regular rhythmical beat and tonal repetitions set up expectations in the ear which are resolved and satisfied by the structural repetitions of beat and tone. Poetry uses precisely the same principles as does music. The tone of the human voice is not a simple tone, but a highly complex one containing many tones. The differentiation of the tone into the various vowel sounds corresponds to the tonal differentiations in music. Rhyme corresponds to the return to the tonic in music.<sup>8</sup> The only way that a structure can be made out of sound,

<sup>8</sup> Cf. Henry Lanz, *The Physical Basis of Rime*. Stanford University, California: Stanford University Press, 1931. "The vowels of our speech are musical chords or, more precisely, tone-clusters in which every partial tone has its specific pitch and intensity" (p. 10). "Every poem, apart from its meaning, has a characteristic musical appearance, the physical cause of which lies largely (though not exclusively) in



owing to the manner in which our ear operates, is by measured repetitions. It follows from this that only metrical speech (understanding by "meter" the measured repetition of some element of sound, either accent or pitch or quantity or all of these) can be differentiated from prose. In Thompson's sentence there is not enough regularity to set up an expectation in the ear and to resolve that expectation,<sup>9</sup> so that although what structure of sound there is in the sentence effectively differentiates it from St. Thomas' sentence, it does not take it out of the species prose into that of poetry.

To demand to know precisely where prose ends and verse begins is like demanding to know precisely where vegetable life ends and animal life begins. In most cases it is easy to determine which is which, but in regard to some few borderline species the answer becomes difficult or impossible. Father Hopkins puts the answer succinctly when he says: "We must not insist on knowing where verse ends and prose (or verseless composition) begins, for they pass into one another—as for instance if rhymed but unmetrical doggerel is verse."<sup>10</sup>

It is less difficult, after this consideration, to answer the question, "Where does the poem exist?" The meaning (the ordered concepts) of course exist only in the mind; the sounds exist only in the air. (We do not discuss whether sound exists formally in the disturbance in the air or in the ear; in either case our conclusions would not be fundamentally affected.) But a poem, as we have said, is both meaning and sound. Hence it does not appear that it can be really one being.

Some have answered this question by asserting that we ourselves are the poem, that is, that the exterior sounds move us to produce the aesthetic object in ourselves. This is untenable, at least for anyone following Aristotle or St. Thomas. If sound is essentially part of a poem, and we have shown that it is, then a poem is essentially outside of us, because a sense faculty, like the ear, cannot produce its object as can the intellect. But how can one essential part of a poem be outside of us and another essential part of it be inside the mind?

The difficulty arises, it would seem, from a faulty or an incomplete concept of speech. Speech is significative sound. That is, it is a sound which, by an extrinsic denomination, by convention, has been related to a certain concept or a number of concepts. Once this relationship has been

---

the arrangement of overtones associated with the individual vowels. *The musical value of a verse is a function of that arrangement*" (p. 27. Italics his). "Rime is related to melody in so far as the satisfaction derived from it is based upon the return to the original tone, a satisfaction which is apparently well perceived even though psychologically it is given to us through the medium of words" (pp. 51-52).

<sup>9</sup> In Aristotle's words, Thompson's rhythm "passes unnoticed"; "The other rhythms must be put aside for the above reasons and because they are metrical and the paeon adopted: it is the only one of those named which by itself does not make metre, so that it passes unnoticed the easiest." Quoted in *Notebooks*, p. 232.

<sup>10</sup> *Notebooks*, p. 221.



determined, the sound can be considered as containing in itself the concept it signifies, since it is always ordered to produce the concept and under proper conditions will inevitably do so. St. Thomas so considers speech when he says in his Commentary on the Perihermenias: "*significatio est quasi forma nominis.*" Hopkins calls the meaning the "soul" of the word. Thus the sound is considered as being whose matter is the sound and whose form is the concept it signifies. When I order those sounds, then, I will also be ordering the concepts which those sounds signify. Thus by manipulating the physical being (air, disturbances in which are sound) I am also manipulating the spiritual beings (concepts, which exist only in the mind). The prose artist manipulates sound primarily to achieve a manipulation of the concepts which the sounds signify. The poet manipulates the sound for a double purpose, to order the concepts and to make a pattern of sound, which two ends are, in a successful poem, fused together to make one object. This object exists as a pattern of sound in the air, and it may be said that the concepts exist there "virtually," since the relationships which exist between sounds and concepts have partly determined (the pattern of the sounds themselves also determines) the choice and order of those sounds. The concepts exist actually only in the mind, but both the poet and the hearer of the poem regard the concepts as existing somehow in the sounds. The poet orders the sounds on that assumption, and the hearer receives them on that assumption. Therefore, although actually only the sound pattern exists in the air, the poem is regarded and must be regarded as existing there, outside of ourselves. Both our ears and our intellects are determined by the object which does exist outside of us, and that object is the poem. The poet, then, does not reach into our minds except in a metaphorical sense. He simply orders sounds. The difference between the prose artist and the poet is that the first orders sounds primarily for the sake of their meaning, the second orders sounds for the sake of their meaning and for their own sake also.

We said above that the sound pattern exists in the air. It does not exist all at once in the air, but consecutively. The beginning of a poem has long since died out of the air before the end of the poem comes along. Nevertheless, the pattern does exist in the air; otherwise we could never know it. If someone stops reading a poem in the middle, we do not have the whole pattern. As in music, the physical constituents of the poem, the sounds, are bound together by an accidental form which inheres in the significative sounds making up the poem, as the accidental form of *house* inheres in the materials making up the house. As was pointed out above, music and poetry, as far as sound is concerned, are built on identical principles. The poem is a material being precisely because of this form of composition and order which inheres in the quantified and con-



sequently material sounds; the piece of prose is not a material being (materially, it is many beings; it is one only in the mind) precisely because that accidental form of composition and order does not inhere in the quantified sounds. Prose is virtually one but actually many in reality outside the mind, because its end is the order of concepts and propositions according to an exemplar in the mind of the prose artist. Poetry is virtually and actually one in reality because its end is both the order of concepts and propositions *and* the order of sounds according to an exemplar in the mind of the poet.

Prose then is speech chosen to furnish the mind with certain concepts and arranged so as to put the mind through a definite process. Poetry, in Father Hopkins' words, is "speech framed for the contemplation of the mind by way of hearing, or speech framed to be heard for its own sake and interest even over and above its interest of meaning." An analogy, which may hold for no other aspect of the problem than the one stated above, but which makes clear the fundamental difference between poetry and prose, is this: Prose is like an angel which assumes a material body in order to communicate with men; poetry is like a human being of which matter is an essential part. In more strict terms, the end of prose is in the intellect alone, or in the intellect and the imagination as influenced by the intellect; the end of poetry is in the intellect, in (at least generally) the imagination as influenced by the intellect, and in the ear.

We have perforce passed over many of the points which Mr. Earley mentions, since in the limited space at our disposal we could not hope to give more than a sketchy outline of the real causes of a poem and of the philosophical approach to a particular literary problem. The causes of a poem, as we have said, are these:

- Material cause . . . speech (sounds having virtual meaning)
- Formal cause . . . continuous structural parallelism of thought and sound
- Final cause . . . to actuate as fully as possible the potencies of two human faculties, the intellect and the ear—"for the contemplation of the mind by way of hearing."
- Efficient cause . . . man with habit of poetry.

Each of these causes offers a vast field for investigation and study. We sincerely hope that our essay will move others to make a contribution toward a better understanding of the nature of poetry, either by correcting us or by advancing further along the lines we have indicated.



# The Principal's Letter

*Editor's Note:* One of the principal's problems is to keep in close touch with the parents of our students. If parents understand what we are trying to do, if they appreciate our requirements and standards, there is more hope of their close cooperation toward our common goal. In very many cases parents will not have this appreciation unless we explain things to them.

One effective means of keeping parents informed is the monthly mimeographed "Principal's Letter." It has a very wide range and unlimited possibilities.

The *Canisius Principal's Letter* was first published in September 1940. Since then thirty-four numbers have been issued. There is a set heading, which is printed on mimeograph paper. *The Letter* itself is mimeographed on this page, and on blank sheets for the second or third page. A third-class mailing permit is used, which allows mailing at the one-cent postage rate in envelopes with printed "indicia." No stamps are required.

During the last four years every type of school problem has been discussed in the *Principal's Letter*. Parents are advised on what is expected of students. The causes of poor results are explained and remedies are suggested. Coming events are announced and awards and achievements are reported. The courses of study are explained. School gossip is passed along.

An attempt is made to write the *Letter* in a simple, informal style, which will make the *Letter* readable. It seems that parents generally do read it. It is impossible to measure results, of course, but many favorable comments have been received from parents. After the first issue this year one father wrote as follows: "Your letter was read very carefully. I am satisfied that my son will be in good Catholic hands."

We are printing one issue of the *Letter* in its entirety, along with excerpts from several other issues. The *Letter* is the work of Father Lorenzo K. Reed, the principal of Canisius High School.

## CANISIUS PRINCIPAL'S LETTER

---

NUMBER 32

September 25, 1944

---

This little news letter must introduce itself each year to the many new readers who pick it up for the first time.

We schoolmen realize that we are your agents, commissioned by you parents to do a specialized task for which we are trained. To that extent we share your responsibility for the development of your child. Since we are striving for the same end, we and you should work together, and not pull against each other. And therefore, you must know what we are trying to do in School. If you are interested in your son's success (and that is why you send him to Canisius) you will read this monthly letter. It frequently passes on to you the results of our experience. And it will be well to follow our advice, just as you follow the advice of your physician.



The ideal way would be for me to speak to each parent individually every month, or to write a personal letter. Since that is impossible we have devised the Principal's Letter as the next best thing.

●

IMPORTANT NOTICE FOR FIRST-YEAR STUDENTS—There will be a short session for first year on Friday, September 29. This session will be held at the Delaware Canisius, will begin at 9:15, and will last about an hour. Each student should have a pencil. Books will not be needed. On that Friday the bookstore will be open to enable first-year students to purchase books.

●

The first meeting of the Mothers' Club must be postponed until Monday evening, November 6. To those who will now be called Canisius Mothers for the first time, a word about the Mothers' Club is in order. You may think that you don't like Mothers' Clubs. But then you don't know the Canisius Mothers' Club. We feel confident that it is the finest organization of its kind in the City. The keynote of the club is the fine spirit of friendliness. We try to keep the meetings informal. You make friends with a splendid group of ladies. You have an opportunity to meet your son's teachers and the other school officers. Everybody has a good time. Meetings begin at 8:30 on the first Monday of the month, unless a change of date is announced.

We are not satisfied to have the boys registered at Canisius; we want the Mothers to enroll as well. And so, we extend a hearty invitation to all to come to the first meeting, and thus start a good habit.

And to give them a chance to become acquainted, the Board of Directors of the Mothers' Club is inviting the first-year Mothers to a tea to be held at the Delaware Canisius on Sunday, October 22, at 3 P. M. We hope that all will find it possible to attend.

●

We have had a very unpleasant task to perform this Summer. It really hurt to have to tell anxious parents that we are not able to accept their sons. We have facilities for 335 Freshmen, and we have had about 450 applications. The total enrollment will be near 800, a record in our 75-year history.

The Delaware Avenue School is coming along nicely, in spite of difficulties. We must be satisfied with some temporary arrangements, but they are adequate, and no hardships will result. Our plans are about completed for a first-class basketball court, which should be ready for the new season. The old ballroom will make a beautiful chapel. As our plans take form it appears that we shall be able to make use of all the splendid facilities of



the building, without losing any of its advantages. We are confident that when it is finished there will not be a school like it in the country!

Here is our first bit of advice for the new year, and it is directed mainly to the Fathers of the boys. It is this: show a *constant interest* in your son's school work. Too often the Father does not know what is going on between report cards. When he sees the report card, he explodes. But the steam is soon brought under control, and then nothing is said or done until the next report card, when the process is likely to be repeated. And I have known Fathers who never saw a series of bad report cards until disaster caught up with them at the end of the term. How can this be?

Results would be much better if Fathers took the time and trouble to show an active and sincere interest in their son's work. Talk to Johnnie about his work. Ask him to explain his assignments. Perhaps you took a similar course yourself. Compare his work with what you had to do in "the good old days." Or, if you never had his opportunity, ask him to explain his subjects, what they are like and how he handles them. He will be eager to show his Dad what it is all about, and proud that he can do it. His work will improve, and that is worth while for you.

The boys should not need help with their homework, but they may need some supervision in doing it. A regular place, free from distractions, tools ready at hand, a regular time to begin, these things help to set the mood for study. The radio should be rationed during the school year.

It is worth repeating that the greatest obstacle to success in school is the *passive attitude*. Some boys act as though it were enough to sit down at the desk with the book in front of them. The next move is for the subject matter to leap unaided into their minds and be absorbed automatically. Since this does not happen, nothing happens. Learning is really a very active process, and calls for an active attitude. The student must go to his work with questions in his mind which demand an answer. He must know what he is looking for. He must organize and summarize what he reads. He must repeat and review. He must learn "for keeps," and not for tomorrow's test. A brain that is no more active or aggressive than a jellyfish simply can't learn!

The school calendar at present is studded with IFs, beginning with the opening date. However, we expect the first month's marks to close on Tuesday, October 31. In that case the boys will receive their report cards on Monday, November 6, and must return them on Wednesday, November 8.

LORENZO K. REED, S. J.



NUMBER 26

October 25, 1943

November is the month of the Poor Souls. We shall have the students make lists of friends and relatives to be remembered. The names are placed on the altar of the Students' Chapel for a special remembrance in each Mass. You might remind them of names to be remembered, or give them your own list.

Sometime in the middle of November, all parents will receive copies of the latest issue of the School Catalogue. May we ask you to read it through carefully, and to keep it on hand throughout the year? You will find that it contains much information about Canisius which every parent should know.

There never was a time when it was more important for boys in high school to concentrate all their energies on their studies. The Army and Navy have splendid openings for well-trained youths. There never was a time when young men could prepare themselves for so many opportunities as will soon call to well-trained young men. The technical advances which accompany the war will set them up with the peace. There never was a time when young men at the end of their schooling will need such a thorough training. Ten million men mustered out of the Armed Forces, most of them with some kind of specialized training, and all of them given preference because of their service, will stir up powerful competition. And yet, there never was a time when students had so many difficulties to surmount on the way to success. Why, for the average high-school student to do good work in school has become an obstacle race, and the track is rougher than a commando course!

It is both startling and disturbing to learn of the number of students, even in first year, who are frequently out at night, for one reason or another. They may be working, or going to the "movies," or dancing, bowling, or attending meetings of various organizations, or simply "out with the gang" lounging on street corners. Whatever the reason, the effect is the same. The boys come to school in the morning weary-eyed, unprepared in their work, and unfit for a strenuous day in the classroom.

If education were simply a matter of spending four years in the classroom and waiting for a diploma, the effect would not be so disastrous. But in a school like Canisius, where education is a training process, and where the student learns by exercising his developing powers under careful direction, such lack of steady application is simply fatal.

At Canisius a boy's day is an eight-hour day, in two shifts—five hours in school and three at home. Between three o'clock and six he should



normally be free to indulge in fresh air and sunshine and exercise. But between seven and ten he should be very busy with his books. There is no other formula for success.

And actually, anything that might interfere with that program is of far less value than the program itself. He will have only one opportunity for a good high-school education, and if that is squandered, it is lost forever. Later on there will be time for all the other things whose call seems so insistent now!

Another great hindrance to successful work is the habit some have of being absent for the most trivial reasons. These reasons seem to multiply as mothers go into war work. I doubt if these reasons would be strong enough to keep a boy home from work where he was earning \$5 a day. And yet, his day in school is worth more than that, and the damage done by frequent absence costs more than that. Many of these absences violate the State Attendance Law, even though the parents' consent is given.

Worse still, they definitely set back the student's progress. When a student loses one day, he loses at least two days! On the day he is absent he misses the explanation and preparation for the next day's work. Then he misses the home preparation. The next day in class he is not ready for the work and cannot take an active part with the class. If this happens often, the loss is great.

---

NUMBER 28

January 29, 1944

---

The Student Council has started a worth-while project. We want the names of all former students who are in the Armed Forces. We hope to be able to accumulate such a list as would make it possible to mail an occasional news sheet to the boys, to recall the good days at Canisius. The list will also be used for a constant remembrance in our Masses and prayers. We would like the name, rank, serial number, home address, and service address of all of our boys, as well as the notice of any decorations or citations they may have won. Will you help us?



We are planning soon to start again the Careers Program which proved its value so well two years ago. Listed among our alumni and among the fathers of our boys are many men who have distinguished themselves in various fields. They have a special interest in our boys, and so their advice would be based upon the boys' welfare, as well as upon their experience. We are sure that even in these busy times they would be glad to help our lads.

The boys need help. They need a strong motive in order to do their best work. They need a goal to strive for, a target to shoot at. They need



someone to help clear the fog before the future. Above all, they need the assurance that there is a future.

Once they fix upon a career, they can begin to prepare more definitely for that career. Actually, the immediate preparation will not call for many new things to do. It consists rather in doing the regular things better, so as to direct them to the new goal. As soon as a boy decides that he wants to become an engineer, for instance, he should not begin to study engineering. Rather, he should perfect himself in the fundamental operations of thinking and calculating. He should be building habits of accuracy and thoroughness, habits of perseverance in the face of difficulties, habits of painstaking care with details.

The boys at Canisius have laid out for them a course which will give them the best all-around preparation for their future career. But there is no magic virtue in the course, if one simply goes through the motions, or puts in the time. The course is designed for training through practice and exercise. And that means hard work. There is no substitute, no short cut.

Right now, hard work is unpopular with many young people. Things have been made too easy for them, with all the rough spots smoothed out of the path. Machines and gadgets eliminate the "chores" which used to be a part of every boy's normal day. Parents who came up to success by the hard way shield their children from every hardship. In schools the "hard" subjects are taken out of the curriculum. Of course the result must be a softening of moral fibre, a lack of force and determination to confront a problem and to see it through. It is so much more comfortable to back away from a difficulty or to go around it.

Unfortunately, though, in later life the problems can't be dodged, but must be faced. There is no one standing by to shield us from every difficulty. And so we believe that to remove all the difficulties is to do damage to the characters of the youngsters, who must learn to attack their problems manfully. We do not intend to betray youth. Nor do we intend to remove all the toughness and strength of a system of training which has been so successful for four hundred years.

The time has come to plan for next year's course. There will be some choices to be made for students entering second-, third-, and fourth-year classes. I offer the following considerations:

*Third Year*—Here the choice is made between the Greek Course and the Science Course. Reference to the Catalogue, page 23, will show that in the Greek Course the study of Greek is required and mathematics is a supplementary or optional subject, while in the Science Course mathematics



is required and chemistry is supplementary or optional. However, for the duration our policy is to require mathematics of all third-year students.

The traditional Jesuit system of education has always put strong emphasis on the classics. And the true classical course has always included the study of Greek. As an instrument of mental discipline, in the training of the mind, Greek is a keener tool even than Latin. As a source of culture, both for the appreciation of language and of a great literature, Greek in the original is unexcelled. Again, an understanding of Greek words is of great use in certain technical fields, such as medicine, dentistry, pharmacy, chemistry, etc.

And now there is a new consideration, born of the times, which I think should be given serious thought. It appears that during the war a truly liberal education in colleges will be impossible. The colleges are geared to practical, emergency training for the war effort. And that means that however much of the well-known benefits of a liberal education a student will get at all he will need to get in high school. And therefore, he should study Greek in high school.

One reason why I dare to say this in the face of the present insistence on science and mathematics is that now a good student may during his course take two years of Greek and still have three years of mathematics and one year of science, either physics or chemistry.



# Camp to Campus Letters

The Central Office of the Jesuit Educational Association asked that schools send us excerpts from letters written by alumni in service that contain significant comments on Jesuit education. Several schools responded generously. However, a large number of the excerpts sent in were merely indications of how the "boys" missed the old campus, the companionship of school days, etc. While pleased with such evidence of the strong bonds between our schools and our alumni, we still feel that many Jesuits are receiving very thoughtful and thought-provoking observations on Jesuit education that would be well worth printing in the QUARTERLY. We repeat our request for excerpts from such letters.

The following selection of excerpts, while not always meeting the exact specifications of our request will, we hope, be of interest to readers of the QUARTERLY.

## (1)

It has been some time since last I wrote. I must thank you for the beautiful card I received at Christmas time. . . .

The real purpose of my writing is—well, I'd just like to say that I can't help believing that the Jesuit schools (and other Catholic schools too, but principally the Jesuit ones) are the hope of the postwar world. . . .

And as for government sponsored education—I'd sooner go for my education to the fields and woods with a notebook than have my "specialty" chosen for me. And there is a certain circular viciousness in paying taxes to the government so that it can pay for what it chooses that you should study.

It seems that in the middle of all the fantastic turmoil the Jesuits go on, as for centuries, with a singular serenity and sureness along the path others are trying blindly to find. No matter how short the courses may be today the same very important ideas are behind them.

I'll try to write again soon. World events are moving so rapidly that those of us on this side never know quite where we fit into the scheme of things. . . . Please remember me in your prayers. I'll be writing soon again—I hope.

Alumnus, Loyola College, Baltimore

## (2)

My education at Loyola has proven extremely useful; although I soon realized that I had missed a great deal by finishing school in less than



four years, and working my way through at the same time. This was especially noticeable in my lack of advanced physics courses, and also certain higher mathematics courses. Philosophy and religion contributed a great deal to my personality, and there I can notice—what I feel to be—an advantage over others who have had the extra science courses, but did not receive the unique benefits of a Catholic education.

Alumnus, Loyola University, Chicago

(3)

. . . from what I've seen, although it may be attributed to the sudden change these men have been forced to undergo, the general morals of the group are dangerously low. But the most surprising thing about it all is that the few college men here, with the exception of those *religiously educated* (sic), are no exception. Apparently the fact that they have studied longer and are more cultured has no effect on their personal moral attitude, and I was always under the impression that that was an essential part and one of the aims of education. But I guess that isn't the opinion of our leaders in education.

Alumnus, Marquette University High School

(4)

I know you will be glad to know that the possibilities for spiritual advancement at both bases at which I've been thus far are excellent. There are opportunities for daily Mass and Communion. The chaplains are doing a great job in this war. My flight cap goes off to them.

One never realizes what great chances there are for a lay apostolate by good Catholic boys in service until one enters military life himself. I have met so many basically fine guys who are just not satisfied with Protestantism and who are looking blindly around for the right answer. In my own small way I think I have been able to help a couple of them.

Alumnus, Marquette University High School

(5)

From a Jesuit alumnus to his young brother about to enter the service:

When you are 18, it's a question whether you will be inducted into the Army. But if you are, here are a few things I honestly believe you will find very helpful in making your time of military service pleasant and profitable.

First, before you are actually inducted, adopt a definite frame of mind toward the Army, and keep it all the time you are a soldier. Look upon it as a REAL OPPORTUNITY to give you a background and education that will help you a lot, no matter what you do later on. And always keep that thought uppermost in your mind, which you expressed so well in



your letter, "to be the best soldier in the Army, bar none." Don't ever forget that, though it's going to be tough to remember it at all times. Army life can become discouraging.

When I came into the service, my first commanding officer told me to memorize six requirements for a good soldier, and let them be my guide. I pass them on to you:

1. Pray a lot.
2. Play a lot.
3. Work hard.
4. Keep a high sense of duty.
5. Keep a high sense of honor.
6. And a high sense of loyalty to your country.

When I was inducted, it blasted all my little plans and dreams to bits, but you may remember before I left I told Mother that this would be a wonderful opportunity to see if I had anything on the ball, because I'd start from scratch with a cross section of all types of men, and to see how I would match up with them. It has been a great opportunity, and I don't consider it as time wasted at all. The same chance will be yours, but I'm positive you'll make a swell job of it. You'll have a lot on the credit side of the ledger when you go in—you're nice looking, a fine athlete, make friends easily, you're a good Catholic boy, have had excellent home training, and four years under the training of the Jesuits, who are the finest teachers on this giddy globe. It won't take you long to realize that not one in a thousand has had those two last blessings.

There is one thing you said in your letter that is as wrong as if you said black is white. It's your statement that you'd probably be only a private, because you only finished high school. Why, nothing could be farther from the truth than that. The Army doesn't give a darn what you were, what you did, nor what you would like to have done. The only thing that counts here is what you do *NOW*, and how you do it. I have charge of grades for Class # 25 here, and a large number of those who will graduate did not finish high school, while some have already been dismissed from the class who hold 2 degrees. See, it's *NOW* that counts.

I'll make you a proposition. I'll bet \$10.00 to your one that six months after you are inducted, you will either be a noncommissioned officer, or a student in an O. C. S. The Army needs officers badly—they grab you up if you just show them you have something worth while, and *you* do. You'll see that in the cross section of boys you meet, that not one in twenty is worth a hoot as officer material, because they simply are not dependable. They don't seem to think straight, and they have little or no character.

You are accustomed to hard work, and you have been taught team work by your participation in athletics. These things *ought* to help make you a splendid officer.



A man's success in anything depends largely upon the extent to which he can adapt himself to the situation in which he finds himself. Remember this, and don't waste a second, if you are inducted. The very first day tell yourself that you like the Army, then spend the rest of your time convincing yourself that that is true, no matter how tough your top Sarge is. That's the test. Plunge right in; give your officers a reason for recognizing your ability. They are ordered to reward you, and they want to.

If you will take these few little suggestions, they may help you. They will ask you which branch of the service you would like. My guess is that you would prefer Air Force Administration or Field Artillery; they are both good—unless you'd like something else better.

If you honestly resolve before you enter the Army that you'll come out a much better boy physically, mentally, and morally, than when you went in, you'll be contributing as much in your way to winning the war as MacArthur is in his, and the time spent will be profitable and pleasant. You can't do this alone; you'll need God's help and Our Lady's intercession. So, don't forget my commanding officer's first requirement—"Pray a lot."

Don't get me wrong, I know only too well that it's a hard change to jump from civilian into Army life, and you'll have many a blue, unhappy day, but I'm as sure as I am of anything on earth that you are equal to it and that you'll come through with flying colors. Don't be forgetting either that you have a brother here at Bolling Field who is praying and pulling for you. I'll be greatly flattered if you'll let me help you solve any problems that may arise.

Now, for a few practical suggestions. Before you are inducted, you will be a jump ahead of everyone if you'll find my soldier's handbook and learn how to salve and how to do the facings, because you'll get those first. Practice before a mirror. Another thing: On one of your first days you will be given a general classification test, very much on the order of an intelligence test; try to do the best you can on this, because it becomes part of your permanent record. Ask one of the Jesuits at the high school to give you a couple of intelligence tests, so you'll be used to them, and prepare yourself by reading all you can, because a knowledge of current events helps. Also, review your simple arithmetic, like adding fractions and simple little problems.

I know it will be hard for you to leave home, but you know it has been for some millions of other boys. Start right there to be a brave soldier. No grumbling, no tears, go thoughtfully, prayerfully. (You'll only be gone a short time because we'll have licked Shickelgruber and have him on the run, wagging his tail behind him, and the little yellow men back planting rice shortly after October.)



Don't forget our bet. There's an empty room across from mine in Officers' Quarters here—I'll expect your name on the door between five and six months from now; then I'll win back my ten bucks, and beat you at golf, too.

Alumnus, St. Louis University

(6)

Let me tell you something. There are sixty-one boys in this platoon, about ten are Catholic, the rest are Protestant. When the time comes to go to church, half of the Catholics don't even go; they sleep. There were six of us this morning that went to church. The others slept. We woke them up too, but they insisted on sleeping. This rifle range is just crowded, but the church at 6:00 was empty. That is the truth. I was at church and Communion this morning. . . . I prayed for you in church today. . . .

Alumnus, Marquette University High School

(7)

I am from the class of '38. Have been overseas about nineteen months both in Africa and Italy. I am writing this letter in my tent on a Sunday morning after coming from Mass and Communion. Every time I get the chance I do so. It is quite a contrast to the times when I attended St. Ignatius and had all the privileges there right on hand. With a nice chapel in the school and right across from St. Mary's, one never realizes just how lucky he is at the time.

Alumnus, St. Ignatius High School, Cleveland

(8)

You know, Father, if your G. I. EYE is so welcomed by us still in the States, imagine what an emotional reaction it most certainly will have on the boys at the front. . . . It is a typical Jesuit endeavor and something only men like the Jesuits could originate. . . . That old Jesuit education surely shows up in my academic subjects, but physics and math is a different story. However, I'm doing quite well. . . . I wish I could tell those lucky guys back in school what a swell education they are getting, but I know they must know it by now, so I think I'll just thank you Father and all the faculty.

Alumnus, St. Ignatius High School, Cleveland

(9)

I've introduced scholastic philosophy to West Point in a small way through the medium of—of all courses—my English course. We give short talks every now and then and I've often chosen philosophical topics for discussion. The cadets showed unusual interest in what I had to say



and many of them saw me afterwards to get more information. One of my professors had been a Jesuit student before he entered West Point and was very pleasantly surprised to see philosophy pop up as a subject in our speeches. I've also made good use of Father O'Connor's sociology in some of my talks. In one case one of my professors asked me to stay after class and enlarge upon some of the remarks I made in my talk. So, you see, I'm making good use of my work at Canisius here. What pleases me most, though, is that it's all so well received. I'm very happy now that I had a chance to finish my course at Canisius before coming here. I appreciate the opportunities I've had much more now than I did when I was in the midst of my studies. I feel that I had something invaluable in my four years at Canisius.

Alumnus, Canisius College

(10)

If you recall, I was a student of yours in philosophy in 1943. I wasn't the worse student but I was close to taking the honor. I, like many others, didn't fully appreciate the subject matter and therefore didn't put forth my best efforts (little as they are). I thought I could see little use of the material. I was much more interested in chemistry and other subjects that I thought would do me more good in the world. Since then I have seen just how wrong I was. The Jesuits have the right and truly correct ideas on education. The idea of having a man able to think for himself is all important. The proper blending of the arts, science, and religion really go to make a man. As I said before I couldn't see it before but now I do. I am deeply grateful for what I have learned at Canisius College and hope that after this war I will be able to complete my education.

Religion was another subject not fully appreciated or studied seriously enough. We always seem to take these things for granted. In the Army I have tried to avoid arguments concerning religion. I always enjoy discussions on religion. But have found myself weak on points I should have known, which were taught to me at college. I have always been surprised and dumbfounded at the lack of religion in the Army. Many men have no beliefs and if they had their way all religion would be done away with. You have really to get out in the world to appreciate the job the Catholic Church has confronting it. It is not only other nations but our own as well that is drifting more towards materialism.

Alumnus, Canisius College

(11)

Father, I want to thank you for that junior philosophy course. Does it seem strange for anyone to thank you instead of cuss you for cramming that stuff into us?



At any rate another med. student and I have become chummy and have been going at it hot and heavy these last few nights. This lad (a graduate of Brooklyn) is an excellent behaviorist and very difficult to refute.

The reason for special thanks arises from tonight's discussion—a lengthy one on essences. I never realized I knew so much and so little about the true meaning of essence. Could you recommend something on that one subject? I am sending for my own philosophy books so perhaps you could recommend some rereading in them. . . .

My only regret is that I could not have remained a civilian long enough to receive my diploma.

Alumnus, Canisius College

(12)

Last night, Father, we had a little philosophical discussion in our hut and these unlettered groups still think we use our religious dogmas and truths to prove our philosophical points. Our discussion hinged around the immortality of the soul and finally led to a discussion of religious beliefs. Tell your boys, Father, to be able to stand on their feet and uphold the Catholic faith and prove they are right. A camp like this, where there are a great number of college students, sees a great many discussions on religion. If a fellow can uphold the Catholic faith he will be respected even though Protestants dislike his conclusions. They have no answers to our objections but they have plenty of objections. If you can't answer them, it doesn't look so good.

Alumnus, Canisius College

(13)

At present, I'm going to school and am having my difficulties with others who believe in James, Dewey, and other crackpots. Tell the boys to learn their philosophy *well* because if they are going to be militant Catholics they'll need to know every one of those theses by heart. I'm glad I knew mine fairly well, because I've been able to defend the Church against all sorts of slanders. (And the Jesuits, too, I've had to fight for, gladly.) I recall the time when the good Fathers Murray and Beglan used to tell us that there were many relativists and skeptics in the world and we just sat in those hallowed rooms stupefied to think that such fools tread the earth. But I've found out that many of that kind not only exist but have A. B.'s, M. A.'s, and Ph. D.'s around their necks.

Alumnus, Canisius College

(14)

Those last days at Marquette were the best of my whole life, Father,



and they will help me to keep going wherever I may go. . . . But right now I've come face to face with another life, if it can be called a life, and though it is hateful to me beyond anything I've known, it must be done before I begin to live again the life I want. What lies directly ahead, I can't say. But whatever it is, I know that with God I can do what is right. Beyond that I say only let His Will be done. There has never been a time in my life when I was more grateful for my religion and for the university that taught me how to live it.

Alumnus, Marquette University

(15)

You perhaps know that I am a non-Catholic, but the Jesuit priests have shown me what a fine religion you stand for, and you can count on me as saying it's an outstanding example of reverence and faith in something very beautiful.

Alumnus, Marquette University

(16)

There is little doubt in my mind that Marquette will grow when the war is over. But, frankly, I hope that the growth is mainly in the Arts School and journalism, in philosophy and religion, rather than in engineering, business administration, and science. It's my conviction that there has been too much emphasis placed on that stuff for a long time. There's little else the pagan schools have to offer, and no doubt they will make a stronger bid than ever to sell their stuff after the war. With Catholic universities it is different. We have more to offer—that which the world needs and has long needed and will need more than ever when the war is over. The world needs to be taught how to live, rather than how to make a living. It needs to be taught what ought to be done; it already knows well enough what can be done. There's enough science but the world is short on ethics. We are up to our necks in industrialization, organization, regimentation; it's time we became civilized. We could try a little political philosophy, even if it meant giving up a little political *science*—and a little justice at the cost of a little profit. . . . Marquette and Marquettens can do the world a lot of good—and I hope they make the most of their opportunity.

Alumnus, Marquette University

(17)

My years at Creighton and my associations with the Jesuit Fathers were among the best years of my life. It wasn't so much the actual subjects that were studied, but the general atmosphere of quiet wisdom, generosity, and understanding that seemed to permeate into every corner of the



campus. I am not a Catholic, but I am convinced that no other school could give that personal touch that seems to typify Creighton.

My service in the Army thus far has been made easier for me because of my years at Creighton; not only because of the excellent military training that I received in ROTC, but also because of the general knowledge of my fellow men, the ability to reason, and the tolerance of others that I learned while at the university.

Alumnus, Creighton University

(18)

Father, I see a terrific need for Catholic leadership in the services. The boys know better, they just haven't the courage that comes with experience in handling people, courage to insist on their own moral standards. Extracurricular and intermural activities appear to me to be a natural solution, or at least a tremendous help.

Alumnus, Loyola University, New Orleans

(19)

My biggest morale builder in this Army has been the thought of knowing that I have a Jesuit university to return to and continue my education.

Alumnus, Loyola University, New Orleans

(20)

It gives a fellow a lift to be able to brag that his dean writes him regularly and that his university, though four thousand miles away, sees to it that its journal and news goes to its alumni.

Alumnus, Loyola University, New Orleans



# BOOKS

---

---

**The Public Schools and Spiritual Values.** New York: Harper and Brothers, 1944. \$2.75.

" . . . at a meeting of the executive board of the John Dewey Society in the spring of 1943 . . . it seemed to the board and their advisers that the public school does and as a matter of duty should teach spiritual values. This positive conviction seemed moreover so important to them that they decided to devote one of the society's yearbooks to its exposition." As the preface goes on to narrate, eight members of the society were appointed to the Yearbook Committee, with John S. Brubacher, associate professor of education at Yale, as chairman of the committee and editor of the projected book. The result of their combined effort is the present volume—the seventh yearbook of the John Dewey Society.

With the exception of Chapters IV and V, the Yearbook Committee tried to write this book as a joint enterprise. In the first instance each chapter was consigned to some member for an initial draft. This draft was later subjected to criticism of the whole committee. In an important sense, therefore, the first three and the last four chapters are the joint opinion of the whole committee. Chapter IV, written by Professor Childs of Columbia University, was planned to indicate the manner in which a secularist would wish to supplement the common statement, and Chapter V, written by Professor Sanders of New Haven State Teachers College, was planned to indicate the manner in which a supernaturalist would wish to supplement it.

The intent and scope of the book is stated in Chapter I which is an introduction. "The particular concern of this book is the public school and the part it can and should play in the support and defense of the spiritual values necessary to a desirable civilization."

The introduction after stating that in a certain sense the whole book is an exposition of the meaning of the term "spiritual values" enumerates some of them. "No civilization, however, could we of this book approve which does not embody and make manifest certain essential spiritual values: moral insight, integrity of thought and act; equal regard for human personality wherever found; faith in the free play of intelligence both to guide study and to direct action; and finally those other values of refined thought and feeling requisite to bring life to its finest quality."

In like manner, the first chapter, while defining and analyzing "community," enumerates certain of these spiritual values "on which there is



a large measure of agreement and even national unity." Such agreement and unity, however, is noted to be "at the level of conduct" and "on just the form of overt conduct," while there is great divergence and lack of unity concerning the "philosophical rationalization and verbalizing of these values." An example is cited. "All agree that justice is a spiritual value but when it comes to the why and the wherefore of just conduct there is a plethora, almost a confusion of advice. Some find justification in the natural rights of man, some in the grounds of expediency, some in tested consequences and some in the ordinance of God." These spiritual values, which in another place are likened to the natural virtues, arise from the fact that individuals are "born into society, and a need for society . . . is born in them." "In order for the individual to derive the benefits of community, there are certain spiritual values which he must adopt and pursue." These are enumerated—cooperation, self-denial, kindness, generosity, sense of duty, loyalty, justice, and regard for individuality. The last named quality "cannot assert itself unless it is free and unhampered to do so. This is why civil, religious, and academic freedoms are rated among the most cherished of all spiritual values."

As one would expect, the book is uneven. Because of the multiplicity of authors the chapters vary in thought content, in expression of opinion and manner of presentation. With the general proposition that the public schools have the right and duty of teaching what the authors understand by spiritual values one need not quarrel provided the proposition be accepted "sensu äiente." Those chapters which represent the common thought of the committee as a whole seem to understand the proposition in that sense. One cannot but feel that the book is a sincere effort to find some common basis on which these essential virtues may be taught in the public schools. At the same time, however, the authors do not wish this teaching to be related to God or to religion. And they are unwilling to admit the inadequacy of any other motivation. Insisting that our country in its foundation and in its history is committed to the "complete separation of church and state" they do not seem to realize that America is not, and if our country is to endure cannot be, committed to the complete separation of *religion* and state; to the proposition that America, from the simple fact that it is a democracy in which various religions exist, must be a non-religious, irreligious, or atheistic state.

With the whole of Chapter IV and with all its implications (and even, at times, innuendos) every Catholic must take direct issue. In this chapter, Professor Childs, after quoting Dr. S. W. Brown to the effect that "differences of religious belief . . . rather than hostility to religion as such, lie at the bottom of the movement toward the secular school" goes on to say that "denominational rivalry was probably not, however,



the chief influence which accounts for the shift from the church and ecclesiastical to the civic pattern. . . . The roots of the secular movement lie in the scientific, political, moral, and religious developments in process for centuries and which are now part of the warp and woof of our modern democratic and scientific culture. . . . The basic presupposition of this secular demand for the recognition of the autonomy of the sphere of knowledge is the conviction that all knowledge is developed by human beings and is not to be had either by immediate intuition or by any process of supernatural revelation." He then develops the proposition that the complete secularization of our whole American life and consequently of all schools is a thing good and desirable in itself, an ideal; and anything else is contrary to the fundamental notions of American democracy.

This chapter does not represent the common thinking of the committee. However, there are several implications in the general development of the proposition of the whole book which need modification or correction. Perhaps the two most fundamental could be stated thus: that the element of "community"—which according to the authors can only be fully realized in the public schools—is so important that it should outweigh the lack of a thoroughly religious education which at present (they admit) cannot be secured in the public schools; and that any system of religious education in denominational schools would tend to be destructive of unity, a source of discord and hence is undemocratic.

Except for Chapter IV as noted above, the book is a sincere, even a valiant effort in a hopeless cause. It is worthy of note and study, however, only for two reasons—in order to become familiar with this school of thought and in order to clarify and sharpen by analysis and comparison our own thinking on this whole question.

ARTHUR J. SHEEHAN, S. J.

**Basic History of the United States.** By Charles A. and Mary A. Beard. The New Home Library, 1944. Pp. xii, 508. \$0.69.

For a time last summer this volume took the country by storm. It was called "The Beards' Basic History," and that seemed enough to put it into the hands of every American. For were not the Beards the masters of our history? And now in the maturity of their productive years, they had distilled into a handy tome all the wisdom and scholarship of their many decades of earnest study. At their express wish the price of the book stood at the all-time low of 69c, thus to ensure its universal possession. The high-school system in at least one great American city at once adopted it for immediate use. Reviewers in daily and weekly papers proclaimed its unique value. All former texts must be relegated to obscurity, so aptly



had this one been turned on the lathe of the Beard historical institution.

Now there is no discounting the extraordinary capacity of the Beard family in American history. Rarely has a scholar combined so much of factual control and shrewd observation as the redoubtable Charles A. If he once saw his name erased from the roll of Columbia University, the decapitation derived from extreme radicalism not from uninspired teaching. For he was, by all accounts, a teacher far above his fellows in clarity, earnestness, and enthusiasm. Moreover, just this year he published a work, *The Republic*, which appears well on the way to permanence among our better books.

But if this critic may have his guess, the present manual was a mistake. It is not a basic history. It is basic only in a Beardian sense, in the sense that it represents Beard's basic form of writing history, and Beard did a far better job on that apologetic long ago.

In the October 1935 number of the *American Historical Review* the reader will find a remarkable essay entitled "That Noble Dream." Beard wrote it to dissipate the "noble" claim of the Ranke school of historians that they could write photographically complete history, and to explain why he himself wrote his histories from one only angle, that of economic interpretation. At the same time he gave proof that he was capable of other interpretations, but he chose this one because he thought that a man could not successfully employ all others at one and the same time in an honest and thorough approach to large historical problems. His apology was well done, and no one since that date has challenged his right so to engage in historical scholarship—no one, that is, who has taken the trouble to read what he there wrote.

His *Basic History* now attempts to tell the full story in that same frame. It begins with the British ownership of American real estate. Exploiters people that land with colonists. Perforce they form a workingman's society, in contrast to an imaginary non-workingman's society that throve somewhere else on the globe. They have certain other useful qualities, such as intellectual attainments and a longing for religious liberty, plus the background of British law and the British habit of debating and making their own laws (a large straw to swallow, if one recalls seventeenth-century doings in Parliament). Now a going concern, they separate from the parent economy and set out to expand their own. Their constitutions and statutes reflect real estate and factory conditions, among the workers no less than the entrepreneurs. What notable advancement they register rests on that basis.

A concession to those who teach or read with a broader frame of reference lists the motives promoting the crossing of the ocean in the first days. Incidental paragraphs interspersed in the text return now and



then to these same wider interests of society. But, like a good teacher though a narrow one, Beard constantly rushes back to his economic standpoint. You cannot escape it if you read the book at one sitting. America is a study in making a living.

And yet one would scarcely quarrel with any pedantry in Charles A. Beard. He is too intelligent for that. Similarly his Protestant background rarely intrudes. Only on two pages is religious limitation apparent: page 3, that the Church in Spanish colonies rested upon the labor of subject peoples, and page 64, that Catholics were kept from reading the Bible. His criticism of our clergy for not preaching the abundant Catholic moral on economic matters (page 236) certainly cannot be rebutted, except by an *argumentum ad hominem*.

A genial tolerance for lesser men appears throughout. The book covers the whole story. Factual matter is exactly stated. Style runs easily, though quite above the high-school student in choice of word and in idea. Perhaps the book should be used by teachers who need prodding to realize that we have an imperative economic problem. The I. S. O. will appreciate this slant for obvious reasons. Yet from what has been said, it appears evident to at least one reviewer that the 69c volume is not marked for enduring use. It is just an interesting book.

W. EUGENE SHIELS, S. J.



# An Analysis of National Statistics

CHARLES M. O'HARA, S. J.

In the annual presentation of the enrollment statistics of Jesuit schools of the country it has been customary to make a comparison with the national enrollment figures compiled by Dr. Raymond Walters and published traditionally in the third December issue of *School and Society*. However, it has become impossible to wait for the completion of Dr. Walters' report, which has been lagging in recent years, and at the same time prepare the Jesuit analysis in time for the January issue of the *QUARTERLY*. Since missing the January issue means that the analysis would not appear until March, it has been decided to present the statistics together with the analysis in the January issue independently of the national study. Mr. Albert C. Penney of Marquette University has once more given most helpful assistance.

Since last year there is one newcomer to the ranks of the high schools, Scranton Preparatory School, which reports an enrollment of 120 students in the first two years. With this new addition, there are now 21,600 students enrolled in our high schools, and 33,396 in the colleges and universities. This latter figure is not accurate owing to the difficulties colleges and universities are under in reporting statistics because of the war. However, there are more than 55,000 students in residence in all our schools this year. This represents an all-time high for the high schools and an upward turn from the lowest war level for the colleges and universities.

This analysis consists of three parts: I. The High Schools; II. The Universities and Colleges; and III. Interpretative Notes to the Tables.

## I. THE HIGH SCHOOLS

Although many of the high schools reached capacity or near capacity enrollments in recent years, there is a definitely favorable increase in the total enrollment. The totals are as follows:

	1941-42	1942-43	1943-44	1944-45
Totals . . . . .	16,909	18,350	19,841	21,600
Total increase over previous year . . . . .		1,441	1,491	1,759
*Per cent of increase over previous year		4.00	8.12	8.26
Per cent of total increase over 1941-42		8.52	17.34	27.74

\* Does not include schools that reported for the first time.



From the table we can see that the percentage of increase in enrollment in the thirty-seven high schools reporting these past two years is 8.26 per cent, the largest annual increase in recent times.

The extent to which our overall high-school enrollment has grown in the past three years can be determined from the percentage of increase, which is 27.62 per cent. Thus the national student body has grown by more than a quarter. Since this is solid growth in the established traditional curricula and does not, as in the case of the colleges, include war and other emergency courses of divers sorts, it is certainly gratifying. Even if the figures for the four high schools opened during this period are subtracted, the increase is still over 20 per cent. And it must be remembered that many schools have reached capacity.

Boston College High School continues as the largest, gaining another 233 students, or practically 20 per cent. In the past year there were large increases in other Eastern schools such as Brooklyn Preparatory with 26.66 per cent, Canisius with 25.67 per cent, and Fairfield with 25.43 per cent. Xavier High School, Cincinnati, did almost as well with a gain of 24.64 per cent. Other Midwest centers gained heavily, St. Ignatius, Cleveland, showing an 18.45 per cent gain, and St. Ignatius, Chicago, passing the thousand mark with a gain of 15.59 per cent.

There are increases in thirty of the schools. Of the seven schools showing decreases only one reaches to a bare 5 per cent; in three schools the decrease need not be even noted. Perhaps it might be said that in all these seven cases the loss is due to readjustment of the student body to the capacity of the faculty and equipment.

As regards the overall situation the writer heard one comment to the effect that Catholic parents tend to patronize their schools when they clearly have the resources.

The national percentages for the four high-school grades over a three-year period are as follows ("specials" are not included):

	Freshmen	Sophomores	Juniors	Seniors
1942-43.....	32.3	26.1	22.3	19.2
1943-44.....	34.4	26.6	21.2	16.6
1944-45.....	35.2	27.2	20.7	16.3

There is satisfaction in the stability of these figures. One might expect a far greater percentage in the freshman class since it is in that year that large increases are first expected. As regards the relatively low percentage in the senior classes, one principal remarked that the loss to the armed forces in junior and senior years would more than explain it.

What is the view for the future? As has been said, many schools are up to capacity; some, possibly, are even beyond it. Last year it was pre-



dicted that the enrollment would pass the 20,000 mark. Instead, it rose to 21,600. With present faculty size and buildings the limit would not seem to be far away. At the same time, what will be the effect of the progress of the war in another year? No prediction.

Incidentally, the average enrollment per school has risen from 496 in 1942-43 to 568 in 1944-45.

## II. THE UNIVERSITIES AND COLLEGES

Once again it is impossible to give a perfect picture of the enrollment situation in the colleges and universities. What with semesters, trimesters (a word worth looking up in the unabridged), quarters, summer sessions following each other, special courses, short courses and so forth, there are almost as many year programs as there are schools, and the same number of institutional difficulties in reporting true figures. A certain degree of secrecy still surrounds the armed-force complements. Some schools are still struggling with, or should struggle with, the problem of reporting the same student twice or even more times, in large numbers. Progress has been made in the separation of full-time from part-time student figures (only in this way can an approximation of the relative faculty needs of the schools be made) but more can be done in this direction.

Yet the statistics present signs of certain trends that are significant.

It is to be hoped that the universities and colleges have passed the low point in enrollment and that the trend will be upward in the future. Some schools, large and small, have been hit badly and will sincerely welcome an upsurge. Some have managed to go along with no armed-force trainees, others have lost their complement in the past year, in all the other cases the length of time of training of this type in the future becomes more and more uncertain.

But there are indications of a trend upward. This is evidenced by what has happened to the freshman enrollment as given in the accompanying table. In the Arts colleges, the department of most general interest, there are 879 more students in residence now than last year, an increase of 29.13 per cent. Freshmen in the three fields covered by our schools that are also made the subject of special study in the *School and Society* papers now total 5,041 as against 3,932 for last year. This represents an increase of 1,109, or 28.2 per cent, which is certainly worth while. Of course, the total figure for freshmen this year is still only slightly more than two-thirds the figure for 1942-43.

Last year, when it came time to work out the "Increase" column for freshman enrollment, it was decided to substitute a "Decrease" column. Otherwise there would have been 24 minus signs for 25 schools! This year, the "Increase" column is back again, and, rather surprisingly, there



are only three minus signs. Some increases are quite small, but the trend is certainly in the right direction.

Though they are less reliable the figures for the entire institutions run in the same direction. In the attached table, of all the columns to the left of the first totals, representing the various schools, only two represent decreases, Divinity, incidentally, and Engineering. Even Law shows an increase, small as it is.

The first of the total columns represents only the full-time students in residence. How some of the schools have suffered is best brought out here, since full-time students represent the bulk of the tuition income. This column does not reflect too well the good news of the left-hand columns because, unfortunately, quite a few of the increases are in the region of part-time work. In section III of this paper will be found a catalogue of part-time students for the schools and colleges of the various institutions as well as can be compiled from the statistics reported. By comparing this catalogue with the left-hand columns of the large table one can determine how many full-time students the figures in the left-hand columns represent. At any rate, there are approximately 18,418 full-time students in residence this year, as against 17,366 last year, an increase of 6.06 per cent. It is thought that many non-Jesuit schools will not do as well.

The total full-time and part-time on-campus enrollment, minus E. S. M. W. T. and like courses, for this year is 28,108. This compares with a figure of 25,346 for last year and represents an increase of 10.89 per cent. This percentage, compared with the 3.94 per cent increase for full-time students, shows that the total enrollment increase is weighted in the direction of the part-time student.

The grand total for this year is 33,396 as compared with 29,425 last year. This is a gain of 3,971, or 13.5 per cent. The bulk of this final gain is made up of E. S. M. W. T. and various types of "no" or "low" tuition courses. The full-time, full-time and part-time, and grand totals as given in last year's tables are in error owing to the inclusion by way of duplicate enrollment of armed-force groups. The figures as given here are correct.

The situation is undoubtedly difficult for many schools, but the signs are promising, and several schools are now thinking seriously of expanding facilities to cope with a sizable increase of students in the future. Just when this increase will become significant it is too early to say, but it will be interesting to watch such a movement develop.

### III. INTERPRETATIVE NOTES TO THE TABLES

Notes on the columns of Colleges and Universities statistics:

Graduate social work students are included in the "Graduate" column as follows: Boston College, 208; Fordham, 219; Loyola, Chicago, 162. St. Louis does



not differentiate these students from the general enrollment.

Nurses are registered in either B. S. or R. N. curricula. This differentiation is as follows: Canisius, all R. N.; Creighton, 7 B. S., 271 R. N.; Georgetown, 11 B. S., 151 R. N.; Gonzaga, 1 B. S., 236 R. N.; Loyola, Chicago, some candidates for B. S. included in University College column; Marquette, 441 B. S., 17 R. N.; St. Louis, all B. S.; St. Peter's, 34 part-time B. S., 100 R. N.; Seattle, 400 undifferentiated.

The "Miscellaneous" column includes: Canisius, "Evening Session"; Gonzaga, "Home Study"; Loyola, New Orleans, 66 Music, 121 Medical Technology; Marquette, 41 Dental Hygiene, 21 Speech, 33 Medical Technology; St. Louis, 39 Geophysics.

The "Extension" column includes: St. Joseph's, 85 nurses; St. Louis University, 809 at Fontbonne, Maryville, and Webster colleges and 86 at Notre Dame and St. Mary's Junior colleges.

Explanation of "Low" or "No tuition" courses: Detroit, 400 "Adult Education," 27 Labor, 57 others; Loyola, New Orleans, 102 nondegree Commerce, 25 Labor; Marquette, 101 Labor, 80 International Brotherhood of Electrical Workers, Electronics Course; Rockhurst, 250 Labor; St. Louis, 50 Labor; Xavier, 215 Institute of Social Order, 20 Contract Terminal Institute.

Part-time students, as well as they can be segregated, appear in the columns to the left of the first totals as follows:

*Boston College*: 2 Liberal Arts, 139 Education, 280 Graduate School, 12 Law Night.

*Canisius*: 651 Evening Session.

*Creighton*: 70 University College.

*Detroit*: 289 Liberal Arts, 45 Commerce Day, 256 Commerce Night, 25 Engineering, 68 Graduate School, 6 Law Day, 13 Law Night.

*Fordham*: 66 Commerce Night, 602 Education, 380 Graduate School, 216 Law Night, 2 Pharmacy.

*Georgetown*: 3 Liberal Arts, 153 Commerce Night, 95 Graduate School, 127 Law Night.

*Gonzaga*: 4 Liberal Arts, 75 Commerce, 2 Engineering, 40 Law, 5 Home Study.

*John Carroll*: 40 Liberal Arts.

*Loyola, Baltimore*: 146 Liberal Arts.

*Loyola, Chicago*: 310 Commerce Night, 159 Graduate School (50 per cent estimate), 448 University College (50 per cent estimate), 501 Home Study.

*Loyola, Los Angeles*: 4 Liberal Arts, 64 Law.

*Loyola, New Orleans*: 250 Liberal Arts, 53 Commerce Night, 17 Education, University College, 38 Law Night, 4 Medical Technology.

*Marquette*: 7 Liberal Arts, 504 Commerce Night, 213 Graduate School, 123 Nursing.

*Regis*: 4 Liberal Arts.

*Rockhurst*: 6 Liberal Arts.



*St. Joseph's*: 3 Liberal Arts, 144 Education, etc.

*St. Louis*: 276 Liberal Arts, 239 Commerce Night, 582 University College, 235 Graduate School (50 per cent estimate.)

*St. Peter's*: 34 Nursing.

*San Francisco*: 96 Liberal Arts, 39 Commerce Night, 51 Law Night.

*Scranton*: 168 Liberal Arts, 17 Commerce Night.

*Seattle*: 289 Liberal Arts Evening.

*Spring Hill*: 190 Liberal Arts.

*Xavier*: 423 Liberal Arts, 260 Commerce Night.

The statistics for the "Summer Sessions" are almost too vague to be noted. They have, however, been given in the right hand columns of the table.



# Enrollment, 1944-1945, Jesuit Colleges and Universities

	Liberal Arts	Commerce		Dentistry	Divinity	Education, University College, Etc.	Engineering	Graduate	Journalism	Law		Medicine	Nursing	Pharmacy	Miscellaneous <sup>3</sup>	Totals		Extension, Etc.	E.S.M.W.T.	Other "Short Course" or "Low Tuition"	Grand Totals	"Army, Navy, Etc." <sup>2</sup>	Summer Session	
		Day	Night							Day	Night					Full-time	Full-time and Part-time						Under-graduate	Graduate
Boston College	448	86			127	315		349			62					952	1,387		57		1,444		111	94*
Canisius College	184							95				114			666	408	1,059				1,059			
Creighton University	283	50		98		183		15	25	13		251	278	35		1,161	1,231				1,231	359	220	63
University of Detroit	826	232	256	110			263	70		29	42					1,126	1,828		600	484	2,912	30	271	94*
Fordham University	448	35	66		62	961		712		83	216			63		1,245	2,646	139		301	3,086		732	357
Georgetown University	220	64	153	194				132		27	127	369	162			1,070	1,448				1,448	395		
Gonzaga University	232	2	75				167	39			40		237		5	671	797				797	200	36	45*
Holy Cross College	737															737	737			250	987	444		
John Carroll University	356															316	356	101			457	232	3	23*
Loyola, Baltimore	311															165	311				311			
Loyola, Chicago	304		310	261	96	896		481				315	898		501	2,644	4,062	250			3,944 <sup>1</sup>	267	1,767	375
Loyola, Los Angeles	74	14									64					84	152	40			192		36	
Loyola, New Orleans	436	47	53	178		43			6	7	38			47	187	690	1,042		66	127	1,235	75	253	*
Marquette University	938	154	504	319			470	225	161	40		366	458		95	2,883	3,730			181	3,911	826	17	222*
Regis College	52															48	52				52		3	*
Rockhurst College	154															148	154			250	404		39	*
St. Joseph's College	130					144										127	274	85	470 <sup>2</sup>		829			
St. Louis University	513	105	239	383	196	717		470				536	321		39	2,187	3,519	1,164	210	50	4,943	466	4,159 <sup>3</sup>	
St. Peter's College	99							1					134			200	234				234			
University of San Francisco	190	42	39							9	51					145	331			52	383		129	*
University of Santa Clara	119	14					44									177	177		544		721			
University of Scranton	325	31	17				40									228	413				413		43	*
Seattle College	509									20		400				640	929				929		730	24
Spring Hill College	327															137	327				327		106	*
Xavier University	652		260													229	912			235	1,147		103	*
<b>Totals, 1944-1945</b>	<b>8,867</b>	<b>876</b>	<b>1,972</b>	<b>1,543</b>	<b>481</b>	<b>3,259</b>	<b>984</b>	<b>2,589</b>	<b>192</b>	<b>228</b>	<b>640</b>	<b>1,837</b>	<b>3,002</b>	<b>145</b>	<b>1,493</b>	<b>18,418</b>	<b>28,108</b>	<b>1,779</b>	<b>1,947</b>	<b>1,930</b>	<b>33,396<sup>1</sup></b>		<b>8,758<sup>3</sup></b>	<b>1,297</b>

\*Indicates summer session students also registered in regular session have been deducted.

<sup>1</sup> Less 368 duplicates, which have been deducted from total of this column.

<sup>2</sup> Includes duplicate registrations.

<sup>3</sup> Includes graduate and undergraduate, university and corporate colleges, total registration of three consecutive summer sessions without elimination of duplicates.



# Enrollment, 1944-1945, Jesuit High Schools

	First Year	Second Year	Third Year	Fourth Year	Special	Totals	Totals 1943-1944	Increase
Bellarmino College Preparatory, San Jose..	124	116	105	71	...	416	404	12
Bellarmino High School, Tacoma.....	106	91	61	42	...	300	273	27
Boston College High School.....	596	386	238	183	...	1,403	1,170	233
Brooklyn Preparatory School.....	351	206	156	90	...	803	634	169
Campion.....	160	135	103	96	...	494	487	7
Canisius High School, Buffalo.....	340	215	142	96	...	793	631	162
Cheverus Classical High School, Portland..	81	86	51	40	...	258	272	-14
Cranwell Preparatory School.....	31	36	34	21	8 <sup>1</sup>	130	130	0
Creighton University High School.....	166	135	117	95	...	513	480	33
University of Detroit High School.....	330	260	170	140	...	900	832	68
Fairfield College Preparatory School.....	202	156	115	39	1 <sup>2</sup>	513	409	104
Fordham College Preparatory School.....	249	202	135	123	...	709	619	90
Georgetown Preparatory School.....	49	49	38	29	47	212	199	13
Gonzaga High School, Spokane.....	116	113	98	73	...	400	376	24
Gonzaga High School, Washington, D.C....	240	196	102	90	...	628	661	-33
Jesuit High School, Dallas.....	60	54	49	32	...	195	185	10
Jesuit High School, New Orleans.....	208	203	149	173	...	733	744	-11
Jesuit High School, Tampa.....	57	58	51	27	...	193	187	6
Loyola Academy, Chicago.....	215	167	152 <sup>3</sup>	102	...	636	645	-9
Loyola High School, Baltimore.....	207	155	123	94	...	579	531	48
Loyola High School, Los Angeles <sup>4</sup> .....	260	223	230	130	11	854	860	-6
Loyola School, New York.....	15	8	4	8	59 <sup>5</sup>	94	91	3
Marquette High School, Yakima.....	43	31	23	14	...	111	110	1
Marquette University High School, Milwaukee.....	268	236	163	142	1	810	740	70
Regis High School, Denver.....	128	107	77	60	2	374	328	46
Regis High School, New York.....	197	105	82	100	...	484	508	-24
Rockhurst High School.....	105	78	67	46	...	296	262	34
St. Ignatius High School, Chicago.....	318	268	230	192	...	1,008	872	136
St. Ignatius High School, Cleveland.....	357	260	190	143	...	950	802	148
St. Ignatius High School, San Francisco....	280	226	177	131	...	814	779	35
St. John's High School, Shreveport.....	143 <sup>6</sup>	26	17	10	...	196	185	11
St. Joseph's College High School, Philadelphia.....	290	185	156	169	...	800	774	26
St. Louis University High School.....	204	192	174	166	...	736	765	-29
St. Peter's College High School, Jersey City	315	237	177	162	...	891	863	28
St. Xavier High School, Cincinnati.....	325	264	196	161	...	946	759	187
Scranton Preparatory School.....	85	35	not admitted this year	...	...	120	...	120 <sup>7</sup>
Seattle Preparatory School, Seattle.....	107	92	94	64	...	357	324	33
Xavier High School, New York.....	279	278	219	175	...	951	950	1
TOTALS 1944-45.....	7,607	5,870	4,465	3,529	129	21,600	19,841	1,759
TOTALS 1943-44.....	6,827	5,281	4,210	3,298	225	19,841	19,841	1,491
INCREASE.....	780	589	255	231	-96	1,759		268

<sup>1</sup>8th Grade.

<sup>2</sup>Postgraduate.

<sup>3</sup>Including 32 accelerated students, graduating at end of third year.

<sup>4</sup>Withdrawals to date 19.

<sup>5</sup>4th, 5th, 6th, 7th, 8th Grades.

<sup>6</sup>7th Grade, 43; 8th Grade, 57; 9th Grade, 43; 10th Grade, 26; 11th Grade, 17; 12th Grade, 10; Total, 196.

<sup>7</sup>Must be deducted from total increase if not considered increase.

# Freshmen

	Arts		Engineering		Commerce		Totals		Increase
	1944-45	1943-44	1944-45	1943-44	1944-45	1943-44	1944-45	1943-44	
Boston College	280	274			59	58	339	332	7
Canisius College	104	95					104	95	9
Creighton University	87	85			39	20	126	105	21
University of Detroit	274	190	152	122	180	167	606	479	127
Fordham University	354	214			65	32	419	246	173
Georgetown University	81	42			35	35	116	77	39
Gonzaga University	32	38	163	100	1	2	196	140	56
Holy Cross College	216	82					216	82	134
John Carroll University	38	33					38	33	5
Loyola, Baltimore	53	104					53	104	-51
Loyola, Chicago	178	151					178	151	27
Loyola, Los Angeles	35	33	18	11	6	4	59	48	11
Loyola, New Orleans	171	151			26	8	197	159	38
Marquette University	421	258	141	206	84	47	646	511	135
Regis College	28	24					28	24	4
Rockhurst College	121	74					121	74	47
St. Joseph's College	92	55					92	55	37
St. Louis University	500	442			66	39	566	481	85
St. Peter's College	62	85					62	85	-23
University of San Francisco	57	64			25	19	82	83	-1
University of Santa Clara	59	52	33	23	9	7	101	82	19
University of Scranton	61	24	26	8	17	7	104	39	65
Seattle College	392	312					392	312	80
Spring Hill College	54	25					54	25	29
Xavier University	146	110					146	110	36
Totals	3,896	3,017	533	470	612	445	5,041	3,932	1,109



# NEWS FROM THE FIELD

---

**Adult Education.** We have received attractive leaflets and pamphlets from a number of Jesuit colleges and universities announcing adult education programs of particular interest to returning veterans. These announcements indicate the keen interest that is being shown by some Jesuit colleges in the returning veterans and may also stand as a helpful suggestion to schools that have not shown such activity.

**Alumni Relations.** In connection with the excerpts from alumni letters printed elsewhere in this issue of the QUARTERLY readers will be interested in the following quotation from a letter recently received at the Central Office. The writer of the letter is a veteran Jesuit who has done extraordinary work with Jesuit alumni.

If there is any one thing in the Jesuit system that is deplorable it is the manner in which that system, wherever I've seen it, makes so little of its alumni.

When in Woodstock I was very familiar with good Father Frisbee, of The Walking Club fame; and it was then that it was impressed upon me that a school only begins to educate on Commencement Day. Father Frisbee had studied at Yale. It was perhaps thirty years since he had seen Yale when I knew him. But there was scarcely a fortnight in which he did not receive a communication of some kind from his Alma Mater. And did he love Yale! I've never seen any alumnus of any Jesuit school so demonstrative of his love of a school in which he received not only what he might have gotten at Yale but in addition words and examples pointing out to eternal joy!

I recall that long years ago, I inquired here as to the explanation of the coldness of ——— University alumni. I was told by alumni that on various occasions efforts seem to have been made by the school to vitalize the organization but it was invariably merely in preparation for some kind of money collecting purpose. The veneer was so thin that neither men nor money backed up the movement. On the contrary a sort of disgust with the school was engendered in some minds.

No! I'll spare you. I see that to convey my idea would take a volume. I'll turn the topic, if you let me suggest that your publication might directly and indirectly hammer home to your readers that our alumni all had Commencement days, days when, if we kept in touch with them, they would grow through the years to love more and more and love what Jesuit education stands for. There is no complete education but that which reaches to life's end, or, should I not rather say, for our alumni, life's beginning.

**General Prefect's Letter.** Father Hugh M. Duce is now issuing a General Prefect's Newsletter. The purpose of the Newsletter is to acquaint administrators and faculties with items of educational interest. Elsewhere in this issue we reprint with comment an article by Father Daniel McGloin that appeared in the second number of the Newsletter.

**Dental Regents Meet.** On November 27 and 28 the regents of the



seven Jesuit dental schools met at St. Louis University with a sub-committee of the Executive Committee of the J. E. A. consisting of Fathers Mallon, Maline, and E. Rooney. The purpose of the meeting was to discuss the findings of the recent survey of dental schools made by the Council on Dental Education of the American Dental Association. This council is engaged in a strong effort to lift the level of dental education. A significant attitude noticeable in the survey is the growing desire to broaden the basis of dental education and to make dentistry an essential element in the entire health program of the country.

**Department of Superintendents.** The Department of Superintendents of the N. C. E. A. met in New York on November 9 and 10. Fathers Julian L. Maline and Edward B. Rooney represented the J. E. A. at this meeting. Two interesting studies presented were Federal Aid to Education by Father Felix N. Pitt, diocesan superintendent of Louisville, Kentucky, and the Proposed Legislation on Compulsory Military Training by Father David Guildea, diocesan superintendent of Syracuse, New York. Father Pitt developed the right of religious schools to state aid and based his conclusion that we should begin to work for some form of state or federal aid for Catholic schools on telling quotations from Pius XI's Encyclical on Christian Education of Youth.

**Woodstock's Jubilee.** On November 6-7, Woodstock College celebrated its diamond jubilee. A large representation of Woodstock alumni, including Very Reverend Zacheus J. Maher, American Assistant, attended the celebration. At a formal academy on the evening of November 7 three scholarly and inspiring papers were read by Father Assistant, Father Robert I. Gannon, president of Fordham, and Father John C. Murray, editor of *Theological Studies*. A unique feature of this academy was "Accolade"—a touching ceremony in which citations were presented to four lay brothers and six fathers who had labored at Woodstock for over twenty years. The citations contained a promise of a Mass to be offered for every year of service at Woodstock. A pageant entitled "The Man with the Three-Cornered Hat" was presented on the evening of November 7. The text was the work of Father Raymond York, Father John Fraunces, and Mr. Edwin Cuffe; the musical score was written by Fathers Edward Gannon and William Trivett and Messrs. Edward Stephenson and Cyril Schommers. Summarizing the theme of the pageant the November issue of Newsletter of the Maryland and New York provinces says:

What the audience saw was a chorus of the American people troubled by the Spirit of America who had risen among them to give warning that unless they were transformed by Christianity, coming in this case through Ignatius, they would perish; that the life, liberty, and happiness of their Declaration was doomed. Transformed by Christ, the people meet the threats of modern education, capital, and labor to their life, liberty, and happiness,



and vanquish their adversaries in a trial scene of wit and feeling, winning the decision at last by the fact that they are gay with the gayety of the children of Christ.

**Gifts to Central Office.** The Central Office of the J. E. A. is grateful for the recent gift from Canisius High School, Buffalo, of bound copies of Volumes 1-8 of the old and very valuable *Teachers Review* published for many years at Woodstock College. These volumes contain a veritable mine of suggestive material for both high-school and college teachers.

**Professorship.** Father Edmund McNulty of the Oregon Province, who is studying engineering at the University of Minnesota, was recently invited by the head of the department to take over a professorship at Minnesota. On the advice of Archbishop Murray, Father McNulty accepted the invitation and is now teaching while continuing work for his degree. He is the first priest ever to teach a regular course at Minnesota.

**Postwar Jesuit Education.** At the fall meeting of the Executive Committee of the J. E. A. held in Boston October 7-9, the preliminary report of the Committee on Postwar Jesuit Education was received. To implement and complete the report a sub-committee of the Executive Committee was appointed. The members of this sub-committee are Fathers Mallon, chairman, Bunn, Duce, Fitzsimons, and Maline. It is planned that the sub-committee members from each of the three regions will organize regional consulting committees to collaborate in the completion of the report.

**Conscription.** Father Allan P. Farrell, former assistant executive director of the J. E. A., has written an instructive series of articles on "Compulsory Military Training" in the September 9 and 30 and November 11 issues of *America*. Excerpts from these articles, as well as reprints of editorials on the same subject by Father Farrell, have appeared in several diocesan weeklies.

**Requiescat in Pace.** On October 8 Father Charles H. Cloud, but a few weeks before appointed rector of the novitiate at Milford, Ohio, died suddenly in Detroit. Father Cloud was successively professor of philosophy, regent of the School of Medicine, and president of St. Louis University. He was then Provincial of the Chicago Province for six years, dean of philosophy at West Baden for a year, and president of the University of Detroit until shortly before his appointment to the rectorship of Milford. This long record of administrative work in the Society was all the more notable because of Father Cloud's unfailing and farseeing interest in higher studies and in the training of younger Jesuits for the apostolate of the classroom.

Regents of two Jesuit law schools died recently: Father Michael J.



Walsh of Loyola, New Orleans, and Father Joseph Ormsby of Marquette University.

**New Provincials.** Father Henry L. Crane, formerly dean of Loyola, New Orleans, Provincial of the New Orleans Province; Father John McEleney, first rector of Fairfield College Preparatory School, Provincial of New England.

**News from the High Schools.** At a reception tendered to him by Boston College High School the newly installed Archbishop of Boston, the Most Reverend Richard Cushing, offered a scholarship to Boston College for the outstanding senior of each graduating class.

In early October at St. Francis Xavier's, New York, Father Martin Scott celebrated his diamond jubilee as a Jesuit. Archbishop Spellman who had returned that morning by clipper from Europe attended the solemn military Mass. Father Scott is still teaching a regular class at Xavier High.

Two high schools of the Chicago Province, St. Ignatius High School, Chicago, and the University of Detroit High School, Detroit, this year opened their doors to Negro students.

Because of the dearth of college students and the superabundance of applications for admission to St. Xavier High School, Cincinnati, the entire senior class of the high school, 160 students, is having its classes on the university campus. Similarly, the seniors of Boston College High School are completing their course on the college campus.

**News from the Colleges.** Spring Hill College this fall concluded a successful drive to liquidate its debt of \$200,000. Half this sum was contributed by a Mobile shipbuilder after one-half had been raised by individual contributors.

Loyola of the South has opened a labor school on a modest scale. Father Charles C. Chapman is the director.

Holy Cross College sent a questionnaire to servicemen who were forced to leave Holy Cross because of the war. Two hundred answers have been received indicating that the veterans will return to college and do not wish an accelerated course. A recent reorganization of the student guidance program was designed especially to meet the needs of returning veterans.

Immediately before graduation on September 23, 1944, seventy-seven medical students of Loyola University, Chicago, made a three-day retreat; a separate retreat master was provided for the non-Catholic members of the group.

For the fourth time in seven years a student of the University of Detroit's College of Engineering has won the Charles T. Main Award, the principal undergraduate prize of the American Society of Mechanical Engineers for all college students of the United States and Canada. No other engineering college in the country can equal this record.



Under the auspices of Loyola University, Chicago, the first in an annual series of medical-dental refresher courses was held at the Stevens Hotel, Chicago, last October. Besides the publicizing of recent research, its purpose is to bring the allied professions of medicine and dentistry into closer relations. As far as is known, this is the first time that a meeting of this scope has been held.

Possibly few Jesuits know that of the thirty-eight dental schools in the United States almost one-fifth are to be found in Jesuit universities. The Jesuits have dental schools at Creighton University; the University of Detroit; Georgetown University; Loyola University, Chicago; Loyola University, New Orleans; and St. Louis University.

When Mr. Howard W. Jones, president of Youngstown College, requested Bishop McFadden to supply a professor to teach scholastic philosophy at his college, the Bishop asked John Carroll University to supply the teacher. As a result, during the fall semester Father L. Otting taught a course in logic at Youngstown College each Wednesday evening.

On the Purdue English Placement Test, given at John Carroll University to 117 V-12 students in July, ten of the highest thirteen scores were made by graduates of Catholic high schools, five of these graduates being from Loyola Academy, Chicago, and St. Ignatius High School, Cleveland, although the Catholic graduates were only one-fourth of the entire group and so should have had no more than four scores in the top thirteen.

Two hundred and eleven students were registered in the Labor School opened last fall at Xavier University, Cincinnati. It is planned to have Bishop Haas inaugurate the second session, which begins in January. Fathers Steiner, Deters, and Hetherington have been in constant demand to explain the Labor School and the Institute of Social Order before civic and religious groups.

Reverend Robert I. Gannon, S. J., president of Fordham University, was speaker at "Main Line Forum" at Haverford College, Pennsylvania. The subject was "Our Christian Heritage." Haverford is a Quaker institution and, in the recollection of the faculty, Father Gannon was the first priest to address the student body there.

Fordham's method of handling the question of veterans, which arose out of Congress passing Public Law 346, was to set up a committee comprising a representative from each of the nine schools of the university with the Reverend Edward J. Baxter, S. J., as chairman. The purpose of the committee was to study the whole question of returning veterans and to make recommendations to the president as to the desirable procedures for handling them within the university. The members of the committee, too, were to act as personal counselors for the veterans interested in or



registered for their respective schools. In the short time that the committee has been operating, it has dealt with more than a hundred veterans of whom one hundred and one are now enrolled in the schools of the university. This total breaks up into three categories with seventy falling under the "G. I. Bill of Rights," fifteen under Vocational Rehabilitation (Public Law 16), and sixteen under New York State Scholarships for Veterans. Of the grand total the largest number of the veterans, forty-five, is in the School of Law, the second largest, seventeen, in the School of Business; fourteen are in the college. All veterans are male with the exception of two (an ex-Army nurse and an ex-WAC).

On October 10, 1944, the thirty-third anniversary of the founding of the Chinese Republic, the University of San Francisco inaugurated its Program of Far Eastern Affairs. An awareness of its ideal location at the heart of Far Eastern trade and the gateway to the Orient led the university to offer a practical and cultural preparation for the Orient that should do much to foster mutual understanding and prevent a recurrence of our past mistakes of exploitation. To this purpose courses were offered in the history and culture of China and Japan along with those in Chinese and Japanese language. Three of our fathers with years of experience in the Orient but temporarily cut off from their missions, Fathers Paul O'Brien (Ph. D. in Oriental languages), Albert O'Hara (Ph. D. in sociology), and Gustave Voss (former professor at Sophia University, Tokyo), are conducting the classes. The enrollment has been very encouraging with some fifty students from the various Oriental shipping and trading companies registering for courses.

The University of San Francisco was chosen by Monsignor James T. O'Dowd, superintendent of schools for the Archdiocese of San Francisco, as the meeting place for the annual convention of the California Unit of Secondary Schools, N. C. E. A., November 24 and 25. Several Jesuits were represented on the program.

The universities of Santa Clara and San Francisco were admitted into the Western College Association at the annual meeting of the association held at Stanford University, November 18.

Loyola University, Los Angeles, has purchased property and tentative plans have been drawn for the erection of a downtown college adjoining the present Law School site.

Ten Catholic students attending the University of Southern California Medical School are taking a course in medical ethics offered at the Loyola Night School by Father Joseph Vaughan and a group of Catholic doctors.

Father John Preston, treasurer of the University of San Francisco, was elected secretary-treasurer for the third consecutive time by the Western Association of College and University Business Officers.



## THE LOYOLA MAN

### A CITIZEN OF TWO WORLDS

The Complete Man is an able man, clear in thought, rich in vision, vigorous in act; he is a man learned in the arts and sciences, a student of history with a sharp, sound view of his own times, a right interpretation of the past, a true concept of the future; he is a man who lives fully and vividly, gladly accepting the challenge of life, exulting in its adventure; finally—and most important—he is a good man: warm of heart, gentle, seeking the right, charitable in thought as well as deed—in a word, a Christian gentleman.

Loyola develops the Complete Man by training his faculties—his mind, his imagination, his will; by instructing him in right knowledge, by making him at home in the arts and sciences, by preparing him for service to his country and his fellow man, teaching him his rights and duties as a member of society; and, by inspiring him to right living, making him aware of the obligations of his immortality, and setting before him the teaching, the example, and the divine beneficence of Christ.

Loyola approaches this difficult task of developing the Complete Man with four centuries of the experience of Jesuit education behind it. Loyola is modern but not experimental; scientific but not mechanistic; cultural but not visionary; youthful but not erratic; realistic but not pagan.

Loyola aims to train a man for success and for possible greatness; but whatever a man's worldly achievement, Loyola's training insists that his design of living include the fulfillment of his obligations toward God and his own soul, prepares him thus to be, in the best sense, a Complete Man, a Citizen of Two Worlds.

Written for Loyola University, Los Angeles by Myles Connolly,  
graduate of Boston College, author of *Mr. Blue*



## EARMARKS OF A GOOD TEACHER

"1. He *likes* his work, even the drudgery of it, in the conviction that it benefits his students.

"2. He likes his students and takes *pleasure* in seeing them mature month by month.

"3. He prefers to be *popular* with his students four years after they have tested his teaching rather than while they are being exposed to it. But he affords his students all the fun of learning they can get.

"4. He keeps *adjusting* his teaching to the changing needs of his students, distinguishing between one individual and another, one class and another, and between students of five years ago, now, and five years hence. He *grows* with the *ann. mag.* in the province catalogue.

"5. Like Knute Rockne, he has a passion for *fundamentals*, but without being jejune. He knows well, 'These things they ought to have done, and not left those undone.'

"6. He teaches the *subject assigned*, not other subjects; but he also makes occasional references to related fields of knowledge. He teaches his subject so as to *open it up*, not close it, to his students.

"7. He teaches his students not only 'to think,' but to *read*, to *write*, to *speak*. He foregoes rationalizations of why he cannot attend to these needs: he gets down to work and meets them.

"8. He puts the *classroom first*, but sees as well the great importance of extra-class life, in the school and elsewhere, in the education of a student. He shoulders his share of activities, but puts the emphasis only on those that are worth while.

"9. He imparts intellectual formation with proper emphasis on character formation. He teaches form with content; he develops the reason, the imagination, and memory, and stores them with a substantial body of knowledge to reason on. He finds room for principles *and* facts, for doctrine *and* experience, for past *and* present, for divine *and* human. He is big enough to see the *whole* of the educational process, not merely one or other of its parts.

"10. He *teaches*, and nothing can stop him from teaching. He does not complain about the textbook he uses. He does not complain about what the elementary school should have taught, or the high school, or the teacher lower down. All he asks is to have a class of students, to have time to teach them, time to prepare his classes and mark the papers he assigns, and ordinary library facilities. He does his job: he teaches."

(Contributed by a member of the J. E. A. who wishes, for the present at least, to remain anonymous. He invites, as do the editors, comments from the readers of the QUARTERLY.)