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Jesuit Educational Quarterly

MARCH 1945

ARE WE SPENDING ENOUGH ON EDUCATION?

Francis J. Brown, Ph. D.

NOTES ON CATHOLIC EDUCATION
IN THE PHILIPPINES

J. E. Haggerty, S. J.

STARTING THEM OFF WITH HOMER

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INFLATION AND TUITION

James F. Hanley, S. J.

EDUCATION FOR PEACE

Henry St. C. Lavin, S. J.

VOL. VII, No. 4

(FOR PRIVATE CIRCULATION)

Contributors

DR. FRANCIS J. BROWN, consultant of the American Council on Education, offers a new approach to the problem of federal aid to education. Since the beginning of the war Dr. Brown has edited the American Council bulletin *Higher Education and National Defense*, which has proved so useful in keeping colleges informed on the latest educational developments in government.

FATHER J. E. HAGGERTY just back from the Philippines gives us first-hand information on the educational picture in the Islands. The reorganization of curriculum in the Philippines is of peculiar interest in view of the similar project which the National Catholic Educational Association is engaged in.

MR. RAYMOND V. SCHODER, West Baden theologian, ably presents a case for starting students of Greek with Homer. After receiving his doctorate in Greek from St. Louis University, Mr. Schoder taught at the University of Detroit High School.

A nation-wide Jesuit alumni organization is envisioned by FATHER THOMAS J. SULLIVAN, fourth-year theologian at Alma College.

The article on a mock peace senate is submitted by MR. THOMAS A. HALLEY, teaching scholastic of Marquette University High School, Milwaukee.

A postwar problem in school finance of particular interest to school administrators is posed by MR. JAMES F. HANLEY, theologian at St. Mary's, Kansas.

MR. J. Q. LAUER, now teaching at Regis High School, New York, argues for the language-value of Latin and Greek studies in high school.

Those interested in educational postwar planning will find food for thought in "Education for Peace" by MR. HENRY ST. C. LAVIN, a third-year theologian at West Baden.

Books are reviewed in this issue by FATHER PAUL J. HARNEY, temporary assistant to the Executive Director of the Jesuit Educational Association; FATHER ANDREW C. SMITH, general prefect of the New Orleans Province and dean of Spring Hill College, Ph. D. in English, University of Chicago; FATHER JOHN A. JACKLIN, student in the Graduate School of Georgetown; FATHER JOSEPH F. DONCEEL, assistant professor of psychology, Fordham Graduate School. Father Donceel, a Belgian refugee, has his doctorate from Louvain.

Jesuit Educational Quarterly

March 1945

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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.

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ADDRESS COMMUNICATIONS TO THE EDITOR

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Are We Spending Enough on Education?

FRANCIS J. BROWN, PH. D.

Editor's Note: The New York Times has been conducting a series of discussions by distinguished American educators on *Critical Issues Facing American Education*. On February 23, 1945, the topic for discussion was "Are We Spending Enough on Education?" One member of the panel was Dr. Francis J. Brown, consultant of the American Council on Education. Since the ideas expressed in his paper contain a new approach to the whole problem of federal aid to education, particularly in its relation to private schools, we asked Dr. Brown's permission to print his paper in the QUARTERLY. The permission was willingly granted. Dr. Brown's ideas are all the more important because of his unusual experience in dealing with the problems that the war crisis has created for education. We know of no one who is better informed on the present American educational scene than Dr. Brown. We can also add that we know of no one who possesses greater interest or greater sympathy with the problems of private education in America, and this includes Catholic education. The readers of the QUARTERLY will be grateful to Dr. Brown for the ideas expressed in this paper, since they know that he is in a position to exert influence that will mean a fairer treatment for private and denominational schools and colleges.

To the question, Are we spending enough on education, there is only one answer—No. When we spend more for liquor than for schools, more for tobacco and cosmetics than for the training of our boys and girls, when crime and delinquency cost more than the agency which contributes to their prevention, when war and the instruments of destruction have cost more than thirty times the cost of education in 1944, there can be but one answer.

These are the usual platitudes; they are sound and wholly justifiable. It is not enough, however, to deal in generalizations. It is not a matter of relative costs but of relative values—values that can be changed only gradually and in which education itself must be a participant. To give unlimited funds to education without the development both of educators and laymen of a sense of values is as unwise as to be niggardly in our support of education.

For education this general question breaks down into a twofold issue. Are the sources of income from which such funds are received adequate and wisely distributed and, second, what further benefits could schools and colleges provide in the national interest if more funds were available to education? The answer to the first is not easy to give and,

unfortunately, is fraught with emotionalism. The age-old, and often bitter, struggle between private and public education, the relation of Church and state, the issue of state's rights versus federalization, are all involved in the formation of an answer.

Before seeking to answer this first question, it will be well to review the facts over the span of the last fifty years, 1890-1940. During this half century the total expenditures for education have increased from \$210,500,000 to \$3,176,000,000, while our total population has exactly doubled. The expenditures for elementary education have increased from \$150,000,000 to \$1,611,000,000, for secondary education from \$50,000,000 to \$960,000,000, and for higher education from \$10,000,000 to \$605,600,000. In the meantime, the realized national income has increased from \$10,000,000,000 to \$75,000,000,000.

What has this increased expenditure purchased? It has lengthened the typical school year from 137 to 151 days; it has increased the training of the average elementary- and secondary-school teacher from less than high school to two years of college and teachers in college to almost Ph. D. levels. It has expanded the curriculum from the three "R's" to embrace the broad extent of human knowledge. It has provided teaching-aids from simple devices to motion pictures. It has added shops, laboratories, libraries, and student buildings. It has added guidance and counseling, deans, and supervisors; it has reduced the size of classes and has allowed individualized instruction. A few schools have carried one or more of these developments to the extreme; others differ little from the traditional school of the 1890's. On the national average tremendous advance has been made.

These benefits have been unevenly distributed not only in terms of individual schools, and hence individual pupils, but in terms of states and, in some degree, in terms of racial and economic groups. The range of expenditure per pupil in average daily attendance varies from \$31 per year in the state which spends the least to \$150 per year in the state which spends the most. In nine Southern states the expenditures for education for each Negro pupil in attendance was still only 31 per cent of that spent for white children in 1940. The average expenditure for children in rural schools is only 50 per cent of the amount which is spent for children, who by the accident of birth will attend schools in urban communities. Several studies on a state basis indicate that approximately four times as many children of the higher economic level attend colleges and universities as of those of equal ability whose parents are in the lower income bracket.

The basic issue then is how can expenditure for education be more evenly distributed? Perhaps past trends provide the direction in which

the answers lie: enlargement of the units of tax support and lessening the distinction between privately and publicly administered education. These two trends are interrelated, but for purposes of analysis are discussed separately.

Education at all levels in America had its inception in the grass roots; the local community was responsible for the establishment of the "common school" and in a few instances the American equivalent of the English public school, later to develop through the academy to the present high school. It was not until the beginning of the nineteenth century that states began to contribute to education within the state. The movement developed only gradually within the last fifty years. At the present time the amount of state support for education varies from 14 per cent in one state to over 90 per cent in another of the larger states, and a complete state system (100 per cent) in one of the smaller states.

In terms of the federal government, the first significant acceptance of responsibility was the Morrill Acts of the 1860's. These have been followed by many legislative acts, each of which tends to increase the share of the total educational budget by the federal treasury. The war gave a tremendous impetus to federal responsibility which was reflected in the extension of school lunches, the building of schools in war production communities, and contract-services purchased from both schools and colleges by the various agencies of the government.

While federal funds on the secondary level have been restricted entirely to the vocational fields and on the college level to agriculture and home economics, the trend is clear that there has been a continual widening of the unit of support from the local community to the state to the federal government. While there are some who decry this trend and talk of "states' rights" and federal control, the shift of a portion of the responsibility to the federal government is as necessary and as inevitable as the shift from the local community to the state. Only by such shifts can the unequal distribution of educational opportunities be abolished. Only thus can the opportunities of education be provided equally without regard to the accident of birth, in terms of geographic area or economic status.

The second trend is less definite; that is, the lessening of awareness of differences between privately and publicly administered education. Elementary education began almost entirely as a public function; colleges have their origin as a result of the initiative of private and religious groups; secondary schools were initiated almost simultaneously through both public moneys and private initiative. It was not until the middle of the nineteenth century that higher educational institutions were established through public funds and stimulated largely through federal in-

initiative. Elementary education through private and church support has continued to provide for only one fifth of the nation's children. On the college level 1,100 of the 1,700 colleges and universities, including teachers colleges and junior colleges, are classified as privately administered institutions. Within the span of the last fifty years public high schools have multiplied their enrollment thirty-three times but private secondary schools still enroll two fifths of the children of high-school age. Thus across the span of years a dual system developed more by accident than by design but has been maintained deliberately and often in the face of conflict.

More important than the development of the dual system itself, has been the definite trend of lessening the distinction between public and private schools through legislation and judicial decisions. Private schools may participate in public funds through transportation of pupils, school luncheons, and other similar services. State scholarships are available to individuals regardless of whether they attend public or private colleges or universities. Federal scholarships, through the work-study program of the National Youth Administration, were given to students attending both private and public colleges. Private colleges and universities receive both state and federal funds in continuing grants for special services. War contracts, through which more than a half billion dollars was allocated to colleges and universities, were made on the basis of the institutions' ability to render such services and totally without regard whether they were public or private. Illustrations need not be multiplied. The assumed line of difference between private and public institutions is neither fixed nor definite and is becoming less significant with the increasing recognition that education is a service in the total national interest.

If these trends then are projected into the future, it would indicate first that educational opportunities can be equalized through enlargement of the unit of support. As the assumption of an increasing proportion of educational costs by the state has not tended to decrease the sense of the responsibility of the local community for its schools, so assistance on the part of the federal government on the basis of equalization need not and will not lessen the sense of responsibility of the individual institutions and of the state.

The second trend would imply that private education can receive public funds without public control. Instances could be cited to show that publicly administered institutions are more free of external control than privately administered institutions. The history of public support of education gives little evidence of public control in education. The oft-quoted phrase "He who pays the fiddler names the tune" is little

more than a rationalization of those who have prejudged the issue. Fortunately administrators are more realistic in their views today.

In the Study of Higher Education recently completed for the Committee on Education of the House of Representatives, approximately seven out of ten of the administrators of higher educational institutions favor federal aid on an emergency basis—and this was before the financial situation became anything like as acute as it is now—for colleges and universities. It is apparent from the study that, at least in the field of higher education, our dual system of administration is threatened unless the federal government gives definite assistance to individual colleges and universities whose financial structure is undermined by the war. Looking to the future these same institutions will be unable to render the maximum service required through Public Law 346 (the G. I. Bill) without assistance in the purchase of permanent equipment and the erection of new buildings. Across the long years education will not render its maximum service in research without coordination on a national basis, and the distribution of national contracts on the basis of the special ability of each institution to carry on such research and to train research workers.

If these trends, then, are accepted as an answer, we must retain the responsibility, both private and public, of the local community but at the same time provide increasing equalization through the state and the federal government. The allocation of such funds should be on the basis of the ability of institutions to render service in the national interest.

The second question can be answered briefly: What further educational services are needed that entail additional expansion for education? Although education must continue to be selective, it may be assumed that the goal to be sought is a minimum of the first two years of college education. Today the typical young person completes a little less than three years of high school. It may be assumed, further, that instead of one in twenty-five persons now graduating from college, one in four should have the benefits of at least four years in college. Numerically this would mean a 50 per cent expansion in secondary education and would more than double the number of persons now in higher educational institutions. Little argument is necessary to justify this expansion. Increasing leisure, the routinizing of production, the increasing complexity of our national life, the imperative need for a deeper understanding of international relations—all justify this numerical expansion.

The second expansion, which, to a large degree, is dependent upon the educational expenditures is increasing emphasis upon the humanities and social studies. Reference has been made to increased leisure and the routinizing of production. It is apparent that increased effectiveness of

individual production necessary in the period of manpower shortage created by war will be carried over into the peace economy. With the twelve million men and women in the armed forces who have been withdrawn from production and are consumers only, returning to the production market, many adjustments will be necessary lest we face the stark reality of millions of unemployed. The work week will be dropped to forty, perhaps thirty-six, or even to thirty-two hours a week. A public works program and other forms of subsidy of industry will perhaps be necessary. The accumulated savings in terms of government security may be apportioned as to amounts that can be turned into cash. But even more important than these adjustments is the need that it will bring for the knowledge and skills necessary to use enforced leisure, in a way that will be of benefit to the individual and of profit to the nation. Adding courses will be inadequate; it will be necessary to provide for participations, organized excursions, and possibly a nationally organized system of hostels for youth and adults.

Equally important is the need for understanding national policies. The controls of war will not be immediately released, the government will continue to play an important role in the life of each individual. In a democracy, national policies are determined on the basis of the judgment of individuals. If this expression of judgment is wisely made, it must be based on a knowledge of social, economic, and political forces which comprise democratic government. There is, also, the broader view of the world which must be brought into the scope and thinking of each individual. As the war can be won only by the united action of the nations, only so can peace be secured. Such collective action must again rest on a deep appreciation of the basic, and often complicated, forces operating in international relations. It can be effective only through an understanding of the peoples of other nations than our own. We have made unparalleled advances in the physical equipment of destruction; instruments of death unimagined a century ago are in our hands. To turn these instruments of death and destruction into forces for enlightenment and progress will require a knowledge of the social sciences and of research, paralleled only by that already achieved in the physical sciences.

A great degree of flexibility in the whole education process, with increasing funds available for education, is necessary. During the years, including a decade after the termination of the war, schools and colleges will face the most heterogeneous population in their history. Those who return from military service and from war industry will not only be more mature but will vary in their experiences and background to the point that no two can fit into a common pattern.

If these ends are to be achieved—an increasing number of individuals attending our colleges and schools for an increasing number of years, a greater emphasis and participation in the arts and social sciences, and a flexibility in education that can make it meaningful to each individual—we conclude as we began, with a negative answer to the question, Are we spending enough on education? On the positive side it can be said that no cost is too great if education can increasingly contribute to the happiness of the individual, to the welfare of the nation, and to peace for the world.

Notes on Catholic Education in the Philippines

J. E. HAGGERTY, S. J.

Editor's Note: The author of these notes on Catholic Education in the Philippines has spent twelve years in the Islands. In 1936 he was named director of the Ateneo de Cagayan, a high school and college founded only four years before. In 1940 Father Haggerty was named the first rector of the new school. He had the joy of seeing the Ateneo de Cagayan grow steadily. In 1941 it could boast of buildings worth over two hundred thousand dollars. The buildings included an administration and classroom building, a faculty and dormitory building, a chapel, and an auditorium-gymnasium building seating three thousand. Father Haggerty's joy, however, was short-lived, as will be seen from his article.

Since the invasion of the Philippines by the Japanese, Father Haggerty has acted as the vicar-general of the Most Reverend James T. G. Hayes, S. J., recently liberated when the Americans entered Manila. On five different occasions Father Haggerty was captured by the Japanese but managed to escape each time and to continue his work as vicar-general. During this time he also acted as liaison, uniting the various guerrilla units under one American command. Early in February Father Haggerty flew back to the United States. He is scheduled to return to the Philippines in April.

We managed to "capture" Father Haggerty for a few minutes and asked him to give the readers of the QUARTERLY some information on the educational scene in the Islands. Though pressed for time Father Haggerty dictated the following "notes." All during the period of Japanese occupation of the Islands Father Haggerty was in communication, through the underground, with other Jesuits in the Islands. For this reason his notes are all the more interesting and valuable.

For many years there had been proposals for the formation of a Catholic Educational Association in the Philippines. But it took the organizing ability of Very Reverend John F. Hurley, S. J., Superior of the Jesuit Philippine Mission, to bring together the various Catholic groups engaged in education. Once the association was founded it immediately set itself to the task of a much-needed reorganization of the curriculum in Catholic schools. The planning of the new courses of studies was chiefly in the hands of Jesuits, and a conference of leading Jesuit educators in the Philippines made the first draft of the proposed changes. In mapping out the course of studies and the detailed plan of studies for each grade, nearly every group of priests, teaching brothers, and nuns cooperated in a way that augurs well for the future of Catholic education in the Islands.

A PLAN FOR REORGANIZATION

In the long vacation of 1941 a comprehensive and revolutionary plan was ready. The elementary course was to consist of six grades, the high-school course of three years, and the collegiate course of three years. Upon completion of the collegiate course the degree of Bachelor of Arts or Bachelor of Science was to be conferred. The previous system approved by the Department of Public Instruction of the Philippine Government consisted of four years for primary, two years for intermediate, four years for high school, and four years for a degree.

The changes advocated by the Catholic Educational Association were designed to improve education in the Philippines in spite of the apparent reduction in years. Most pupils in the Islands previously stopped schooling after four years of primary. The high-school course was a hodge-podge of academic and vocational subjects. Very few students in the Philippines ever acquired the A. B. or M. A. degrees. For example the University of the Philippines conferred only two A. B. degrees in 1941. Courses in engineering, dentistry, and business administration began immediately after high school. Law and medicine were begun after two years of preparatory collegiate work. The plan of the Catholic Educational Association was designed to encourage all pupils to finish the complete elementary course instead of stopping after the primary course. In the high school the subjects were to be either purely academic or purely vocational. A degree was to be demanded before a student could begin any professional course.

THE PLAN IN OPERATION

The plan of the Catholic Educational Association was put into effect in June 1941 in all Catholic schools. It was, admittedly, still in a probationary state. Unfortunately the war put an end to all plans after only five months of trial. It was meeting with intense opposition from the Department of Public Instruction, from most nonsectarian private schools (which are usually operated as private business whose avowed purpose is to make a profit). The plan of the Catholic Educational Association demanded more teachers, more intensive work, and the elimination of "snap" courses. The Government was reluctant or unable to increase its budget for education and nonsectarian schools foresaw a reduction in profits. Even many of the Catholic schools found the course of studies as adopted at the convention in May 1941 a little too intensive for many students.

THE INTERIM

All schools throughout the Philippines were immediately disbanded when the Japanese struck at Pearl Harbor. Many of these schools were

destroyed during the invasion of the Japanese. Libraries were wantonly destroyed in many Manila universities by the Japanese who threw out or burned the books in order to provide more space for quarters. The University of Santo Tomas in Manila became the civilian concentration camp. Another Dominican college, San Juan de Letran, which had just erected some new excellently equipped buildings was partially destroyed by Japanese bombing and subsequent fire. The Benedictine College of San Beda was used by the Japanese Military Administration. The Christian Brothers school, the beautiful La Salle, was partially occupied by enemy troops, as also was the Benedictine nuns' College of Santa Scholastica (in spite of the fact that the nuns were either Filipinos or Germans). The Jesuit college, Ateneo de Manila, was a Red Cross hospital and gathering place for all Jesuits of the Manila area, Americans and Filipinos. Much of the library of the Ateneo de Manila was removed to the homes of students and alumni. The University of the Philippines and the private nonsectarian universities were all taken over as barracks or offices by the Japanese. For some time no attempt was made by the Japanese throughout the Philippines to resume education.

EDUCATION UNDER THE JAPANESE

The Japanese later appointed a secretary of education and made some attempt to reopen elementary schools. At first no attempt was made to reopen any high schools of purely academic character. In the universities only medical courses were permitted to continue. Education in the first year of the Japanese occupation consisted chiefly of attempts to open a limited number of elementary schools, some vocational courses such as agriculture, music, dressmaking, etc. Elementary schools were possible only in centers of population, as the majority of the people had removed to the hills or countryside. Little attempt was made to open schools outside of great centers of population. Even here less than two per cent of the former school population returned to the classroom. Eventually the Japanese tried to open some high schools in the larger cities. Students, however, consistently refused to attend such schools. Manila, which previously had at least five very large high schools, reopened only one with an enrollment of about one hundred students. In the other few places where the Japanese attempted high schools they were a complete failure.

Teachers who were to teach in all schools opened by the Japanese first had to undergo an intensive training in Japanese ideals. The subjects in these schools included Nippongo, or Japanese, as an obligatory subject. Many textbooks previously used were banned. In those still allowed, all references to democracy, to the United States, to the Philippine com-

monwealth, had to be blacked out or the page totally removed. The history textbooks were rewritten, and no reference was ever allowed in the classroom to the United States. Even pictures which showed scenes from the United States or Britain had to be torn out of textbooks. In the geography class Japanese propaganda maps were used instead of the previous maps. In Manila Catholic schools conducted by neutrals or Filipinos resumed some semblance of an elementary course. The former teachers in these schools, however, acted chiefly as tutors for small classes, made up principally of well-to-do children whose parents wished them to continue their education. In territories controlled by the guerrillas some attempts were made to reopen schools but with little success due to the constant emigration of the people. School libraries, however, were, wherever possible, opened with one or two teachers present to assist children who came to read.

It was the scarcely concealed purpose of the Japanese to keep closed all opportunity for higher education among the Filipino people, and no attempts or plans were ever made by them for resumption of universities or colleges. The use of Tagalog was encouraged by the Japanese as a substitute for English. Lecturers from Japan were sent throughout the Islands to give courses on Japanese history and Japanese culture. An elementary knowledge of Japanese was required of all Government officials and other employees who wished jobs connected with Japanese enterprise. Free schools in Nippongo were open in every town garrisoned by Japanese troops. The two or three skimpy newspapers that still were published under Japanese control carried daily lessons in the Japanese language and daily lessons were given over the controlled radio station.

PRESENT CONDITION OF SCHOOLS AND SCHOOL EQUIPMENT

It is safe to say that two thirds of all schools in the Philippines have either been destroyed, badly damaged, or are so sadly in need of repair that they cannot be used. Practically all libraries in the Philippines have been destroyed and even private libraries in homes are scattered, burned, or lost through lack of care. Laboratory equipment is gone. Even the medical schools, which were kept open to permit graduation of students nearing completion of their courses, are now probably destroyed. School furnishings such as desks, chairs, blackboards, maps, etc., are practically nonexistent. To cite but one instance, furnishings of the Ateneo de Cagayan were all burned within one week to provide a daily hot bath for the Japanese who were using the college as a barracks. In this way at least ten thousand dollars worth of desks, chairs and tables, etc., were destroyed.

The author stood upon a hill overlooking the town of Cagayan and

watched through a transit our own Liberators destroy in fifteen minutes the new modern buildings of the Ateneo de Cagayan which had been used for military purposes by the Japanese. The Jesuit seminary for the training of Filipino youth for the diocesan priesthood was destroyed when the Americans first entered Manila. It is almost certain that the Jesuit College, the Ateneo de Manila, was destroyed both by the Japanese and our own artillery fire, as the fighting was particularly fierce in that particular section. The Ateneo de Naga has been headquarters for the Japanese in Southern Luzon, and although we have no definite news concerning it, we can only fear that it either already has been, or soon will be, destroyed either by the Japanese or by our own bombers or artillerymen. The Ateneo de Zamboanga was consumed by fire early in 1942. The superior's residence and the Ateneo de Manila Preparatory School adjoining it received some of the heaviest artillery fire in the whole Philippine campaign.

EDUCATIONAL PLANS FOR THE FUTURE

Before leaving the Philippines I talked with ranking officials of the Philippines concerning plans for education in the future. One and all told me that no definite plan had yet been formulated. The task confronting educators in the Philippines is not merely one of physical equipment. Before schools can be reopened there will have been a gap of at least four schoolless years. Pupils ten years old will enter school for the first time. Many students for high school will be nearing the ages of eighteen or twenty. Those about to enter college will usually be over twenty-two years of age. In the four years of war the majority of Filipinos over eighteen years of age have married. Nearly all pupils have been living a destitute, undisciplined life outside their former homes. Perhaps two hundred thousand youths who should have been in schools have been connected in some way with the guerrilla forces. These young men are now part of the Philippine Army and will probably not be released for another year or two. The problems confronting educators are, to say the least, staggering. Even if school buildings were available at once, shipping space for equipment is not available. Teachers in sufficient numbers are not available, as many male teachers are in the Army and many women teachers are married now. Other teachers must be disbarred because of their connection with Japanese schools in which they taught ideas contrary to democracy. The bulk of high-school and collegiate education in the Philippines has always been carried by private, not government, schools. Money will be lacking to reopen such schools. Many of the nuns, teaching brothers, and priests have undergone concentration with its consequent ill health and debilitation.

Fortunately for the future of Catholic education the groundwork of organization was laid shortly before the war by the foundation of the Catholic Educational Association. Doubtless this organization will soon work out tentative plans for Catholic education in the Philippines. At present it is difficult to see just what plan can be made to fit the overwhelming problems that confront the Church in education. Whatever the plan may be, I feel confident that the progressive spirit of Catholic education in the Philippines will squarely fill the task.

Starting Them Off with Homer

Communique on a New Strategy in High-School Greek

RAYMOND V. SCHODER, S. J.

Editor's Note: The second part of this article dealing with the construction of the course will appear in the June issue of the QUARTERLY.

A textbook, being a plan of battle in the offensive against the native ignorance and indifference of the youthful mind, is to be evaluated, like any strategic scheme, on the basis of three things: its precise *aim* within the larger framework of the entire grand strategy, its internal *organization* of means for effectively achieving that aim, and its *success* in achieving it.

The perfect textbook in Greek has not yet been written; it never will be. The human elements of different tastes, viewpoints, and objectives will always prevent the unanimous approval of any one book or approach. And changing conditions in the educational context may call for revised procedure or an adapted form of recognized instruments of instruction.

After thinking over the problem of high-school Greek both in itself and in its actual background, Mr. Vincent C. Horrigan, S. J., and I decided to take the dilemma by the horns, as it were, and try a rather unconventional strategy. We do not claim that the plan upon which we have built our new text, *A Reading Course in Homeric Greek, Arranged for a Two Year Program in High School*, is the best, or the only good, plan to meet the situation. But we do feel that our tactics yield a course which is at once appealing and effective.¹

As many teachers who have seen the project in detail have judged it favorably and expressed a desire to try it out, and as requests for fuller information have come from teachers in each Province and from the editorial staff of the QUARTERLY, the following complete report has been prepared and is presented here for all of Ours who are interested. The book will be available for any Jesuit school which might wish to use it next fall.

¹ No offense will be taken, it may be hoped, by the frequent occurrence of personal pronouns in this article. As will appear in the reading, it would be practically impossible to present the matter otherwise, since this is but a report on a particular experiment which we individually are making and on the specific reasoning upon which the project is based. Here is *our* viewpoint and approach, in which others faced with the same problem may find some interest and perhaps be moved to favor us with helpful criticism and the benefit of their own experience and reflection.

IDEALS AND AIMS: A MANIFESTO

Fundamentally our plan is to produce a simple, self-contained, inherently interesting, and vitally educative text for those who take two years (or three) of Greek in high school, *whether or not they take more in college.*

This implies certain attitudes about high-school Greek which had best be explained before taking up the actual organization of the course, which is wholly designed to meet the situation as thus understood, and could not otherwise be fairly appraised.

Under present circumstances, most boys do not go on for further Greek in college. This is partly because they can not, for various reasons, partly because they are not interested enough from their high-school experience, or are not persuaded of the advisability and advantage of taking more Greek in college. It would seem well then in the high-school course to give them a really satisfying and worth-while taste of Greek, with its special and peculiar educational qualities, during the period when we can fairly easily get them into a Greek course. If we do that, it is safe to assume that a higher percentage of the class will have developed enough appreciation of Greek to want more of it in college if it can be fitted into their curriculum. The rest who do not or can not go on would at least go away with a sense of having found Greek interesting and helpful, a subject that clearly repaid the efforts put into it. Both groups should find Greek genuinely worth-while throughout the high-school course itself; it ought already to mean something to them there, not be merely a plodding *preparation* for promised good things to come in college Greek—which for many will never eventuate and for the rest is pretty far away, a tenuous recompense now for two years of hard work with more of drudgery or confusion about it than inspiration.

What we would like to see the high-school course do is cover *essential* grammar items early, then start the boys reading Greek—the most interesting and educationally suitable type of Greek—while filling in the basic outline of grammar with new and more detailed matter *as it comes up* in the progress of carefully organized readings. In this way those who took only two years of Greek would learn the fundamentals and those particularly supplementary details which they will actually need to read some real Greek—which they then proceed to read. They would not waste a great deal of time and patience amassing many subtle subrules, exceptions, and irregular forms or principal parts which they are never going to use, or perhaps use only once in the whole course of their Greek readings. Neither would they find Greek so confusing—one rule and form on top of another, the latest driving earlier ones

(once thought mastered) out of the memory—nor so 'useless,' in finding that many of the things they were made to learn never ("well, hardly ever") were needed for understanding the real Greek they did read—the only Greek they will read—nor so dry, for they are not supersaturated with an unending sequence of paradigms, rules, and irregular parts, with little time or energy left for reading and enjoying anything for which all this is supposed to be a build-up. Rather, they would have the satisfaction of having read and somewhat understood a representative segment of Greek literature, using in the process everything they so laboriously learned and memorized.

Meanwhile, the portion of the class for whom this high-school course would be the beginning, but not the end, of their study of Greek would be even more advantaged by this strategy. The early meeting and mastery of highly interesting though simple Greek would heighten their sense of satisfaction and achievement; it would deepen their desire to get more of this worth-while subject, and encourage them to make these foundations solid, so that the later and harder readings may be pleasant too, not all toil over forms and rules and vocabulary. More significant still, by spending these two years in concentrated study on fundamental and high-frequency items which come up again and again in exercises and readings, without scattering attention over a wide expanse of rare and (at present at least) unnecessary matter, they would get a much more tenacious grasp on those fundamentals. When it comes time to insert further details of rule or irregularities into this framework for new readings in college,² there would be a more solid and clear framework into which they may be fitted. Is it not better to send boys out of high school with a firm grip on general essentials which they have learned to use and to build on, than with a vague and half-atrophied knowledge of perhaps the whole grammar? The traditional method of devoting nearly all of high-school Greek to covering the whole ambit of grammar and verb irregularities, with the first book of the *Anabasis* on the side (a good *corpus vile* for grammar drill, but hardly the most inspired or absorbing material, and a poor taste of what makes Greek so different and worth studying), is a survival of the sturdy days when anyone beginning Greek could be expected to carry on for four or six years, and so could be exposed to being more or less bored for the first two years with less fear of losing him along the way.³ But even if a boy or a whole class were

² How the somewhat different handling of college continuing courses here implied is provided for in our plan will be explained a bit later.

³ The more recent textbooks are beginning to admit this. See the prefaces to Chase and Phillips' new college *Introduction to Greek*, and to Crosby and Schaeffer.

known to be beginning a several-years' course in Greek, it would be better psychology to start them out along the lines here drawn. Interest and a sense of satisfaction and achievement should be the natural result of high-school Greek for all; it is the only thing that will hold the short-term members and make them recommend Greek to their younger brothers, pals, or later on their sons.

As is evident from all this, we are building on the further assumption that the purpose and function of high-school Greek is different somewhat from that of Latin. It is our conviction (no new or uncommon one, and seemingly underlying the *Ratio's* different treatment of Greek and Latin) that the primary role of Greek in our schools should be the awakening of literary and humanistic interests, with mere mental discipline and memory training on a secondary though still definitely operative level. Latin, on the other hand, should specialize in disciplinary values, though also offering, especially in Vergil in fourth year, real stimulus to growth in cultural attitudes and appreciation. This is only letting each language exercise to the full its own special merits. Latin's inherent *forte* is clarity, structuring, and logical vigor of expression, not imaginative or emotional brilliance, though it is by no means devoid of these either. Greek, on the other hand, is the most inherently *literary*, the most imaginatively, emotionally, and aesthetically dynamic and stimulating of all literatures yet produced. It has, of course, splendid qualities of intellectual organization which make it a fine instrument for inducing correct and disciplined habits of thought and expression; but the points where it *differs from* and even surpasses Latin in this matter are on the level of more subtle and refined philosophical ordering of thought and style, such as are best studied and comprehended at a more mature, collegiate level. In our schools any boy who takes Greek is also taking four years of Latin. Why make both subjects do one and the same thing and overlap each other, rather than be mutually complementary and together supply that integral and rounded classical training for which both are necessary?

Greek has an intrinsic appeal, a fresh and virile vitality all its own. The major Greek authors can exercise a uniquely invigorating and forceful influence on the mental and cultural formation of the youthful mind. They can, by the energizing shock of firsthand contact with the directness, profundity, and impressive humanity of their soundly realistic yet nobly idealized insight into the timeless elements in the world of man, nature, and thought, awaken the latent capacities of the young mind and stir into richer activity its imagination and feelings. *That* is the main reason for using Greek in our efforts to educate and train and humanize the modern American youth under our care. Greek can

do things for them that nothing else can in the same way and degree; it is different, unique, with its own special contribution to that spiritual diet by which we strive to nourish and build up their growing minds and personalities. There are other reasons for its place in the Jesuit formula for producing cultivated and formed Christian gentlemen energized by an inner fund of truth and principles spurring them on to superior service of Christ and country: the advantage of personal acquaintance with so famous and profoundly influential a portion of our common cultural heritage, the broadening of viewpoint, and the fact that the student is sharpening his mind and refining his powers of thought and language by close working with the remarkably intellectual and finely organized Greek form of expression. But the deepest, the clearest reason is this vital stimulus, this naturally mellowing and humanizing influence exerted on the squirming young mind which is held in personal face-to-face contact with the great Greek writers.

If this is what Greek is especially fitted to contribute to the total educational process, this is the aspect which should receive priority in the textbook so long as the other functions of Greek study are also effectively secured proportionately to their importance, not only in college but from the start. High-school minds, of course, will not as fully enter into or appreciate the literary and humane qualities of Greek as the more mature college student can. But they will get the main idea, and it is only by beginning there, when they are more impressionable and just commencing to think reflectively, that they will acquire enough of the habit and background and experimental awareness of literary values to be in a position in college to get the most out of the cultural content of higher studies. The humane outlook has to grow, to sink gradually into the core of the person's thinking and reactions. College is pretty late to begin!

All of which leads up to a conclusion: Since (Sacred Scripture and Liturgy apart) Greek is the recognized chief fountainhead of the humanistic mold of mind, the principal function of a Greek course should be to bring the student into such effective and interested contact with the mentality and thought of great Greek literature that the experience is bound to affect his own outlook, communicate to his mind at least the beginnings of an authentic personal participation in that humane attitude towards life which is our heritage, and which provides that refined nature on which divine grace may build that noble masterpiece of cultivated Christian life we seek to realize in our students. The criterion of a good high-school course then is its inherent effectiveness, when well taught, for achieving on its own level this ideal together with the other benefits mentioned above.

WHY HOMER?

It is a practically universal assumption of those for whom Attic has been the first and basic form of Greek learned that the Homeric dialect is far more complicated and confusing by reason of so many alternative forms, irregularities, and rare words, so that it would be overburdening the student to expect him to start out with the epic dialect and try to amass enough grammar and vocabulary to read any appreciable amount of Homer. These assumptions are a natural consequence of first impressions of bewilderment when turning to Homer with a memory stocked only with Attic forms. But the assumptions are false. As a matter of statistical fact, Homeric forms are simpler, easier to learn, and far fewer in number; while the syntax of epic Greek is much less complicated and considerably easier for a boy to comprehend. According to Pharr's statistical studies,⁴ there are in all but 86 Homeric forms of the noun and adjective endings against 108 Attic forms, and of these only 55 Homeric are of at all frequent occurrence, compared to 85 Attic forms so common they are always taught—which means the beginner must master nearly half again as many declension endings to read Xenophon or other Attic authors as to read a corresponding amount of Homeric text. In our book (as will be explained below) the greater simplicity of Homeric paradigms is even more striking.

There are, besides, according to any complete Greek grammar such as Smyth or Kuehner-Blass, vastly more irregular formations in Attic dialect than in the whole of Homer's works. Moreover, there are very many more 'hapax legomena' vocables in Xenophon than in all Homer: 3,021 against 1,965, of which 433 are in the *Anabasis*, compared to 266 in the first six books of the *Iliad* (See Pharr, p. xxii). The few extra or alternative endings of the verb in Homer are more than offset by the lack of the future optative and future passive forms and the greater simplicity of contract and irregular verbs. It is certainly far easier to learn all the grammar in our book than that in any standard textbook of Attic. As for vocabulary to be memorized, our book is again considerably easier: The boys need learn in first year 566 words (many of these very simple or but compounds of parts already known), where Crosby and Schaeffer assign 600, Father Kelly 609, Gleason 750 (who intends his book to be covered in a half year with most classes).⁵

And there are tricks to reduce the difficulties still further in practice. The entire grammar of our two-year course, including all regular

⁴ Clyde Pharr, *Homeric Greek*, Heath, 1924, pp. xix-xxii.

⁵ H. L. Crosby and J. N. Schaeffer, *An Introduction to Greek*. Boston: Allyn and Bacon, 1928; John R. Kelly, S. J., *Greek Reader, an Exercise Book*. St. Louis: Bardgett and Company, 1941; C. W. Gleason, *A Greek Primer*. New York: American Book Company, 1903.

and irregular endings, forms, and syntax rules to be learned, takes only *eight pages* when put into complete conspectus in the appendix. Yet on that basis, the student can read 1,600 lines of Homer in high school and has a very broad and workable foundation (about four fifths complete and already 85 per cent identical with Attic) for subsequent wide reading in the rest of Homer or, with the aid of our transition charts, the standard Attic works.

Homer, then, is *not* harder to learn than Attic authors; he is easier and from many considerations *more suitable* for high-school work. For one thing, the adventures of Odysseus and the high spots of the *Iliad* are certainly the most interesting material for boys in all Greek literature. It has been the practically universal experience of all teachers of Homer that it is a rare boy who does not really enjoy Homer, and generally more than any other author. Here, too, is just the right subject matter for our purposes. It is so simple and direct and largely narrative that the young mind can readily follow the thought and really understand what is read. It is full of action, vigorous life, excitement, variety, such as inevitably appeal to a boy's taste (are not the stories of Homer among the most universally loved by all ages and mentalities of any in world literature?) It is highly educative, for Homer touches on so many of the deep experiences of human life and raises issues, viewpoints, and principles which are so permanently relevant to the student's own life that he is set to thinking and begins to reflect, in living through the stirring experiences in the story along with Homer's true-as-life characters, just how he would or should react in analogous situations. Golden opportunities here for the right remark from the teacher high-lighting important principles of natural and Christian ethics or attitudes!

The efficacy of the Homeric poems for bringing home to the growing mind the real nature and vital worth of great literature is probably superior to that of any other works which could be chosen in any language. Homer is, in Plato's phrase (*Rep.* 607a) "the most poetic of poets," as nearly all literary critics have agreed ever since. The freshness, vigor, imaginative brilliance, emotional depth, and skill with words which characterize Homer's masterful style are so authentic and so obvious that it is practically impossible for even a boy to miss noting them. There are all through Homer passages of such sheer and inescapable poeticness, such wonderful literary magic, that even the most prosaic must stir in admiration. What is more, the literary element in these passages is not in Homer hidden behind a veil of obscure or complicated diction or under a tangled mass of facts, necessary background in unfamiliar customs, historical contexts, terminology, etc., or

some involved stylistic convention, such as prevent or painfully interfere with the immature student's penetration to the real force and artistry of many an ancient author's thought. The very essence of great literature is to be found in passage after passage of Homer, and standing forth in such clarity and immediacy, such simple directness of expression, that repeated face-to-face contact with passages of this sort must impress the boy's mind with their special effect and open his eyes to some realization of the artistry behind it. Nothing will quickly turn a high-school lad into an accomplished literary critic or lover of great books. But if anything can give him a start—and a strong push—in that direction, it is a good taste of Homer in Greek. "To love Homer," as Andrew Lang said, "is a liberal education."

The social value of Homer is also superior. The wonderfully human view of things which he presents with such warmth and reality will silently tend to open the student's mind to a new appreciation of the significance and nobility of life, and to a more sympathetic understanding of the interests and ideals, the feelings and motivation of other men, his fellows. Homer is a great instrument for inducing, by a sort of sympathetic vibration within the soul in contact with his thought and spirit, a humane and social outlook in our pupils.⁶

Not only will the student learn from Homer more than from any other author to understand and enjoy fine literature in whatever writer or language he finds it, but he will gain from firsthand study of Homer a most valuable literary background. Homer is perhaps the most imitated and most influential of all authors outside the Bible. The whole literary world pays tribute to the inspiration of his example by acknowledgment or imitation.⁷ It is of the greatest advantage then for the student to bring to the study of the *Aeneid* or *Paradise Lost* or a hundred other basic works a personal acquaintance with Homer's content, style, technique. Above all Homer is the basis on which all Greek and most Latin authors explicitly build, a familiarity with whom they presuppose in their readers. The very best and soundest preparation for college work in Attic authors is to have an appreciably extensive acquaintance with Homer, for all these later works are filled with quotations, allusions, and subtle verbal echoes of Homer, which the writers intend their readers to recognize and enjoy as such. Their thought too and

⁶ I have explained more in detail the ideas of the last two paragraphs in Homer—Chief Humanist, in the *Classical Bulletin* 16:70-71, June 1940.

⁷ Even that most modern and style-conscious of journals, *Time*, officially admitted in the January 31, 1944 issue, p. 6, that its use of adjectives for vivid descriptive effect indeed "suggests, may occasionally reflect *Time's* lifelong admiration of the Homeric epithet." Both main editors specially studied Homer at Oxford.

literary qualities are best understood in relation to their Homeric background. This is indisputable. It is obviously better to take Homer first rather than later or not at all. Moreover his vocabulary is a better preparation by far than Xenophon's for reading the lyric poets, the tragedians, Aristophanes, Hesiod, or Theocritus, and only a little behind Xenophon in number of words in common with Herodotus, Plato, Plutarch, and Lucian, though farther from the vocabulary of the orators.⁸

In like manner, later Greek grammar and inflection is but an historical development of earlier Homeric usage. The best way to get an 'inside' knowledge of Attic forms is to trace them back to the more transparent Homeric equivalents (e. g., in explaining Attic contracted forms or why the accent in the genitive of *polis* does not shift to the penult). For the same reason, it is definitely easier as well as more philologically and historically apt to progress from Homeric dialect to its natural outgrowth Attic than to reverse the process.

Homer is probably the most famous of all authors in any language. To be able to read him in the original is a thing to be glad and proud of. We should make it possible for all of our students who have the ambition and ability. He is also the most central and important item in Greek literature, only Plato even comes near his preeminence in merit or influence. If a boy cannot take in several Greek authors over an extended course, why not give him the best while we have him, the one author who comprehends in himself to the highest degree all the major aspects of the Greek genius and outlook, all the main facets of Greek style? In Homer are the clearly discernible beginnings of lyric poetry and drama, fiery oratory and the theory of statecraft, speculation and narrative, bits of comedy, satire, and history, and epic at its still unsurpassed zenith. As Matthew Arnold says, "Whatever the other works of classical antiquity have to give us, Homer gives it more abundantly than they all."⁹ If a boy saw no more Greek than Homer, he would still be well introduced into the special qualities and vital worth of Greek studies and would go away with the satisfaction of having done something more culturally nourishing and inspiring than merely picking up a somewhat dazed smattering of one more foreign grammar and reading the first book of Xenophon.¹⁰

⁸ See the statistical charts in Pharr, *Homeric Greek*, p. xxiii.

⁹ *On Translating Homer*, Routledge, p. 66.

¹⁰ This is not to say that Xenophon is worthless, far from it. After book two the *Anabasis* is a definitely interesting and smoothly flowing story, in the best war-correspondent manner. But it does not, at least in the first two books, reach any heights of literary merit or profound human analysis; it stays on the surface, is a poor representative (especially for those to whom it will be the sole representative) of the unique spirit and magnificence of Greek literature. Those who

The system used in some of our schools of giving a bit of Homer at the end of a two-year course of Attic or making it a third year of Greek by itself, is less efficient, we feel, than this plan. It tends to confuse the boys by throwing them into what seems to them (more than it really is) almost a different language, with the result that they lose their yet unconsolidated grip on Attic dialect and can't get much of a one on Homeric either. Again it is wiser to concentrate on one many-faceted author like Homer than to skip around from one author and style, let alone dialect, to another, at least in the beginning. Even for those who commence Greek in college the same arguments would hold. As E. K. Rand advises, in the symposium *On Going to College*, Oxford Press, 1938, p. 27: "For those who cannot make the Classics their chief study in college, I would give one bit of practical advice: it is to buy, beg, borrow, or steal enough of a knowledge of Greek to read Homer in the original." Our system aims directly at giving this ability to read Homer in the original.

It may reassure some to learn that nevertheless the course is not exclusively tied down to Homer. As will presently be explained, it contains many short selections from all major Greek authors transposed into Homeric dialect for drill sentences, and there are numerous illustrations and little suggestive essays on various aspects of Greek culture as a whole—art, social customs, great men and writers, etc.

"But the whole idea of starting Greek with Homer is too revolutionary . . ." Only in the sense that it is a 'turning back' to the original and most successful technique of less grammar-obsessed eras. It was Homer, one recalls, that the Greeks themselves started their children's education and around him that they built everything else. On which Monroe remarks, in his standard *History of Education*, p. 95: "The simple unified educational process connected wholly with the Homeric literature, produced by the close of the fifth century B. C. a people that has few equals in intellectual acuteness, in aesthetic appreciation, in creativeness, in breadth of view, and in the capacity for higher enjoyment of life." Not that Homer is the only explanation of all this; but hundreds of Greek documents testify to the profoundly inspirational influence he wielded over their youthful—and mature—minds. The Roman theory of the best way to learn Greek and the meaning of liberal humanism is the same. Quintilian expresses it thus: "Ideoque

started the tradition of using the first book or two for introductory Greek did so, not because they thought it excitingly appealing, but because it is a grammarian's dream, illustrating nearly every rule in the whole grammar without being too difficult, a good drudge preparing for real Greek to follow. But this has proved a tactical blunder and poor psychology, driving too many good boys to desert the ranks.

optime institutum est, ut ab Homero atque Vergilio¹¹ lectio inciperet, quamquam ad intelligendas eorum virtutes firmiore iudicio opus est; sed huic rei superest tempus, neque enim semel legentur. Interim, et sublimitate heroici carminis animus assurgat, et ex magnitudine rerum spiritum ducat et optimis imbuatur" (*Inst. Orat.* 1.8.5). It was from Homer that many of the greatest Renaissance figures first learned their Greek. In more recent times, numerous outstanding educators and classicists have urged a return to the same sensible system, condemning grammar-worship to the lions. Herbart, Dissen, Ranke, Ahrens, Goethe, Wilamowitz, for instance, and in this country Seymour, Shorey, Bolling, and others. This brief listing of names would seem to indicate that we are traveling in good company.

In his sixth essay on education, Herbart proclaims: "Homer elevates the student without depressing the teacher [a memorable sentence!] . . . The reasons for giving preference to Homer's *Odyssey* in early instruction are well known. Anyone who reads the *Odyssey* carefully, with an eye to the various main clauses of interest which are to be aroused by education, can discover the reasons. . . . The *Odyssey*, it is true, possesses no magic power to animate those who are entirely unsuccessful in languages, or who do not work at them seriously; nevertheless, it surpasses in definite educative influence, as is proved by the experience of many years, every other work of classic times that could be chosen" (p. 283).

Andrew Lang (if we could only produce a few like *him* in our schools!) very strongly argues in the same vein in a brilliant essay "Homer and the Study of Greek,"¹² his main point being (p. 83): "I venture very humbly to think that any one who, even at the age of Cato, wants to learn Greek, should begin where Greek literature, where all profane literature begins—with Homer himself." While very recently that most stimulating teacher and humanist Lane Cooper, in his latest book calls loudly and pleadingly for just the type of book we have proposed.¹³ And there has been considerable success and satisfaction where Pharr's book has been used, though it is poorly organized to bring out the full appeal and educative effect of Homer as out-

¹¹ The Vergil would be less suitable for *our* beginners, because much more difficult both in style and complexity of learned content; the first of these handicaps would largely disappear for a boy whose mother tongue was Latin, but he would be in the same boat as an American lad (though finding it a bit more familiar in outlines) in meeting Homer talking Greek. Homer would little bother either of them on the score of learned complexity.

¹² In his *Essays in Little*, Scribners, 1901, pp. 77-92.

¹³ See the chapter, A Book for Beginners in Greek, in his *Experiments in Education*, Cornell University Press, 1943, pp. 77-82. His plan agrees with ours in everything but minor details. He has been trying for years to get someone to prepare such a book, wanted to write it himself, but was never able.

lined above.¹⁴ If even Pharr's method works so well, it is clear what possibilities beginning with Homer has. The British think so too. Cyril Bailey made this plea to fellow teachers:

And in Greek why not begin with Homer? Homeric forms no doubt seem odd to those brought up on Attic, but would they, if you started on them? After all, they lay a much better historical foundation for the study of accidence and syntax. And there can be no doubt that the *Iliad* and *Odyssey* will at once win a boy's heart.¹⁵

In thinking up this new course then and in trying to make it actual, we are not dreamers nor erratics, nor alone against the world!

¹⁴ Pharr gives the first book of the *Iliad*, builds everything around that as it progressively comes up in the text. His demands in vocabulary and details of grammar are unnecessarily, extravagantly heavy, his explanation of forms and syntax too involved with elaborate completeness and advanced philology. Many of his drill sentences are silly, and his generally good literary notes time and again perverted to a sneaky insinuation of viciously rationalistic absurdities in religious matters. The book, though, is a learned and useful summary of Homeric grammar. It is intended primarily for college use.

¹⁵ In the collection of addresses delivered at the Young Public School Masters' Conference at Harrow, January 1935, edited by E. D. Laborde under the title *Education of To-Day*, Cambridge University Press, 1935, p. 40.

Scratch an Alumnus

THOMAS J. SULLIVAN, S. J.

At the moment there are twenty-five Jesuit colleges and universities and thirty-eight high schools in the United States. In the last year before the war these institutions had a total enrollment of nearly 70,000. One of the chief purposes of the *Instructio* was to develop "unity and cooperation" among these schools. Taking our cue from the *Instructio* we have often asked ourselves the question, "What about some such unity among those who are the products of these schools—Jesuit alumni?" The present paper is a partial answer to that question, at least as far as it touches college alumni. Maybe other answers will be forthcoming in future issues of the QUARTERLY.

We have at present over one hundred thousand active college alumni spread throughout the country and organized in twenty-five separate units. If in union there is strength, this body at present must be at the very nadir of organic weakness. Individual alumni groups have come into being alongside of each college and university. Some are powerful organizations doing effective work; some are parasitic organizations being carried along by the university. A few identify themselves exclusively with athletics; fewer still color their organization with something of the academic. Scarcely one makes itself felt in the community or in the state in a way that becomes the magnificent training and tradition of its members. As individual units each of these twenty-five organizations seems almost impotent.

Yet was there ever a group of one hundred thousand men with such potentialities for unity and cooperation? They are one in religion, one in a philosophy of life, one in ideals, one in purpose, one in education, one in culture and tradition. All that tremendous power is now only organized in a haphazard sort of way. The individual divisions are already in existence. It remains but to draw a strong unifying force through the whole. Then we shall have an organization of real worth and an influence for good second to none in American Catholic Action.

It is not a sodality that I propose, but it could have all the spiritual influence of a sodality. It is not a political organization, but in time, a very short time, by concerted effort it should be a powerful instrument for good in civic, state, and national government. It is not an athletic association, but with some twenty teams annually—considering only football—and with some two or three at the top always, a fine enthusi-

asm and *esprit de corps* can be developed. It is not an employment agency, but I believe its effects from this aspect too would be felt immediately. While not a study club, there would be, with the proper direction, more real important thinking accomplished here than in any study club. Finally, it is not a labor organization, but would it not be exactly what Pius XI requested: an organization of employers and employees, with a single purpose, the peace and prosperity of Christ?

Imagine the spirit of Christian *noblesse oblige* that would permeate such a group. Instead of that all too prevalent shame at being Catholic, there would soon come into being a justifiable pride. Everyone wants to belong to something big. By this much, at least, is the American man still an American boy. By using the wits that God has given us, we can direct that inclination to something tremendously potent in bringing men to Christ and in making men proud of Christ. We now train men and let them escape when they become perfected instruments. With this new Jesuit organization they would be put to use as integral Christians to work effectively at the penetration of the world and men's lives by Christianity.

At the center of every successful organization there must be a group that is constantly thinking and planning. That group for our association must be an executive committee composed of one member from each alumni association and a Jesuit representative from each college or university. This would be the nucleus of the society at the start at least. Secondly, there must be a unifying stream of thought set in motion. Perhaps the best means of securing this would be by the publication of a quarterly—and later on a monthly—based primarily on a cultural motif. That is, it should have for its aim the reestablishment of Christian, Catholic culture in America; the return of truth, goodness, beauty, and a certain unity to the various cultural compartments. Its chief topics would be family, government, literature, art, music, religion, athletics and the various universities' activities: subjects in which an educated "elite" should be interested.

There are a thousand details which I have not mentioned; at the moment I wish only to project a vision. But there is one detail which I should like to dwell on briefly. It might be called the philosophy of such an organization. Maritain makes a distinction which I believe to be at the very basis of any success in Catholic Action. It is this. One type of activity must be specifically Catholic and religious, and as a result Catholic by "denomination." Another type will be specifically cultural or sociological. This too must be Catholic, but Catholic in "inspiration" only, not by denomination. Confusing the two makes for disorder, and is responsible for much of the limping in the lay apostolate at present.

I am convinced that if we are to start an organization such as has been outlined, we should begin by choosing one formula; here it certainly must be that of inspiration. To endeavor to fuse the two formulae would mean failure from the start; it would produce some sort of hybrid organization that swings from altar society activity to politics.

The activities of such an organization would be felt far and wide. Do you see, for example, what such an association could do in this dirty-magazine campaign? "Fordham Alumni bans *Mag.* . . . San Francisco men protest *Mag.* . . . Sale of *Mag* stopped in New Orleans . . . Boston . . . Los Angeles . . . Chicago . . . Washington . . ." Do you see the opportunities for another Catholic Hour? Do you see the new interest of the alumni in Jesuit education: the national scholarship awards, debates, oratorical contests? Do you see the backing that Jesuit universities could give to this organization of real Catholic gentlemen? Do you catch the new spirit to Jesuitry in America? *Action Populaire* and the *JOC* are expected to rebuild France to the image and likeness of Christ; our association would stand alongside of them with even more power than they. It is exactly the kind of Catholicism that should be inaugurated with the first stirrings of the new world that must arise tomorrow.

The idea, then, is to organize a hundred thousand men—militant Catholics, veritable Jesuits—who have a genuine social and political philosophy that will function for the good of the Church and also the temporal and earthly good of the nation and of civilization. My thought is this: Scratch an alumnus and you find a Jesuit!

High-School Peace Senate

THOMAS A. HALLEY, S. J.

One of the most urgent appeals of the last ISO Conference to our high schools for the fall term was to promote in every way possible active student interest in the forthcoming peace. Acting on this recommendation, the Webster Debating Club of Marquette University High School, Milwaukee, under the guidance of Mr. Vincent F. Daues, S. J., and Mr. Robert M. Donahue, S. J., moderators of the Webster Club, sponsored a mock session of the United States Senate in which the order of business was to consider our dealings with a defeated Germany and Japan with whom an armistice had just been signed.

The Senate chamber for the day—Armistice Day, November 11, 1945—was picturesque Grimmelsman Memorial Hall in the Marquette University Law School. The personnel of the Senate was made up of student representatives from over thirty Midwestern public and parochial schools.

After the opening prayer by the "Chaplain of the Senate," the Reverend John J. Foley, S. J., principal of Marquette High, the session began with a presidential address delivered by "President" William M. Lamers, assistant superintendent of the Milwaukee Public School System. The importance of the Seven Point Peace Program, jointly recommended by Catholic, Jewish, and Protestant spiritual leaders, as the guiding norm in arriving at a just and lasting peace, was the keynote of this address.

At the conclusion of the presidential address, the Senate broke up into subcommittees of the Committee on Foreign Relations. Among these subcommittees were those on: Dealings with a Defeated Germany, Dealings with a Defeated Japan, Postwar Relations with Russia, the Baltic and Balkan States, Armed Occupation of the Axis Countries, and Participation of the United States in a World Government.

These committee meetings were presided over by university students, with a panel of expert witnesses on hand to testify before each subcommittee. University professors and economists were interrogated by the group considering the economic basis for a lasting peace. Army and Navy officers gave valuable assistance to those dealing with the armed occupation of Axis countries. The Subcommittee on Postwar Relations with Russia, Poland, the Baltic and Balkan states utilized the expert testimony of a priest-historian and of the national chairman of the Polish War Relief, the Dean of Marquette University Law School.

One of the most impressive moments of the day came at exactly eleven o'clock, when factory whistles announced the city-wide moment of silence and prayer for the war dead. The groups rose as a unit in respectful tribute and prayerful commemoration of those who have given their lives for a lasting peace.

The stirring afternoon sessions of the Senate, brought to order by the gavel of "Vice-President" Anthony Palasz, a young attorney and able parliamentarian, concerned themselves with the resolutions submitted by the various subcommittees.

As had been anticipated, the center of interest lay in the proposals for dealing with Germany and Japan. The German Question proved too big a dose to swallow all at once and was voted down 48-14. It had proposed an Army-negotiated treaty until an acceptable government should be set up, the payment of an indemnity for war destruction in occupied countries, restoration of Poland and Austria, complete disarmament of Germany, and the punishment of her war criminals.

The Japanese issue limited itself to one point which was accepted by the Senate. The proposal was to contact Japanese statesmen favorable to a democratic form of government and actively to support this group until Japan should have shown herself worthy of assuming once more an honorable place among the family of nations.

The rather complex proposal for an Army of Occupation for the Axis nations was voted down by the Senate.

The closest vote of the day centered in the Russian-Polish Question. By a 31 to 30 vote the Senate accepted the proposal to settle territorial changes either to Russia's advantage or disadvantage by a plebiscite. The plebiscite would be administered by an organization formed by the United Nations.

"That the United States should participate in some form of permanent World Government" was so favorably received that it was carried by a standing vote.

Little touches of genuine Senatorial procedure were added by the freshmen-pages who were kept scurrying about the Senate chamber with messages. A novel feature was the presence of a nun, Sister Mary Constantine, O. P., prominent in Wisconsin debating activity, in the role of secretary of the Senate.

At the close of the Senatorial sessions the Honorable F. Ryan Duffy, former U. S. Senator from Wisconsin and now Judge of the U. S. District Court, in a brief address commended the young people who had participated in the Senate, as well as the Webster Club and its moderators, Mr. Daues and Mr. Donahue, for organizing the function. The day's activities were summed up in a speech by Dr. Hugo Hellman, director

of the Marquette University School of Speech. Dr. Hellman emphasized the importance of universal interest in the peace by every American. This student-senate would do much, Dr. Hellman asserted, to make the minds of its participants peace-conscious.

One of the most encouraging aspects of the mock-senate was the favorable commendation it provoked from the non-Catholic participants and the secular press of Milwaukee. It was a challenge of Catholic leadership among high-school youth in patriotic world-mindedness and in bringing the principles of Christ and His Vicar into the foreground in considering the peace treaty to follow this war.

Inflation and Tuition

JAMES F. HANLEY, S. J.

Despite temporary periods of stabilization the price level of the Western World has risen steadily for about 950 years. From the time of the crusades successive developments in the fields of politics, exploration, and banking have caused the amount of currency at the disposal of Western man to increase with a steady, determined pace. But in the period from the Napoleonic wars until the present time, wars have been the occasion of the various larger steps that have marked this inexorable upward surge in the broad level of prices. Without going into pedantic quibbles about contributing factors one may safely conclude that the banking system of the modern economy is so closely connected with war financing on the one hand and domestic prices on the other that war in the modern state means an inevitable rise in the general level of prices.

The German hyperinflation of the early nineteen-twenties has excited a tendency to consider only tremendous price rises as true inflation, and this is a mistake of large practical consequence when it is made by those concerned with the administration of great quantities of property. The only satisfactory definition of inflation is this: any rise in the general price structure. If such rises are neglected by those employing large numbers of people and if this neglect is persistent in the face of the new scale of prices, there follows a grave and needless social and economic evil, the fall in living standards of large numbers of people. In view of the fact that the time is very ripe for a new step in our ever-upward price swing, it would seem that the present period should be one of careful and far-reaching calculation on the part of educators. They may be sure that prices will seek a new level after this war, and they will be confronted with the problem of the participation of educational institutions in this price rise. Unlike other corporations, private schools will not be able to govern their policies with a view to pure profit, since obligations in justice and charity demand of them a multitude of noneconomic considerations. Nevertheless, in the interest of salaried employees, as well as in the interests of the permanent welfare of students, present and prospective, administrators of private schools must be alert to the present monetary situation.

Conservative estimates by competent statisticians have placed the cost of living at a figure about 22 per cent above what it was in 1940.¹

¹The figures used throughout this note will be of such a general nature as to

In view of the present rationing restrictions, the devotion of plant capacity and the labor supply to military production, and the obviously exaggerated wage rates now prevailing, it might be concluded that after the war, when production of civilian goods becomes normal, prices will recede to their prewar level. Three considerations make such a conclusion open to very serious doubts. First, there is the question of money in circulation, that is of money not actually in the hands of the banks or the Treasury. In 1929 there were three billions of dollars in circulating money, money held by individuals. Today this figure has risen to the staggering sum of twenty-five billions. It is true that this is only one sixth of the national income, but this money in circulation is in itself certain evidence that a price rise of a permanent nature will have ample starting force in this money held by the people for ready expenditure. We may look for a falling off in the national income when the war ends, and this for a variety of reasons, including the decrease in employment, the lowering of the wage level in job transition, the decrease in earnings by many large corporations, et cetera. But the large amount of money—beyond control of bank or government—held by private individuals will have a great impact on the economy. The American mentality is protestant of all restraint, and we may be sure that when the actual operations of the military have ceased to give concrete evidence of a need it will be impossible for government rationing regulation to have that fairly satisfactory degree of success it has enjoyed during the past three years.

A second essential element in the present economic situation involves a consideration of the national debt. It is far from unlikely that the national debt will be about two hundred billion dollars at the end of the war. To service this debt at 2 per cent will cost about four billion dollars each year, and if authorities on public finance are to be believed, such a large interest payment on its bonds can be maintained under normal taxing techniques on a national income of one hundred thirty billion dollars. Be sure that public policy will see to it that such an income is maintained. From a consideration of the national debt, then, we can be sure that the momentary price rise occasioned by the impact of circulating money will, to a very large extent, be carried through as a permanent price rise for general commodities.

A third necessary consideration in any attempt to foresee the postwar pricing structure involves an analysis of the expectations and tastes of the citizens of the postwar world. Many ludicrous explanations of the various

preclude any need for specific references. Any principles of economic analysis used will be either self-evident or generally recognized, and in either case references to authorities would be of no practical advantage to the reader.

shortages in commodities such as meat, whiskey, and cigarettes, have been occasioned by a failure to consider the changed character of the buying public. Any cursory examination of war plants in our cities will convince the observer of the fact that Americans in general are consuming in a manner radically different from the standards obtaining as recently as 1940. The standard of living has risen. People who used fancy meat cuts occasionally in 1940 demand them for a daily diet today, and those to whom cigarettes and whiskey were unknown quantities in 1940 are buying them in such quantities now that national shortage in these articles is in a large measure attributable to changed tastes. If we add these considerations to the obvious rise in living standards on the part of many on their entrance into the armed forces, we are able to get a concept of what the mass of Americans will demand in the way of wages and buying power after the war. And their demands will be met. The political pressure of veteran and labor groups will be so tremendous that government will be forced to promote or create jobs. President Roosevelt's promise that sixty million jobs will be available after the war is only half the story. They will be jobs that pay far better than such work returned before the war.

The cumulative effect of these three factors will be heightened by banking activities and banking policy. During the war reserve ratios have dropped from about ninety to forty or less, and there are reasons to expect that a policy of expanded credit will prevail for a number of years after the cessation of hostilities. This fact, together with the others mentioned, must have been taken into consideration by the Congress when the so-called G. I. Bill of Rights was enacted. The provisions for educational benefits would indicate that legislative leadership is convinced that a general price rise is inevitable and that educational institutions will participate in this upward swing. The bill allows up to \$500 a year to returning service men whose education was interrupted by war. This sum is to be used solely to defray the cost of tuition and "other expenses of instruction." This is an interesting figure, especially for Jesuit educators, inasmuch as tuition rates in Jesuit colleges before the war were, on the average, about half of this figure. The highest tuition fee at any Jesuit liberal arts college was \$450 in 1940, and the vast majority of Jesuit liberal arts colleges charged fees far below this maximum. The government allowance for subsistence is to be \$600 for each school year. This sum is above the average charges for board and room in many Jesuit boarding colleges before the war. May it not be safely concluded, then, that the government expects a rise in both tuition rates and boarding charges in the majority of the nonprofessional schools under private direction?

The question of whether such an increase in its charges is wise for a private, and Jesuit, college brings many noneconomic factors into the picture. The Catholic school is not subject to ordinary business analysis, because it has always existed for one main purpose—the salvation of the Christian order in public and private life. If the Catholic school were to change its rates with a sole view to monetary gain, it would defeat its primary purpose, since the avoidable exclusion of even one student, with its concomitant exposure of that student to the dangers of secular and materialistic instruction, would be a grave evil. On the other hand, a Catholic school has obligations to its faculty and to itself. If administrative policy is geared solely for the development of a maximum enrollment through low tuition fees, it is inevitable, especially in times like the present, when living costs and charges of operation are rising, that its faculty will deteriorate and its plant will become obsolete. Teachers, even zealous Catholic laymen, cannot be expected to remain with Catholic institutions when income is increased elsewhere in the face of rising living costs, unless their salaries in the Catholic institutions are adjusted to the new needs. Libraries and scientific laboratories cannot be maintained and expanded on a stationary income if costs are rising in the industries where these goods are produced. Thus, it is clear that economic factors do enter into the picture of a Catholic liberal arts college. This is not to say that moral and ethical (as well as charitable) considerations are set aside, or even made subservient to business needs.

Nevertheless, the educational administrator must be ready with data of a highly scientific nature if the decisions about tuition rates are to be made in true conformity with all the facts, both moral and economic. The colleges must take the rising price level into consideration, watch trends in general living costs and wage rates, and make accurate calculation for costs of maintenance and expansion. Then they must see just how well they are able to meet these increased costs on an expected income at the present tuition rate. If the income would seem inadequate at the present tuition level, the colleges must set up a plan of business analysis. It is in the matter of this last-named procedure that the Catholic college could profit a great deal from a study of the means American business is taking to provide for the new conditions that will prevail after the peace. The individual companies are now engaged in an analysis of the effect a change in the price level would have on their productive and sales abilities. Statistical data are being procured, and from these data the companies will draw up demand schedules and cost curves. Would not such a procedure be advantageous for schools? If college officials could state with some accuracy just what effect an increase in

tuition rates would have on the volume of enrollment, and if they could also state with like accuracy the precise need for increased funds in so far as they are necessary to offset increased costs of maintenance and salaries, would it not be much easier for the religious or ecclesiastical superior to come to an agreement in the matter after the larger factors of a noneconomic nature have been weighed?

Of course, it is obvious that data of the kind demanded for good business analysis must be collected and interpreted by an expert. In larger colleges and universities this would be a full-time job, but in the average school work of this nature might be handled by the person in charge of veterans' orientation. And this would be a logical choice, since the one entrusted with the development of the program for returning veterans will be in contact with the prime factor in any problem of postwar adjustment, for he will know the trend of service men in their choice of schools and thus be able to predict what share of the veteran educational allotments will be likely for his school. There will be about one million returning service men resuming their education at government expense. About 30 per cent of the armed forces is made up of Catholics. It would seem that the task of coordinating the large number of service men with the normal student bodies in Catholic colleges will be a difficult one on many scores, but in the matter of tuition rates the difficulties are tremendous. The colleges will have large numbers of students who are being educated at government expense to the sum of \$1,100 per school year. In addition, they will have their normal enrollment types not, however, with the income of prewar days, but with a greater ability to spend. The question, therefore, will inevitably arise of whether the civilian students can afford to pay the rates government seems willing to expend for higher educational tuition. All of this will involve a knowledge of local and national business and monetary conditions, as well as good accuracy in the matter of cost prediction, and those colleges and universities that meet the problem and conquer it will be the efficient institutions of the postwar world.

Language Studies or Literature

J. Q. LAUER, S. J.

The chief objectives of a course in the Latin and Greek classics are surely aimed at the literary values contained therein. Much has been written, no doubt with good reason, to tell us how the mind profits by vital contact with the greatest thoughts of the greatest minds of all times. Latin and Greek are a key that opens to the mind vast treasures of riches simply inaccessible to those who have not studied these languages. To read the masterpieces of Homer, Sophocles, Plato, Cicero, and Vergil in all the beauty of their original composition is a priceless boon. The arguments are incontestable, granted the practical possibility of attaining the objectives set down. But if the time comes when such an objective is incapable of fulfillment or if *de facto* it is not fulfilled, save in rare instances, then it becomes necessary to set about revamping our ideas on objectives.

Our viewpoint on the subject of Latin and Greek has for the past four hundred years been fixed in a framework of a six-year course, even when that six-year course has ceased to exist in fact. Now, it may or may not be our own fault that in many cases our high-school course has become terminal instead of merely the preparatory step on the road to a full course in the humanities. It is, however, a fact. And we must consider the problem in the light of this fact.

The question resolves itself into this: Should we retain Latin and Greek as integral parts—in fact as the most important parts—of our high-school curriculum, even where that curriculum is admittedly terminal, or, having committed ourselves to a certain extent to the changing emphasis in modern education, should we relegate the traditional backbone of our high-school course to a subordinate role? If we prefer the former alternative, as I certainly think we should, we are faced with an additional question. Since the main objective for which these studies are pursued is but rarely attained, what subordinate objective must we stress to justify the retention of Latin and Greek in our curriculum? Upon the answers to both these questions is going to depend, in large measure, our approach to the teaching of these subjects.

That the main objective, namely, vital contact with the great thoughts and emotions of the world's great men, is attained to a very minor degree in a four-year, terminal high-school course needs little proof. Whether it is attained to any great extent even in a six-year course, I am

inclined seriously to doubt. The proportion of those who learn Latin and Greek well enough to read extensively is extremely small. The proportion of those who learn them well enough to gain more from reading the original than from reading translations is even smaller. Even if we define culture as what remains when everything we learn in school has been forgotten, there still must be something to forget. The literary value of the classics touches but few of our students. The rest—well, they are the base of the cultural pyramid of which Father Castiello speaks,¹ and a rather unsubstantial base at that.

We are faced then with another dilemma. Should we look to a rather diluted contact with these great minds by studying their works extensively in translation or should we cling to the unadulterated original and be satisfied with an extremely limited contact with them? The only solution to the dilemma, I think, is to avoid it entirely. Let us, by all means, study the classics in the original, but let us stop fooling ourselves by stressing the very negligible (in the circumstances) value of contact with great literature and turn to stressing the very real value of Latin and Greek as language studies par excellence.

Let me correct one possible misapprehension. I am not an advocate of four years of blood, sweat, and tears to the rather unimpressive end that we may know our English grammar better or that we may spell better or enrich our vocabulary with the vast number of words which are of Latin or Greek origin. These are incidental advantages, but they do not in themselves warrant the labor involved. When I say language studies I mean just that. Language, any language, is a means of expressing ideas. Contact with other languages besides our own, and particularly with Latin and Greek, which are not ordinarily studied for their usefulness, cannot but help us in the formulation and expression of ideas. As Father Castiello says, "Language studies communicate skill in the use of concepts and words."² The operative word is *concepts*. The realization that different types of concepts must be expressed in different kinds of words, a realization that is not often gained from contact with but one language, especially when that language has become second nature to us, is a real value which eminently justifies the labor involved in studying languages other than our own.

Our ideal remains what it has been for the past four hundred years, *eloquentia perfecta*. This means the ability to handle ideas and to express them through the medium of language, primarily of our own language. Now, even if we face the actual situation in our high schools,

¹ Jaime Castiello, S. J., *A Humane Psychology of Education*. New York: Sheed and Ward, 1936. p. 184.

² *Ibid.*, p. 148.

and even if we relegate to a decidedly minor role the advantages of Latin and Greek as an aid to the study of English, we still have ample reason for employing these languages as all-important means for the acquisition of eloquence. Through them we can develop that skill in handling ideas which is a part of eloquence.

How then is the pupil brought into contact with English expression through the study of Latin? Because it brings into play a remarkable combination of imagination, memory of words, and, above all, of reasoning, observation and analysis in dealing with the relation of word to word, of phrase to phrase, of clause to clause, which is the most fundamental of all processes in intelligent and sure-footed expression in every language. Such analysis is totally different from that of mathematics which deals with necessary and rigid laws. Language deals with human values, and calls for reflection and judgment on human processes and relations. Every bit of Latin syntax demands such reflection and analysis. It opens up a whole region of the mind never touched by any other study except language. And because Latin syntax is systematically and regularly built, it forms the best vehicle for the exercise of this act of the mind.

Furthermore, to apprehend an idea couched in a wholly different medium, in a radically different word-order, and in a vitally different manner of expressing word-relationship, and then to remodel these ideas in the English medium and in the English manner of using this medium, nothing is more effective than this in developing elasticity and ease in expression, and in liberating the mind from the domination of catch-words and phrases and forcing it to cling steadfastly to the idea and reality that lie behind the word.³

First of all, we may take the reasoning, observation, and analysis which are brought into play by working in the medium of an alien language. The purpose of language is the accurate expression of ideas not the elegant expression of superficialities. To recognize the necessity of expressing various shades of meaning by various shades of expression, to acquire the ability to do this, is a benefit worth the years of labor involved in its acquisition. One cannot realize that a subjunctive, an optative, an infinitive, an imperative, a participle, an ablative, dative, or accusative are all various means of expressing the various relationships which exist between ideas—one cannot realize this and remain satisfied with a language as colorless as ours has only too often become. An ability to read Latin as Latin or Greek as Greek (and this is not too much to expect, even in a terminal high-school course) is the best training we can give in the technique of treating thought as thought outside of a formal course in logic. "Since grammar is concrete, crystallized thought, an accurate knowledge of grammar might be a very good

³ *The Ancient Classical Languages*, Syllabus for High Schools, Maryland-New York Province, 1924, p. 3.

training in concrete logic.”⁴ Looked at from the opposite direction, the ability to analyze the delicate relationships of thought to thought in such a way that we can express these thoughts accurately in Latin or Greek cannot fail to further the desired effect. If it be objected that such an emphasis is in danger of producing an abstract mentality with a leaning to nominalism,⁵ I think we can rely on good teachers to counteract any such dangerous tendency. The very purpose of parsing is to force the student to observe *ideas* rather than mere words.

The second benefit, and it is like to the first, is that the very necessity of handling ideas expressed in a relatively unfamiliar medium almost unconsciously effects greater ease and elasticity of expression. Properly pursued, these studies can hardly fail to breed contempt for the common failing of expressing the most varied shades of thought by the ordinary clichés which form such a large portion of the every-day vocabulary. Add to this the remarkable aid to reading habits gained from the very necessity of concentration in reading Latin or Greek and you have, it seems, a very cogent argument for the study of these languages as languages, when it has become almost impossible to study them as vehicles of great literature.

Perhaps this very approach is being taken in our schools. But, if so, why not admit it? The day dreams in which we indulge and the curriculum to which we are committed only too often prevent us from teaching these languages in a manner which, under the circumstances, is most calculated to secure the best results.

Now it may be advanced, with some semblance of plausibility, that the same advantages could be derived from the study of modern languages, which have the additional advantage of being useful. In so far as the study of modern languages will have the same *sort* of effect and in so far as these languages sometimes heighten immeasurably the benefit accruing from the study of Latin and Greek, this is true. But I am convinced that they are by no means an adequate substitute for the ancient languages. In the first place, all the modern languages studied in high school, with the exception of German, stem from Latin and Greek. Like so many other things, languages are more likely to be purer at their sources. But, above and beyond this, merely as languages, as vehicles of thought, Latin and Greek are far superior to their offspring. They have a strength and vigor combined with a delicacy and grace not found in modern languages. They are far better calculated to express accurately fine nuances of thought, a prime requisite for the languages

⁴ Jaime Castiello, S. J., *op. cit.*, p. 176.

⁵ *Ibid.*, p. 187; cf. Francois Charmot, S. J., *L'Humanisme et L'Humain*, Editions Spès, 1934.

which will form the backbone of the kind of studies we have been outlining. Their syntactical development is clearer and more logical, which makes them fitter for that training in concrete logic of which we spoke above. Finally, and this argument may not appeal to all, a great part of their value comes from the fact that they are not *useful* in the sense in which we ordinarily understand that word. The most valuable possessions are frequently not the most useful. Modern languages are useful and should be taught as such, as languages to be spoken and read. In this sense Latin and Greek are practically useless; but they are of unparalleled value for developing the mind to clear, accurate, logical thinking. By the same token it is better to retain both Latin and Greek than to concentrate on one or the other alone. Things are seen better by comparison and contrast, and the effectiveness of the end for which we strive in the kind of studies I have outlined is doubled by the inclusion of both these studies in the curriculum. It has been a serious mistake, I think, to exclude Greek from our high-school curriculum, even where the present war has been the excuse. There will always be those, of course, who will be unable to surmount the Greek obstacle, but those who can are being deprived of a great advantage by being refused the opportunity of studying Greek while in high school.

Education for Peace

HENRY ST. C. LAVIN, S. J.

The records of history show us plainly what have always been the results of war in the past. From the wars of the Roman Empire to the World War of 1914, the time of reconstruction has been a time of moral license, of political chaos, and of social degeneration. And since the passions unleashed at Thermopylae and at Actium differ not at all from the passions set free in the Solomons and at Bizerte, there is reason to fear. For the machine of war has grown so huge and so complex that when peace comes after the present war, it will not be easy to demobilize the soldiers and send them home. We cannot expect that the political, social, and moral storms raised by the fiercest war in the history of the world will be calmed by the signing of a treaty and the proclamation of a peace.

To make the fighting armies of today the peaceful citizens of tomorrow requires much careful thinking and planning. We should work now to avoid the debacle of the 1865 reconstruction with its Carpetbaggers and Scallawags and of the Lost Generation which followed 1918. This is a problem which faces the whole country and must be shared by all, but in a special way it is the concern of the educators.

Since the United States entered World War II, education has changed its outlook. Our schools and teachers and students have arranged their courses and schedules to further our military objectives, and this is only right. With this change in outlook has come a complete blackout of the studies which have long been a part of our cultural background, the literatures of our own and other languages. And there has come a klieg-light emphasis on physics and mathematics, which have the greatest value for winning the war. This too was absolutely necessary. But what of the postwar period? What effect will this emphasis in education have upon our country after the war? Judging by conditions after the last war, it seems certain that this type of education will only add to the unrest and disillusion of youth and of the entire nation.

To the solution of the educational and of the other postwar problems men are offering and will offer many solutions. As their religion, their philosophy, their economic, social, and professional status differ, so will their solutions of the problems vary. The Communist ideology will influence some, others will feel the pull of the Humanistic tradition, and still others will be content with what President Hutchins calls the

"triviality," "materialism," "vocationalism," and "chaos" of our educational institutions. What the educators of this country will decide we cannot tell. We can only propose the type of education we consider best.

The type of education we propose is one whose basis and foundation is literature—whatever its superstructure may include. Literature (in the true sense of "all the books—and they are not so many—where moral truth and human passion are touched with a certain largeness, sanity and attractiveness of form"—John Morley) means a great deal more than mere writings. It is more than a study of the short story or of the novel, more than the ability to distinguish a sonnet from free verse. Literature is the idealized picture of life, giving us in suitable language the ideals and fears, the loves and hates, the eternal part of man.

Since the first flame of the Renaissance, the ideal of a literary education has been associated with the term, "classical education." The term however, although traditional, has come to suggest only useless boredom to many young people and even to some modern educators. Instead of the deepening and broadening ideas which are to be gained from the Latin and Greek authors, the Classics now suggest huge dictionaries, difficult declensions, labored translations, and dyspeptic erudition. Nor does the term include for many a 1945 American the accumulated riches of English literature. Yet these are as much a part of a true literary education as are those of Greece and Rome.

And so, using the phrase "literary education," we include Latin, Greek, and English, according to the capacity of each student. And in all this we have one chief aim in mind. This aim is not the development of a large vocabulary, not the ability to write a sonnet or an alcaic, nor to parse *vixeris*, but rather an ability to understand what the author had to say to each student personally, and what circumstance of his time led him to say these things.

The student should be taught to ask: "What does Horace mean to me when he says *Carpe diem*? Can Demosthenes teach America anything about democracy? What place does Spenser's chivalric ideal have in modern social life? Does Tennyson have anything of value to say of death in 'In Memoriam'?" A literary education offers answers to questions like these. Such answers provide material for complete living, and it is complete living which we must take up again after the war.

By this no one should understand that literature is offered as a substitute for religion. Authors and churchmen have warned against this, and knowledge of ourselves and others shows us how pitifully wrong it is to admit the authors of books as the final mentors of morals. For even the most sublime of profane literature—the *Aeneid*, the *Divina Commedia*, *Paradise Lost*—does not approach the sublimity, the truth,

and the moral value of the teaching of the Church of Christ. Who would think of substituting "Aurea Mediocritas" for the Sermon on the Mount? Where literature is accepted as religion we find the estheticism of Matthew Arnold and the pre-Raphaelites rather than the asceticism of Christianity. And yet literature can give us a humane, broad foundation on which to build the religious virtues. Literature can lend to our spirituality a breadth of vision which will make Christ's command to "Love thy neighbor" easier to fulfill. We cannot love that which we do not know, and it is through literature, as a huge supplement to living, that we learn to know men. Each man's sphere of living is small; his experience is narrowly limited. He is of his time and his environment. Only literature can make him familiar with the court of the Czar Alexander and the Napoleonic wars, with the prisons and taverns of Dicken's London, with the feuds and politicians of Dante's Florence, with Horace's Sabine farm, and Pericles' Athens. To know such things is to understand men, and understanding is the basis of love.

There are many problems of personal and political relations which dogma touches only indirectly. They lie outside our previous personal experience. Here is another place where the inherited experience of our literary ancestors, Sophocles and Shakespeare and the others, can give us a norm.

No, in the planning of the postwar world literature cannot take the place of religion; but it can stand at its side as an aid, and as a practical guide in those fields which religion governs through principle only. Problems in those fields will grow more numerous as the war draws to a close. There will be problems of drifting and of disillusion. An education which offers solutions to these problems demands our consideration. To the drifting minds and hearts of America a literary education can give roots in the tradition of the past. To a burned-out, disillusioned America literary education can give understanding and belief in human nature. The situation after the last war shows us what to expect in the near future.

Writers have named that period the Lost Generation and have called those who lived through it the Waste Landers. That time when Al Capone, "Texas" Guinan, "Legs" Diamond, and W. C. T. U. flourished was the direct result of the war. The strikes which began on January 9, 1919 and continued until the end of 1920, the race riots all over the country, the "Red scares," the Ku Klux Klan outrages (a reminder of another 'reconstruction' period)—all these showed that America had become a whirlpool of innovation and insecurity. Such events show us in preview some of the problems which we may have to face when peace again comes to Europe and Asia and America. Indeed the twenties

were a strange time with Europe in poverty and beggary and Americans making too much money and spending it foolishly. America was a nation of Babbitts making good fellowship and good business their gods and Prosperity their religion. Their traditions began with Henry Ford and the turn of the century, their past went no farther than November 11, 1918, and their future, although they did not know it, was to be Black Friday, 1929 and ten years of breadlines, relief, and regrets.

We too may have to face these same problems and so we should know their common root. That root is a lack of tradition. Out of the painful and bitter experiences of a war comes a feeling that things, events, history came to an abrupt end when the war began. Youth, though not youth alone is affected, feels itself cut off from its parents, ancestors, and consequently from the continuous stream of civilization. Youth thinks that it must alone start again the machines which ran down with the declaration of war. It sees only a high, impassable wall behind it, and the long, problem-steep hill of tomorrow before. This feeling removes from a generation one of the chief aids it might have used in solving its problems. And it causes many of the adjustment difficulties which will harass this country after the war is over.

After this war people must perceive the culture which languages and philosophy represent if we wish to avoid another chaotic decade. And literature is one of the best means to enable all men to see and understand the common, living tradition of Western culture. For in literature, as we have defined it, is preserved the valuable part of the past. No one who is acquainted with Herodotus, Thucydides, Livy, and Tacitus can feel that the problems of the present war are in any way original. Totalitarian versus democratic government is a debate which Demosthenes waged against Philip centuries before the advent of Fascism or Communism. Herodotus has told us of the Dunkirk of 449 B. C. Virgil has left us in a great poem his opinion of "war's criminal madness." A generation which knows that such events and such ideas were experienced long ago will see that others, many others, have trod the way before them. A generation which knows life because it has mingled with the Jews of the time of Christ, with the Greeks of Athens and Alexandria, with the Romans of the Empire, which has come to know St. Augustine, the monks of the Dark Ages, and the Chaucerian populace of the Middle Ages—such a generation will find it easy to understand the people and events of today. And such a generation will have the courage to read its morning newspaper and its own soul honestly, to judge ideas and happenings without sentiment and malice, and to correct their prejudices and mistakes firmly and really. To read today's paper and this week's magazines is not enough. Only from literature, which

is the voice of tradition, can men learn to look to the day before yesterday and beyond at the maps that other men have drawn and the signposts that other men have erected.

For no matter how ephemeral the political and social institutions, the bureaus and committees of a country are, or seem, still its literature is a continuity. Men have written under monarchies, oligarchies, dictatorships, and democracies. Season after season, year after year, beauty and truth have come from the mind and pen of men. From Homer, who could find the beauty in the midst of war nine centuries before Christ, to John Gillespie Magee, who found an exquisite sonnet in the flight of a bomber, men have written true literature. And so people in these times, although they find that nothing in our country is earlier than the seventeenth century, still will see and know that there is something which is valuable because, almost alone of the man-made things, it remains. Literature lasts and is little affected by revolutions and disasters. It is stronger than these.

For youth especially, who find that most modern mechanical improvements (and for some of them, these are civilization) date from the late nineteenth and twentieth centuries, it is healthy and chastening to know that at least a part of our civilization is older almost than the memory of man. Although Protestantism for some few may shake the old religion, and materialism may destroy it for many, no one can deny to youth the strong continuous link with the past which is in the literature of all times.

To alleviate much of the restlessness, the bewilderment, the searching which will result from the war, surely a consciousness of the literary tradition gained in the classroom will stabilize the entire nation and prevent destructive excesses.

Along with the loss of tradition comes another source of postwar problems; that is, the disillusion which war leaves in the hearts of all. In the realism of Hemingway and O'Neill, in the cynical attitude of the twenties toward exposed corruption in the heart of our government, in the glorification of moving picture heroines, and Chicagoland gangsters, we can see the idolatry of a generation whose gods had been smashed and its ideals sullied by the war.

Like a hot wind war withers all the freshness, the green of ideals and hopefulness. Already we hear cries of "Hate the enemy!" Hatred is the weapon we are urged to use to bring about perpetual peace, and we do not realize that hatred is most potent against those who wield it. Hate and the opportunity war gives for the complete release from all inhibitions are freeing the country from the Ten Commandments, and from the internal rightness which the Commandments give. "Dead end"

is a symbol of the disastrous combination of war and depression, and we must use every means in our power that decade following this war be not a "Dead end."

The last postwar generation showed its disillusion by finding nothing sacred: Everything deserved and received a sneer. Clergymen, doctors, businessmen—all found their Sinclair Lewis. O'Neill looked at New England and found it corrupt. Masters looked at small-town America and it too was wanting. T. S. Eliot and the rest of the 'progressive' element judged religion outmoded and passé. This was the war destroying faith not in any particular institution but in the whole business of life, in whatever people had trusted.

Literature could have taught that generation to seek the heart and soul of life; literature would have told them that the surface is so often deceiving, and that an understanding heart could find good in all events. To learn from Shakespeare's *Hamlet* that there are many complex influences playing all the time on the mind and will of man, influences which make the seeming far different from the actuality, is an insulation against disillusion.

But such did not happen after the last war. Instead love was the first of the ideals of man to go, for every influence tended to destroy the inhibitions which Victoria and her England had imposed. And avoiding the mean, as youth always does, the twenties ran to Freud. The vogue of psychoanalysis made eroticism an accepted topic of conversation. This unhealthy emphasis disillusioned America about one of the basic parts of life, and was symptomatic of other kinds of disillusion. For the Lost Generation, as Gertrude Stein called them, little was left except the dusty, tarnished tangibles. Whether or not there will be anything more than these for the generation which will follow this war depends largely on the education we are prepared to offer.

If that education be literary, we will find that people who know human beings as they are and always have been, are not easily shaken in their ideals. For those ideals are built on far more solid ground than the ideals of the Rousseau-influenced optimism so popular in America. For nothing gives clearer proof of original sin (and, incidentally, of the eternal destiny of man) than a knowledge of actual human beings. There is no personal pain in finding out from literature the treachery, dishonesty, and weakness of even the best-intentioned characters; and knowing that such things do happen, knowing with a clear-eyed knowledge some portion, at least, of the inner workings of mankind, moderns will be much less hurt to find that human nature, out of books, is as prone to cruelty and corruption and lust as before.

Only the Church can give the final answer to the foulness of human

nature by telling the meaning of the Redemption; but the true literature of all times can give men balance by showing them that with the evil is mingled untold good. This good should not be forgotten in the reckoning. Modern men will find, as Terence did, that "nothing human is alien to their interest"; they will find light and darkness, good and evil so blended that no modern lapse from codes of morality will destroy their ideals. For these ideals shall be built on the truth, the broad, tolerant, humane truth about the qualities of all men; and no accidental defection shall destroy them.

No system of education is a panacea to cure all the postwar ills. Men, some of them at least, will feel isolated, and consider their tradition broken and their temples ruined. Some will dance in the sanctuaries which war has destroyed, asserting, as men have done in the past, that today is all. But some will do otherwise. Through a literary education we can give to youth a sense of tradition and a knowledge of human nature. And these will be helps to guide the postwar generation through the difficult time of reintegration. There is a terrible need to save youth from another debacle of the twenties and their sequel, the Depression. This is a work for the educators in great part, and their weapon against such problems is a classical, literary form of education.

BOOKS

Freedom Through Education. By John D. Redden, Ph.D. and Francis A. Ryan, Ph.D. Milwaukee: Bruce Publishing Company, 1944. Pp. xi, 204. \$2.50.

Drs. Redden and Ryan of the Fordham School of Education are to be complimented on their timely work, *Freedom Through Education*. To explain and apply the Four Freedoms is no easy task but the authors have done well with a difficult topic.

The basic thesis of *Freedom Through Education* is that the Four Freedoms can function properly only in the Christian way of life. With this as a central theme the book is divided into four chapters. Chapter One deals with the true notion of freedom in general and the Four Freedoms in particular. In the next chapter the authors concisely demonstrate that neither in science, sociology, economics, nor in any of the current materialistic philosophies can be found the true bases of the Four Freedoms. Only in true philosophy and divine revelation can the fundamental truths in which the Four Freedoms have their source find adequate explanation. Chapter Three is devoted to an analysis of democracy and its underlying principles. The authors conclude that the Four Freedoms, in their full meaning, can flourish only under a right interpretation of democracy itself which for them is identical with "the way of life taught by Christ." In the second part of the third chapter various restricted interpretations of democracy and their relationship to the Four Freedoms are briefly considered. All are found wanting. The concluding chapter of the book indicates the manner in which the Four Freedoms can be implemented by formal education.

Freedom Through Education is clearly and succinctly written. For the Jesuit reader the majority of the topics treated will be practically truisms. The case will not be the same, however, for the average reader. Those untrained in Scholastic philosophy and Catholic theology will not always see the force and implications of certain statements in the book. When the authors, for example, endeavor to show how true philosophy and divine revelation supply the only valid bases of the Four Freedoms (pp. 92-96), there is a mere statement of conclusions without any indication of their proof. Perhaps this limitation could not be avoided since many of the topics considered are of such a broad nature.

A better balance might have been achieved if much of the repetition throughout the book had been omitted and more space given to the exposition of just how the Four Freedoms can be implemented through right education.

The section dealing with Academic Freedom (pp. 188 sqq.) is well treated and contains a point that cannot be overestimated. There should be no "pulling of punches" when dealing with American professors who, while clamoring for academic "freedom," indulge in academic license either by disregarding, or interpreting according to their own fancy, the basic truths on which is built the American way of life. Drs. Redden and Ryan have taken a commendable offensive when treating of the current abuses of academic freedom.

Freedom Through Education is recommended to every Jesuit, if not for the purpose of acquiring new information, certainly for purposes of stimulation and a quickening of the social sense.

PAUL J. HARNEY, S. J.

The Church College of the Old South. By Albea Godbold. Durham, North Carolina: Duke University Press, 1944. Pp. xi, 221. \$3.00.

This volume contains the substance of a doctoral dissertation in Southern history. While it bears the marks of its origin in ample documentation, bibliography, statistical appendices, and an index, it is far from technical and merits the interest of all educators who still believe that the past has lessons for the present.

The Old South of the title accurately delimits the study not only temporally to the years preceding the War between the States, but also spatially to those four states which alone represented the South among the Thirteen Colonies—Virginia, Georgia, and the two Carolinas. This fact alone would explain the omission of our Jesuit colleges (New Orleans and Spring Hill); but besides the author has deliberately chosen to confine his attention to those institutions conducted by the four religious denominations which were "numerically the major religious beliefs of the Old South." This puts the focus on the Episcopalians, with only one college, though the oldest of them all—William and Mary; the Presbyterians, well represented by Hampden-Didney, Washington (later to be Washington and Lee), Davidson, and Oglethorpe; the Baptists, who after overcoming a distrust of learning especially for the clergy, founded Wake Forest, Mercer, Furman, and others; and the Methodists, in many ways the most college-minded of all, as shown by Randolph-Macon, Emory and Henry, Wofford, and Trinity (later to sacrifice its sacred name for the millions of the Duke legacy).

By carefully studying the catalogues of the chosen institutions, reading over the minutes of the Boards of Trustees, dipping generously into the diaries of students and college officials, the Reverend Godbold has succeeded in building up a fairly composite picture of life in the ante-

bellum college as conducted under Protestant auspices. A surprising omission to be noted, however, is his failure to give any typical order of the day. Morning and evening prayers in chapel were compulsory, but the hours for the terminal activities are not given. The students led a rather confined life by modern standards, the location of the colleges being designedly fixed in rural surroundings. It is hard to see how the Wake Forest boys spent their pocket money of five dollars a year.

Jesuits familiar with the history of our own colleges of the same period will find themselves on familiar ground in reading the homely chronicle of these pioneer institutions. The genus *puer* does not differ much either in his problems or his pranks by reason of difference of times or religions. Cows have been stabled in Catholic belfries as well as Methodist chapels, and sabotage has been used on the rising bell in all types of institutions. The author's explanation for the unusual prevalence of such boyish pranks in the prewar colleges is that they furnished the only escape valve in a too-confined and disciplined life. I have heard boarding-school prefects of earlier days make the same reflection.

Distinctly Protestant features of the colleges studied are: the predominant interest in the education of ministers, the frequency of religious services, even revivals, which lasted for weeks and dispensed with all classes as long as the spirit was active; the strict ban on dancing, card playing, and every form of Sunday amusement. Surprising, however, is the small place given in the curriculum to formal courses in religion or Bible; systematic courses of this kind seem to have been reserved for the ministerial students, a special charge of the president, while the ordinary undergraduates had to be satisfied with Sunday school and an inconvenient Monday morning lecture on the "Evidences of Christianity," given, at least at Randolph-Macon College, before breakfast!

It is such a neglect of the very main purpose of church colleges, deplored as it perennially was by general conferences and board meetings, that makes us marvel at the survival of these struggling rivals of the state-supported institutions. That they did survive, despite the unequal contest, and exist today strong, well-endowed citadels of Christian liberal education in the South should be an encouraging lesson to the "children of light."

ANDREW C. SMITH, S. J.

Personal Mental Hygiene. By Dom Thomas Verner Moore, O. S. B., M. D., Ph. D. New York: Grune and Stratton, 1945. Pp. viii, 332. \$4.00.

Dom Moore's book, *Personal Mental Hygiene*, differs from most books on the same topic because of its broad human outlook. Psycholo-

gist and psychiatrists, even when their purpose is to straighten out the mental conflicts of a living person, try generally to remain within the narrow bounds of purely psychological factors. Nothing could be further from their intention than "moralizing" or "preaching." Yet, in so doing, they neglect one of the most powerful means of giving many a distressed, yet normal person, a real and durable bracing.

Dr. Moore is too good a philosopher to fall into that error. Nor does he fall into the opposite error of overemphasizing the moral and spiritual side and neglecting the physiological and psychological factors. In his psychological arsenal all kinds of weapons are available, and he uses them all with great skill. It is interesting to read how the same patient receives from him a drug, an analytical treatment, and a spiritual exhortation.

This book is easy to read because the author avoids all undue technicalities and presents a great number of illustrative cases. It is optimistic because the author, unlike so many present-day psychologists, not only believes in a free will, but emphasizes time and again its supreme importance for mental hygiene. It will show our educators, who have perhaps been frightened by the high-sounding lingo of professional psychology, that common sense and experience, although not always sufficient, can do much for the prevention of mental conflicts. Some of our high-school teachers may be interested in what Father Moore calls "bibliotherapy." Give the youngster who is getting into trouble a good book to read, wherein his problem and the way of solving it are not presented abstractly, but acted out by living people. Miss Clara Kircher has prepared at Dr. Moore's suggestion a "bibliography of children's literature classified as to school grade, with a subject index giving captions in alphabetical order designating various foci in the behavior of problem children" (*Character Formation through Books, a Bibliography*. Washington, D. C.: Catholic University of America, 1944).

Our only adverse criticism of the book is that some of the chapters are too long. The historical dissertations about Nazism, about Oliver Goldsmith, Swinburne, and Francis Thompson, although cleverly presented as illustrations of psychological mechanisms, might well have been shortened or altogether omitted.

J. DONCEEL, S. J.

The Nature and Origins of Scientism: The Aquinas Lecture of 1944. By John Wellmuth, S. J. Milwaukee, Wisconsin: Marquette University Press, 1944. Pp. 60. \$1.50.

Scientism, in Father Wellmuth's definition, is "the belief that science, in the modern sense of that term, and the scientific method as described

by modern scientists, afford the only reliable natural means of acquiring such knowledge as may be available about whatever is real." Characteristic of this state of mind is an extreme reserve with regard to the value of human knowledge. All the conclusions of science itself are only a probable approximation toward the unattainable limit of certainty.

In its view of philosophy scientism may find a twofold expression: Either it maintains that philosophy should be made scientific by conforming to the ideal and methods of some particular science, or it assumes that the function of philosophy is merely to correlate and unify the other sciences by generalizing on the basis of their findings. This attitude is illustrated by the history of modern philosophy, and Father Wellmuth furnishes present-day instances to prove that it is actually a contemporary phenomenon.

The ultimate questions about human knowledge are philosophical questions. As the author indicates, they fall outside the competence of a scientific method which assumes its principles and confesses the uncertainty of its conclusions. Many of our contemporaries, however, refuse to have recourse to philosophy because of their belief that philosophy has failed, a belief attributable to the identification of philosophy with the systems of Descartes and his successors. The philosophy of Aquinas contains the philosophical principles and the method of philosophizing which can render more adequate justice to the problem of human knowledge.

The roots of scientism go back far beyond the time of the Renaissance and the traditional fathers of modern science. According to Father Wellmuth, the movement called scientism was the natural outcome of a trend of thought which began in the early Middle Ages and which may be described as a gradual loss of confidence in the power of the human mind. By the end of the fourteenth century, when the positive sciences were only beginning to develop, there already existed the essential features of the scientific method, together with its emphasis on probability as the ideal of scientific knowledge and the rejection of philosophy as a means for exploring the real. In support of his argument Father Wellmuth marshals the researches of Professor Gilson and Abbe Michalski in the form of a rapid but neat historical summary. We are conducted through the process step by step: the feud between the dialecticians and theologians over the problem of faith and reason; the solution of St. Bonaventure, which attributes certain knowledge to divine illumination and regards sensible objects from the standpoint of their symbolic significance; the development by his disciples in the direction of nominalism; the transfer of more and more questions to the field of faith and theology as the scope of demonstration is limited, and then its very

possibility doubted; finally, the complement to the undermining of intellectual knowledge in the concession of the fallibility of sense experience as a source of mere probability.

The Catholic educator is interested not only in the intrinsic truth but in the wider acceptance and increased influence of the philosophy of Aquinas. The 1944 Aquinas Lecture gives him an insight into the mental disposition which can prove a handicap to the spread of Thomistic principles. It also stimulates reflection on the relation of that philosophy to the natural desires and tendencies of concrete human nature. Father Wellmuth tells us that the philosophy of St. Thomas did not prevent the rise of scientism because it was never really tried. The oft-mentioned triumph of St. Thomas was rather potential than actual during the centuries after his death, and the history of philosophy went on as though St. Thomas had never existed. The cause is assigned to the contingent circumstances of the time. Granted the truth of this historical judgment, it will still prove a great gain if anxiety to prevent a repetition of this neglect urges Thomistic philosophy in our times to an ever-deeper self-criticism and to an ever-broader assimilation of whatever truth is contained in other sources.

JOHN A. JACKLIN, S. J.

NOTICE

The Index of Volume VII of the *QUARTERLY* will be sent with the June issue.

NEWS FROM THE FIELD

Central Office of the J. E. A. Through the kindness of Very Reverend Joseph J. King, provincial of the California Province, Father Paul Harney, lecturer in education at the University of San Francisco, has been named temporary assistant to the Executive Director. Father Harney received his doctorate in education at the University of California.

Recent special bulletins from the J. E. A. office have emphasized the need for counseling facilities for returning veterans.

Before the next issue of the *QUARTERLY* the Central Office of the J. E. A. will move to excellent new quarters in Regis High School, 55 East 84th Street, New York 28, New York. A large classroom has been remodeled and now provides three offices for the Executive Director, his assistant, and secretary.

News from the High Schools. At a meeting of the Eastern Regional Unit of the Secondary School Department of the N. C. E. A., members of the faculty of Regis High School, New York, presented a panel on "Why Latin?" Father Joseph Cantillon acted as chairman; Mr. Quentin Lauer, S. J., and Mr. Lewis Delmage, S. J., read papers. Mr. Harry W. Kirwin conducted a model class on Cicero.

In the recent Hearst American History Contest students from St. Ignatius High School, San Francisco, won more than half of all the places in the local contest. One student placed fifth in the national competition.

Five students of Marquette High, Milwaukee, won prizes in the local William Randolph Hearst American History Contest sponsored by the *Milwaukee Sentinel*.

Jesuit High of New Orleans is expecting to have a new building erected as a result of the Archbishop's Youth Progress Drive for \$2,000,000.

Members of the Senior Sodality at St. Xavier's High School, Cincinnati, under the direction of Fathers J. L. Uhl and R. H. Bassman, are donating their services to the three local Catholic hospitals. Each man works one day a week. The hospitals have been very appreciative of the work done by the sodalists.

A five-assignment plan for teaching high-school seniors the art of fiction writing, particularly the short story, appeared in the February issue of *The Faculty Advisor*.

News from the Colleges. At a meeting of deans of liberal arts colleges held in the Claridge Hotel, Atlantic City, on the afternoon of January 10, 1945, a new association was formed to be known as the American Conference of Academic Deans. The sponsor of the meeting, Dean E. V. Bowers of Marshall College, Huntington, West Virginia,

was chosen as permanent chairman and Mrs. Page Johnston Karling of Barnard College, New York, was named secretary. To care for further organization the chairman appointed an executive committee of four consisting of the following: Dean Edward R. Bartlett, DePauw University, representing the church-related colleges; Dean Edward Y. Blewett, University of New Hampshire, representing the state colleges; Dean Ruth Higgins, Beaver College, representing women's colleges; Dean Stephen A. Mulcahy, Boston College, representing Catholic colleges. The purpose of the Conference is to provide a forum where deans may discuss their own problems. Meetings will be held in conjunction with the annual Convention of the Association of American Colleges. Agenda will be drawn from answers to questionnaires and requests of the various deans. Deans of Jesuit colleges are cordially invited to become members of the association. Requests for membership may be sent to the chairman or secretary.

Under the direction of the *Polish Seminar*, St. Joseph's College, Philadelphia, is sponsoring the training of medical aids and social workers for postwar Poland.

The son of Manuel Quezon, late president of the Philippines, is now enrolled as a student of Loyola University of Los Angeles.

The Evening Division of Xavier University held six three-day sessions of the War Contract Termination Training School before the December drive of the Germans put a halt to talk about terminating war contracts. This program was conducted by the University with the cooperation of the various procurement agencies of the Army and Navy and the Smaller War Plants Corporation.

Under the sponsorship of the Division of Cultural Cooperation of the Department of State Father Alfonso Castiello of the Province of Mexico has been giving a course at Loyola University, Chicago, on Religious and Social Conditions in Latin America. Arrangements were completed by Loyola's Institute of Inter-American Affairs.

Unusual attention has been attracted at the University College of Loyola University, Chicago, by Dr. Herbert Abel's course in Classical Scientific Derivatives. The response to his noncredit course for nonclassical students has come chiefly from premedical students.

The Grand Commanders Cross of the Order of Palonia Restituta with star was recently presented to Fordham by the President of the Polish Government in exile, in acknowledgment of the establishment by Fordham of a token Catholic University of Lublin within the walls of Fordham.

In Georgetown archives has been discovered what is thought to be the first Catholic poem written in the American Colonies. It is a de-

scription by Father John Lewis, S. J., of his journey in 1750 from Patapsco to Annapolis, Maryland.

On January 16, 1945, His Excellency, the Most Reverend Francis J. Spellman, D. D., archbishop of New York, blessed the new building at 302 Broadway which houses the City Hall Division of Fordham. The blessing used was that for a house of scholars, taken from an old Roman ritual. The following inscription which graces the front of the building seems most appropriate: *Bernardus valles, colles Benedictus amabat, oppida Franciscus, magnas Ignatius urbes.*

Father Leonard Otting, S. J., head of the Department of Philosophy, John Carroll University, has announced a course in the entire field of theology. According to present plans, the course will have no credit attached and is open to all interested persons.

In a recent issue of *Asi*, a Mexican magazine, Loyola University, New Orleans, has been termed "the prestige of the cultured America." In the article, "Contribution of Catholics to the Development of American Culture," Father Percy Roy was mentioned as one of the outstanding educators in New Orleans.

At West Baden College, on three successive evenings in December, Dr. Alphonse R. Vonderahe, an eminent Catholic psychiatrist and professor in the University of Cincinnati School of Medicine gave the community lectures on the anatomic substratum of movement, sensation, intellection, and emotion.

The Navy has already asked Congressional authority to transfer the V-12 program to a permanent N. R. O. T. C. to provide officer personnel for the postwar fleet. This will effect our N. R. O. T. C. colleges.

Boston College recently conferred the degree of doctor of letters on the Most Reverend Edward F. Ryan, recently consecrated bishop of Burlington, Vermont, graduate of Boston College.

Elections and Appointments. President Roosevelt recently named Father Percy A. Roy, president of Loyola, New Orleans, to the Board of Visitors of the United States Naval Academy at Annapolis. The appointment is for one year. Father Roy was elected vice-president of the Association of American Colleges at its January meeting held in Atlantic City.

Father Francis Christoph, Oregon Jesuit studying for the doctorate in sociology at Catholic University, was asked to give a summer course on the Social Encyclicals.

Father James B. Macelwane, director of the Institute of Geophysical Technology, has been chosen as one of five lecturers for the Ninth Annual Series of Sigma Xi National Lectureship. Father Macelwane's lecture on "The Interior of the Earth," has been requested by thirty-one of the ninety chapters of the fraternity, an outstanding record of demand.

Dr. E. L. Henderson, professor of chemistry at the University of Detroit, was elected chairman of the Detroit section of the American Chemical Society; J. R. Uicker, professor of mechanical engineering at the University, was chosen national chairman of the Conference of Regional Delegates of the American Society of Mechanical Engineers.

Father Bernard J. Dempsey, S. J., regent of the School of Commerce and Finance and of the Department of Economics, St. Louis University, was elected president of the Catholic Economic Association at the annual meeting held in Chicago.

Education of Veterans. Marquette University has been delegated to test and counsel all discharged veterans in the southeastern Wisconsin area applying for government benefits under the Veterans Rehabilitation Bill or the G. I. Bill of Rights.

The Student Counsel Bureau of the University of Detroit has advised the University's administration to hold to its usual degree programs of study and to supplement these with two-year terminal courses designed for those veterans unable to complete degree programs. Terminal courses have been instituted in the College of Arts and Sciences, in Commerce and Finance and in Engineering.

Father L. V. Carron of John Carroll University is putting to good use the experience he gained at the City College of New York by attendance at a four-week program in vocational counseling for key personnel of colleges and universities considering the establishment of vocational advisement units for veterans. Some thirty representatives from colleges and universities throughout the country attended. The Catholic schools represented were St. John's, Brooklyn; Dayton University; and John Carroll. The first part of the program was devoted to a series of general lectures on rehabilitation problems, conducted by members of the Veterans Administration. The second part of the program consisted of four rotating seminars supervised by experts in the fields of clinical observation and counseling, the study and analysis of case records, tests and psychometric methods of the Vocational Advisement Unit, and the use of the compendiums of Occupational Information.

The University of Santa Clara has organized a testing and counseling program of rehabilitation for World War II veterans. Tests designed to learn the interests and aptitudes of the veterans will be administered by the Philosophy Department. According to the findings of this department, the applicant will be sent to one of the faculty for personal guidance and vocational counseling. Lt. Col. J. Shelburn Robinson, commandant of the University's R. O. T. C. unit, who has been appointed legal assistance officer for veterans in the Santa Clara area, will give legal aid to those who desire it.

Books by Ours. Father Vincent V. Herr, S. J., Ph. D., professor of psychology at Loyola for the past six years, is the author of a new textbook, *General Psychology*.

The Bruce Company, Milwaukee, recently published *Francis Thompson In His Paths*, by Father Terence L. Connolly, chairman of the English Department of Boston College.

Father Bernard Dempsey, S. J., author of *Reorganization of Social Economy* and *Interest and Usury* is now engaged is writing *The Economic Order*, which will be published in the spring.

Labor Schools. Subjects announced for the second semester of the Labor College, Marquette, are: Labor and Democracy, Collective Bargaining Contracts, English Composition and Speech, Public Speaking, The Government and Labor Relations, Labor Ethics, and Straight Thinking and Propaganda Analysis.

Education in the Postwar World is the general topic for the mid-winter series of round-table conferences conducted by Crown Heights Labor School of Brooklyn.

Creighton University Institute of Industrial Relations was inaugurated on January 11. Final registration for the two divisions of the Institute totaled 213. Eighty are enrolled in the Employers' Conferences and 133 in the Labor School. Among the latter enrollees, 121 are union men, sixty-seven of these having some office in the union they represent. Members of 43 locals are represented in the Labor School.

Jesuit Historical Association. Under the chairmanship of Father Schlaerth, the American Jesuit Historical Association met at the Hotel Stevens, Chicago, on December 28, 1944. Nineteen members of the Association were present for the conference. Father W. Lyle Davis, professor of history at Gonzaga University, Spokane, was unanimously elected chairman for 1945.

Drives. A program for postwar expansion and improvement has been inaugurated at St. Louis University. A fund campaign with a goal of two million dollars has been mapped out by an organization consisting of prominent businessmen, professional and civic leaders, and representatives from the Alumni Association. The expansion program includes a new library building, medical school addition, classroom, dormitory, science buildings, and a home for nurses.

Marquette University has no definite sum set as a goal in its current campaign but close to one-half million dollars have already been realized. The funds will be used for a library building, additional classroom space, dormitories, and a new union building.

Among other institutions conducting successful drives are the University of San Francisco, Loyola, Los Angeles, and Creighton.

THE TRAINING OF LEADERS

"To secure effective action, to win esteem and trust, every legislative body—as experience shows beyond doubt—should have within it a group of select men who are spiritually eminent and of strong character. These men will look on themselves as the representatives of the entire people and not as the mandatories of a mob, whose interests are often unfortunately preferred to what is really required for the general welfare. This group should not be confined to any one profession or social class but should reflect every phase of the people's life. They should be chosen because of their solidly Christian convictions, their straight and steady judgment, and their grasp of what is practical as well as equitable. True to themselves in all circumstances, they should have clear and sound principles, healthy and definite policies. Above all, they should have that authority which springs from unblemished consciences and inspires confidence, an authority which will make them capable of leadership and guidance, particularly in crises which unduly excite the people and make it likely that they will be led astray and lose their way. Those periods of transition are generally stormy and turbulent, agitated by passion, by divergent opinions, and by conflicting programs. A thousand fevers consume the people and the state. In those crucial days legislators should feel doubly obliged to infuse into them the spiritual antidote of clear views, kindly interest, impartial and sympathetic justice, and devotion to national unity and concord in a sincere spirit of brotherhood.

"People whose spiritual and moral temperament is sufficiently sound and fecund find that remedy themselves. They are able to produce the heralds and agencies of democracy for they live in those dispositions and know how to put them into practice effectively.

"But where such men are lacking, others come to take their places to make politics serve their ambition, and to be a quick road to profit for themselves, their caste and their class. The pursuit of their private interests makes them completely lose sight of the general welfare and throw it into jeopardy."

Pope Pius XII

Christmas Message, 1944