

Jesuit Educational Quarterly

JANUARY 1947

SOME COMMENTS ON CATHOLIC EDUCATION
IN SOUTH AMERICA

Edward B. Rooney, S.J.

RECRUITING OF LAY FACULTY

DENVER INSTITUTE PROCEEDINGS:
COURSE OF STUDIES

AN ANALYSIS OF NATIONAL STATISTICS,
1946-1947

Charles M. O'Hara, S.J.

VOL. IX, No. 3

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Jesuit Educational Quarterly

January 1947

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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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Some Comments on Catholic Education in South America¹

EDWARD B. ROONEY, S.J.

The second meeting of the Confederacion Interamericana de Educacion Catolica was held at Buenos Aires, Argentina, October 5-16, 1946. I had intended going to Buenos Aires for this meeting and had hoped to have the pleasure of traveling with Monsignor Hochwalt, the Secretary General of the National Catholic Educational Association. As events turned out, Monsignor Hochwalt was unable to go to Buenos Aires, and I was asked to act as the representative of the National Catholic Educational Association. Naturally, I was pleased to assume this obligation.

My route to Buenos Aires brought me through all the countries on the west coast of South America. I returned by the east coast. In this way, I visited every country of South America except Paraguay, and had an opportunity to visit many Catholic schools and to speak with Catholic educators throughout South America. The meeting in Buenos Aires very naturally gave me an acquaintance with the problems that are of deep concern to South American Catholic educators.

I am, however, well aware of my limitations in speaking of Catholic education in South America. I spent but two and one-half months visiting ten countries whose combined area is larger than the combined area of Canada, Alaska, and the United States. Brazil alone is larger than the United States, exclusive of Alaska. The area of Colombia is larger than that of Arkansas, Louisiana, Oklahoma, and Texas. While by using plane travel exclusively, in two and one-half months I made a trip that by boat and rail would have taken eight months to a year. I know that my visit was all too short to enable me or anyone to get anything more than a glance of the countries visited. Perhaps my only right to speak after so brief a visit is that I confined my attention to education. I sedulously avoided politics and had little or no time to look into the social and economic situation, although, naturally, having eyes to see and read, and ears to hear I could not help but gather some rather definite impressions in these fields too. Besides, I went to South America—and this is more than some of our North American travelers and members of various government commissions can say—with a sympathetic attitude, and, in

¹ Paper read at the meeting of the Southern Regional Unit of the National Catholic Educational Association, Memphis, Tennessee, December 13, 1946.

the time at my disposal, I tried to gain a sympathetic understanding of education in the countries I visited. I had the added advantage of keeping in constant contact day and night with South Americans who ought to know their own problems. For the most part, I avoided the haunts of North Americans.

Education in South America is divided into primary, secondary, and higher or university education. The normal length of primary is six years. Secondary education which is the colegio (or colégio in Brazil) generally lasts five or six years, while the university courses generally run to five or six years also. The colegio of South America, somewhat like its European counterpart, corresponds, more or less, to our high school and, perhaps, a year or so of college. In Brazil the system differs only in this that the secondary period is made up of three years of *ginasio* and three years of colegio, or university preparatory. Students go directly from colegio to the university. It is evident that the student entering the South American university is much younger than the North American university student. However, since his course is much longer, his age, upon finishing his university training, does not differ so much from his North American counterpart.

One of the first impressions that a North American gathers of Catholic education in South America is the vast size of the undertaking. One is amazed by the number of Catholic schools—both primary and, especially, secondary. When we can point to a few Catholic colleges and high schools in a large American city, we think we are doing well. And we are, for the most part. The number of Catholic colleges in every country of South America is amazing until one realizes that the population of South American countries is over 95 per cent Catholic.

But when one tries to be more specific on the number of Catholic colleges in South America, he is faced with the insurmountable difficulty of lack of reliable statistics. Only a few countries can give anything like complete statistics and these are scarcely up to date. Our statistical difficulties are multiplied by the fact that many colleges (colegios) also conduct a primary department under the same roof. Some have the entire six years of primary, others the last two or three years. I must therefore be content with a few samplings of statistics that I know are fairly authoritative. The 600 Catholic colleges in Colombia account for over 80 per cent of secondary education in that country. Brazil's 1,500 Catholic colleges care for over 90 per cent of secondary education in that vast country. Peru has about 200 Catholic colleges or about 70 per cent of all secondary schools. Catholics conduct about a thousand colleges in Argentina. Twenty-five per cent of secondary education in Uruguay, 30 per cent in Chile, 50 per cent in Ecuador, and 60 per cent in Venezuela is to be found in Catholic colleges. Catholic efforts on the primary level do not come any-

where near these numbers or percentages for the reason that Catholic educators are convinced they can accomplish more good by concentrating their efforts on the secondary level. It should also be remembered that the teaching of the Catholic religion is required, or at least permitted, in the public primary schools, and, to some extent, too, in secondary schools of many South American countries.

As for the physical equipment, buildings, grounds, chapels, playing fields, etc., Catholic colleges in South America are for the most part very fortunate. Some of the newer schools could well serve as models for any country. Like ourselves South Americans have plenty of financial problems, especially when there is question of expansion. Along with an impression of respect for the extent of Catholic education in South America, one cannot help but be similarly impressed by the devotion of the priests, brothers, sisters, and laymen and women who conduct these schools. All of them seem to be overburdened by the number of classes they must teach, the hours of prefecting, and the time spent in charge of extracurricular activities.

A North American will naturally find it hard to understand, much less to agree with some of the methods and procedures in vogue in Catholic schools of South America. He would, I think, gather an impression of excessive prefecting, of a failure to put students more "on their own" and thus to aim at developing in them a sense of responsibility. He would in some places have an impression of excessive rigidity in the whole school regime that would tend to embitter and even alienate students. But while finding it difficult to understand or agree with these features, the sympathetic visitor keeps reminding himself that he is viewing a situation and a civilization that is much older than his own. He will, however, find plenty of teachers and administrators who will agree with his observations and who are doing their best to improve the situation by mitigating methods that may have been quite normal in an earlier day but which have little appeal to modern students.

There is absolutely nothing about the curricula of Catholic colleges in South America to distinguish them from public or state colleges. In fact, if one is interested only in the curricula in the various countries, he need but visit one college in each country. For that matter, a glance at a few governmental directories would suffice. The reason is that in every country of South America there is complete and absolute government control of education. If a school wishes to be recognized, it must follow the curriculum prescribed by the government. But more about this governmental control later.

There is a universal complaint about overcrowded curricula. A glance at a few sample curricula will show that the complaint is amply justified.²

Argentina offers the following curriculum in the last two years of college:

	No. of Hours	No. of Hours
Literatura	3	3
Matematicas: Aritmetica y Algebra; Geometria	4	..
Matematicas: Trigonometria; Cosmografia	..	4
Historia: Americana y Argentina	3	..
Historia de la Civilizacion	..	3
Geografia: America en general; Rep. Argentina	2	..
Frances	4	..
Ingles	4	..
Psicologia	2	..
Fisica	3	3
Quimica	3	3
Italiano	2	4
Anatomia y Fisiologia	3	2
Mineralogia y Geologia	..	2
Instruccion Civica	..	3
Logica	..	3
Canto	1	..
	<hr/>	<hr/>
	34	30

In Brazil during the last three years of college, which is preparatory to the university, three curricula are offered: classical course with Greek, classical course without Greek, and a scientific course. Here are two of the curricula:

	CLASSICAL COURSE WITH GREEK			SCIENTIFIC COURSE		
	1st year <i>hrs. a wk.</i>	2nd year <i>hrs. a wk.</i>	3rd year <i>hrs. a wk.</i>	1st year <i>hrs. a wk.</i>	2nd year <i>hrs. a wk.</i>	3rd year <i>hrs. a wk.</i>
Languages:						
Portuguese	4	3	3	4	3	3
Latin	4	3	3	4	3	3
Greek	4	3	3	..	..	..
French or	3	2	..	3	2	..
English	3	2	..	3	2	..
Spanish	2	..	..	2	..	..
Science and Philosophy						
Mathematics	3	3	2	3	3	2
Physics	..	3	2	..	3	2
Chemistry	..	2	3	..	2	3
Biology	..	..	4	..	..	4
History (general)	3	2	..	3	2	..
History of Brazil	..	..	3	..	..	3
Geography (general)	2	2	..	2	2	..
Geography of Brazil	..	..	2	..	..	2
Philosophy	..	4	2	..	4	2
Physical Education	3	3	3	3	3	3
	<hr/>	<hr/>	<hr/>	<hr/>	<hr/>	<hr/>
	31	32	30	27	29	27

² These citations are taken from official programs of a few years back (1943-1944). As far as I have been able to learn there has been little change, at least for the better.

Peru has the following to offer to students of fifth-year college:

	<i>Hours a week</i>
Castellano (Historia de la Literatura)	4
Un Idioma Extranjero (Ingles, Frances, Aleman o Italiano)	3
Educacion Moral y Religiosa	1
Historia de la Cultura	3
Economia Politica	3
Logica y Etica	2
Geometria	2
Trigonometria (Curso opcional)	2
Fisica	3
Quimica	3
Educacion Fisica	2
Instruccion Pre-Militar	2
Estudio Supervigilado	3
	<hr style="width: 10%; margin: 0 auto;"/> 33

While these are but samples taken more or less at random, they are indicative of the situation in all years of college and in all countries of South America.

Religion is taught, of course, in all years. Even where the government curriculum prescribes one hour a week, most Catholic colleges, as far as I could learn, insist on giving two hours a week in every year. The devotional life of students is well cared for by daily Mass (obligatory in most schools, voluntary in a few) and by various clubs and organizations like *Acion Catolica*, *Sodalities*, etc. There is a custom, quite general, from all I could see, of requiring college students, day students as well as boarders, to attend Sunday Mass in the college. The reaction of a North American Catholic educator is to look with disfavor on such a practice and to question its pedagogical soundness. If students, he would say, do not form the habit of attending Sunday Mass regularly during college years when we have some control over them and when we can insist with parents on the cooperative part they must play in the religious training of students, what can we expect after school years when the partnership of school and parent no longer exists. But maybe this is an over simplification of the problem. South Americans know their people and their problems better than a visitor. And maybe their reasons, as well as experience, justify the practice.

I suppose one of the strongest impressions that any North American educator comes away with from South America is of the complete control of education by central governments. If one ever had any doubts about the evil of federal control of education, I would advise a trip through South America where one can see federal control driven to its last ridiculous and painful limits.

In a number of countries, the control of primary education is the function of provincial or state governments. Of course, a uniform curricu-

lum is imposed on all primary schools. The control of secondary (colegio) and higher (universidad) education is universally the function of national or federal governments. And this means control to the last minute detail.

Every subject to be taught is prescribed by the federal government. In some countries even the hour of the day at which it must be taught is set down. Detailed syllabi of the matter to be covered in classes are issued by the ministry of education. A system of governmental inspection sees to it that the program is carried out in every detail. Nor is the work of inspectors confined to few occasional visits in a year. One colegio may have two or three inspectors assigned to it alone.

Perhaps a better way to give an idea of this federal control of education is to take some excerpts from notes which I made while interviewing administrators. Here are a few:

Colombia: A state program (subjects, hours, syllabi) imposed on all colleges. Any subject a school might wish to add must be taken as an extra. Only in last three years of college is there an opportunity for such "extras," and that for but two hours a week.

Peru: Entire program, subjects, and hours prescribed and strictly supervised. At end of year, every student must take a ten-minute oral examination in every subject, before a board of state examiners who come to the school. Students must pay to take these exams, and the money is given to the examiners who are professors in state colleges. Teachers may be present at examinations but may not question. Professors of private colleges are not on examining boards. Since only two examiners for each subject are sent to a college, the examinations consume the entire month of December. Amount of tuition a school may charge, as well as the salaries of lay teachers, regulated by the government. Lay teachers' salaries not paid to them directly but through the Ministry of Education. A complete political setup.

Bolivia: Government program obligatory. No time for any elective subjects. Professional education at low ebb.

Chile: Government program imposed with prescribed subjects, class hours, and syllabi. Textbooks not prescribed but the method of official examinations practically results in prescription of texts. Examinations in every year in every subject before a state board. Now, one of the three examiners may be from the local school, a fact which has resulted in the elimination of much unfairness. Government trying to increase control of education! An American commission brought down to Chile is re-vamping educational program. It is reported that this commission will tend to introduce a program based on the philosophy of Dewey.

Argentina: Usual government-imposed program. A few colleges that

are affiliated directly to a university have a little freedom in matter of curriculum, but their course is six instead of five years.

Brazil: The present federal office of education was established under the dictatorial government of Getulio Vargas. True to its origin, the office tries to dictate everything: subjects, hours of class, salary of teachers, etc. Overloaded program. All kinds of governmental impositions. Even mid-term examinations must be supervised by a state examiner. The examination papers must be signed by the government inspectors and sent to the Ministry of Education. In Brazil, there can be but one union or *syndicate* to represent each field of activity. There is a union of professors, and one for directors (presidents) of colleges. Up to last year, private schools had to pay usual property tax and also fifty dollars (U.S.) per month to have government supervisor visit the school. Since private colleges are considered commercial enterprises, they also had to pay a special annual tax of two hundred dollars, the same as any store or shop would have to pay. Last year between ten and twenty parochial schools in the State of Santa Catarina had to close because they did not have special teachers for physical education. The sisters were not permitted to teach the physical education. State inspectors, one for every three hundred students, supposed to visit the college three times a week. Lots of them just come, sign a book, and walk out. While I was speaking with the president of a girls' college in Rio de Janeiro, a secretary brought in a bundle of papers to be signed. These were the trimonthly reports prepared for the Ministry of Education. The report contained the name and grade in every subject of every girl in the school. Every single class report had to be signed by the class teacher, the government inspector, and the president of the college. These reports used to be required monthly and to them had to be added the class plan for every day of the month.

Such examples could be multiplied without number and for every country in South America. My purpose in giving them is not merely to give a more complete picture of education in South America and to indicate the difficulties it labors under, but also to show what federal control of education can result in—to what ridiculous lengths it can go when education is put in the hands of politicians or political appointees. From what I have said, you can well imagine how loath a "politician" would be to relinquish such a firm political hold. Give antireligious, anticlerical, or communistic governments such a hold on education, and they can mold generations of youth to their own ideas and purposes.

We ourselves can learn some salutary lessons from these deplorable conditions. We can learn to strengthen our opposition to undue encroachments of a federal government into the field of education, and we can learn better to support and protect the freedom we possess.

At the Interamerican Catholic Educational Conference in Buenos Aires, there was much discussion about "la libertad de ensenanza." When one views the above-mentioned conditions, he can see the reason for the cry "freedom of education." It was my privilege to read a paper at this Congress. I had been asked to speak about college and university education in the United States. While emphasizing the comparative freedom from government control of education in the United States, I took occasion to explain certain organizations that exert a powerful influence on American education. Particularly, I spoke of regional accrediting agencies and professional associations. After seeing the evil effects of government control, it was not hard for me to point out the advantages of our voluntary associations that are made up of *educators*. I see now better than ever the advantages of these voluntary associations and professional associations which set the academic standards for our schools, and also the need of active Catholic participation in them. They are respected but not controlled by state or federal governments. They are voluntary, and, for the most part democratic. I say "for the most part democratic." If they are less democratic than they should be—at least in the sense that they have a tendency to become too static in the personnel of officers, committees, and commissions—we, ourselves, may not be without blame. Our cooperation can and should go further. It is true that we do not, and may not agree, with the philosophy of education of many of the leaders of such associations. But an active participation in them will bring to bear our own philosophy of education on the deliberations and decisions of the associations.

There is in each country of South America a Catholic educational association or *Federacion Catolica*. Some of them (e.g., in Colombia and Uruguay) have been well organized; others (e.g., in Brazil) are aiming at a better organization; still others, have not been as well organized or as active as they could be. When it is realized that Catholics operate a very large percentage of educational institutions, particularly in the collegiate field, one can see the potential of a well-organized association with a positive, progressive program. I am convinced that not only would strong Catholic educational associations be a boon to education in South America but that until they are had, Catholic education and Catholic educators will not exert the influence that their numbers warrant. I, for one, like to look forward to the day when the Catholic educational associations of South America reach such a degree of perfection that they will influence the "educators" to organize on professional lines, and, perhaps, succeed in placing the control of education in the hands of educators, where it belongs, and throw off the paralyzing, killing, effects of complete government domination. It is my firm conviction that one of the good

effects of the Confederacion Interamericana will be to strengthen the national federations and help to build them up to a point where they can exert just such a salutary influence.

South American education on the university level is almost completely a federal function. But even in this field, Catholic education is making itself felt—if not by numbers at least by the strength and ambition of its program. There are Catholic universities in Colombia (Bogota and Medellin), Ecuador, Peru, Chile, and Brazil. Some of these are advancing with great strides, but all, with the exception of the Catholic University of Santiago, Chile, are greatly in need of building facilities. These Catholic universities, as well as Catholic normal schools will, it is hoped, have the salutary effect of emphasizing the need of more professional training for Catholic educators, lay, religious, and clerical. Perhaps this point impressed itself on me so deeply because I am so deeply conscious of the same need in Catholic education in the United States. We will do Catholic education a real disservice if we try to advance far beyond our facilities. Better to wait until we have people trained. A few good Catholic universities with well-trained staffs and fairly adequate financial support will do Catholic education more good than a multiplicity of second-rate institutions that are always struggling for the simple reason that they have gone beyond their depth. The value of this observation is in no way dependent on distance north or south of the equator.

A few words about the Inter-American Congreso held in Buenos Aires this past October may serve as a conclusion to these rather scattered remarks on Catholic education in South America. This was the second such congreso, the first having been held in Bogota in June of 1945. The call to form the Confederacion Interamericana de Educacion Catolica was issued by Archbishop Perdomo of Bogota, under the inspiration of the Pontifica Universidad Javeriana and the Confederacion Nacional de Colegios Catolicos de Colombia. The Confederacion Interamericana aims to hold meetings every two years. This year's meeting held but a year after the first was an effort to strengthen the nascent organization. At Bogota all countries of North, Central, and South America, with the exception of the United States, sent official delegates. At the Buenos Aires meeting, all countries except Canada were represented. Americans were present at the Bogota meeting but had no official position since this could be had only by official appointment of the National Catholic Educational Association. While the National Catholic Educational Association is not yet a member of the Confederacion, I was furnished with credential letters from Archbishop McNicholas, as an official representative and official observer. As such, I had the right to attend all meetings and to vote on all proposals except financial ones.

A brief listing of the topics on which agreements or resolutions were made at the Bogota meetings is indicative of the topics of deepest concern to Central and South Americans since these naturally form the bulk of the members. Thus, at Bogota, resolutions were made on the following subjects: rights of the Church and the family in education; freedom of education; National Catholic Educational associations; Catholic Boy Scouts; educational moving pictures; rural normal schools; the educational front against Communism; physical education; education by radio; catechetical instruction; Christian democracy; classical studies; motivation in moral education; professional training for teachers; agricultural education.

Similar resolutions or agreements will be published in the record of the Buenos Aires Congreso on such subjects as the following: the final, efficient, and instrumental cause of education; rights of the Church in the field of education; education in the Scriptures and the Fathers; aims, duties, and the rights of the Church in religious and civil education; rights and duties of the state in education; the home and education; freedom of education; rights of Church and state in university education.

Besides the biannual meeting which will be held in the various countries in alphabetical order, the Confederacion Interamericana is charged with editing a yearbook of each congreso and an educational journal called *Revista Interamericana de Educacion*. The yearbooks will give a complete account of the discussions and conclusions of the meetings.

The *Revista Interamericana* is a magazine of general interest to Catholic educators in North and South America. A brief digest in English is now furnished with each copy of the *Revista*. Both the yearbook and the subscription to the *Revista* can be obtained by writing to Gerente de la Revista Interamericana de Educacion, Calle 10, Numero 6-57, Apt. 445, Bogota, Colombia. The price of the yearbook is \$5.50; subscription to the *Revista* is \$2.00 per year. I know that the editors of the *Revista* are more than anxious to receive articles from Americans. They will willingly print articles in English.

While it is true that many of the problems that confront Catholic educators in Latin America are quite different from our own, we would fail to live up to the name of Catholic were we to permit this fact to deter us from cooperating with our fellow workers in South America, or from participation in the Federacion Interamericana. American good-neighbor policy toward Latin America aims at mutual understanding that will lead to hemispheric solidarity, to mutual economic security, and to a stronger guarantee of peace for the Americas. Surely, we would be less than Catholic if we were unwilling to join in a union that will mean mutual benefit in the field of religion and education. Catholics and Catholic educators are in a peculiarly advantageous position to further the good-neighbor

policy, for only a Catholic spirit and a Catholic sympathy can begin to understand peoples whose culture and outlook on life are so deeply Catholic. There are others, enemies of the Church and of Christian culture as well as of the democratic form of life, who are making a strong bid for the friendship of Latin American countries. Their friendship is but a Trojan horse. They come to destroy. We Catholics have a common bond of unity and friendship with Latin American nations; we, as no others, can understand them. And without understanding, there can be no friendship. A united effort in the field of Catholic education will strengthen the bonds of friendship between the Americas. It is my earnest hope that as a sign that we do intend to cooperate, we shall soon take measures to participate fully in the *Confederacion Interamericana de Educacion Catolica*.

By way of parenthesis may I say that a very tangible way of cooperating with Catholic educators in South America would be to make it easier for graduates of South American schools to come to Catholic colleges and universities in the United States. I saw many examples of the exceedingly courteous treatment afforded by American secular and Protestant colleges and universities to South American applicants. Many of these boys and girls are eager to continue their studies in Catholic colleges and universities in the United States. A prompt reply to such applicants requesting information should be the first step in our cooperation. Even, or perhaps, especially, at a time like the present, when our colleges are crowded, contact with Catholic representatives of South America would have educationally a sound effect on our own students.

God has blessed Catholic education here in the United States. The very liberty we possess in the field of education we can assist Latin American countries to achieve, if we put ourselves in a position to tell them more about it. And, perhaps, the very effort will be a manner of helping ourselves to guard that liberty by making us more conscious of its benefits and by acquainting us with the dangers that threaten it. We have much to give to Latin America and Latin America has much to give us in return. In Latin America we can see and experience the glories of a Catholic culture—some of them still flowering and others in ruins. From the garden of the flowering culture, we can transplant a sprig of Catholic culture to the United States. And from the contemplation of some of the ruins, we can learn a graphic lesson that the price of freedom and progress and holiness is eternal vigilance.

Recruiting of Lay Faculty

The Executive Committee of the Jesuit Educational Association met in St. Louis, April 28 to 30, 1946, and passed the following resolution:

"Recruiting Lay Teachers from Jesuit Institutions. The Executive Committee proposes the acceptance by all Jesuit high schools, colleges, and universities of the following principles regarding the recruiting of lay faculty members from other Jesuit institutions:

"1. No school should stand in the way of its teachers advancing themselves.

"2. No Jesuit institution should initiate negotiations for the services of a lay teacher employed in another Jesuit institution without first discussing its intentions with the authorities of that institution.

"3. If, however, the lay teacher makes the first approach, directly or through a teacher agency, to another Jesuit institution, the authorities of that institution may negotiate with the lay teacher, but should inform the teacher's institution if it intends to negotiate with him.

"Procedure. It was suggested that, if the Board of Governors approves, each Province Prefect obtain acceptance of these principles by the individual institutions in his Province and report to the Executive Director by July 1, 1946."

The Executive Director of the Jesuit Educational Association presented the above-proposed principles to the Board of Governors of the Jesuit Educational Association at its meeting in New Orleans, May 4, 1946. The response of the Board of Governors to the proposal was as follows:

"The Board of Governors approves the suggested code regarding the recruiting of lay faculty members from other Jesuit institutions.

"The Board of Governors approves the procedure suggested for obtaining acceptance of the code by our schools."

Province prefects of studies have obtained acceptance by all Jesuit universities, colleges, and high schools in the United States.

Denver Institute Proceedings: Course of Studies

Editor's Note: "The Denver Principals' Institute," by Father Joseph R. N. Maxwell, S.J., appearing in the October 1946 issue of the QUARTERLY, was a synoptic view of the whole Institute. Owing to the universal appeal of some of the Committee reports, it was thought advisable to make them more widely accessible by printing them here. The reader should always keep in mind the caution expressed by the Institute's chairman, Father Wilfred Mallon, in his Introduction to the mimeographed copies of the proceedings: "With the approval of the Very Reverend Fathers Provincial, the Proceedings were published and circulated without their specific approval of content. These Proceedings, therefore, record the opinions and recommendations of those attending the Institute. They are in no sense legislation for any school or group of schools. They do not justify any school in changing policies or practices, either by elimination or addition, except through action of individual provinces through the proper Province Prefect of Studies and with the approval of the proper Provincial."

It was agreed that the Committee on the Course of Studies should devote its major attention to a restatement of the basic objectives of the Jesuit high school and its traditional program. This approach was considered most important in view of the following circumstances:

a. The great upheaval and shifting emphasis in secondary education throughout the country which make it imperative for us to evaluate critically the aims and purposes of our own schools.

b. The contacts which many of our schools have already had with committees on the evaluation of schools, with state and regional accrediting agencies, make it advisable to consider carefully the degree to which our curricula are calculated to attain and really do accomplish the fruits of our own philosophy of secondary education as set forth in the West Baden statement of 1940.

N.B. It was recommended that the West Baden statement be published in the JESUIT EDUCATIONAL QUARTERLY and that reprints be run off for future use.

c. The experiences of the late war, and, especially the grave need felt in the face of modern social thinking of working directly in our schools toward a vivid, Catholic, intellectual, social, and religious formation of our students, places new demands on our curricula.

MAJOR OBJECTIVES

I. *Religious and Social Objectives.* These two are considered together because they are to be verified in the unified and integral formation of the

individual student under the twofold aspect of charity to oneself and to one's neighbor.

In accordance with the directives of the Holy Father and the needs of the times, great stress must be placed on the social consciousness of the individual student. This, however, must find its source and motivation in the religious formation of the student. Care should be taken not to confuse or identify social consciousness with the mere external features of social action. The objective of Jesuit education is always the integral, interior formation of the inviolable individual. Above all, we are opposed to the widespread trends in lay schools of "formation for democracy," which are working enormous harm by founding social obligations on a sort of "statism," to the neglect of ethical and religious formation of the individual himself. It is felt that this type of religious-social formation can be attained both directly and indirectly.

1. *Religious Objectives.*

A. Directly. The purpose of the religious instruction is to produce a Catholic youth well versed in the elements of his faith and devotional life, which will be the flower of his sound formation.

To this end, it is urged that the teachers of religion direct their teaching positively to the active realization of it in the life of the student. For better attaining this end, it is recommended that the teachers of religion, if they are not actively engaged in the direction of the Sodality, should be vitally interested in all its committees and constitute themselves in spirit and in fact quasi-recruiting agents of the Sodality for the formation of religious leaders. It would be wise for teachers to attend Sodality meetings.

The time given to religion instruction is considered sufficient, namely, the equivalent of two full periods a week, even though the distribution of time may vary. The three common variations seem to be these: two full periods, four half-hour periods, and one full period with five ten-minute quiz periods.

It is recommended that the teachers of religion be priests.

B. Indirectly. Religion should be taught by implication in all courses and in all activities of the school. Without interfering with the office of student counselor, every teacher must have the religious formation of the student as his primary purpose. No teacher may exempt himself from this obligation. Since his educational influence is essentially a personal one, he cannot divest himself of the religious implications of his thoughts, words, and even silences. Positively, he should make full use of illustrations, examples, topics for sentence and theme, allusions, and comparisons for the conveying of religious elements. Especially in school publications

and essays, inspiration and guidance should be given students to express themselves in terms of full and sound religious philosophy of life.

2. *Social Objectives*. This will run *pari passu* with the religious formation, as stated above.

A. Directly. Some feel the need of positive instruction through courses in social Christian principles. It is not felt, however, that the curriculum should be loaded down with additional courses. However, for terminal students a course in Catholic social principles could be introduced into fourth year.

Consideration was given to use of Ostheimer and Delaney, *Christian Principles and National Problems*, William H. Sadlier, 1945, as a possible supplement to the religion course in fourth year. Attention was also called to the Missouri Province's adoption of Alexander Wyse, *Moral and Social Questions*, St. Anthony Guild Press, Paterson, New Jersey, as the basic fourth-year religion text.

B. Indirectly. What has been said of religion might be repeated here. The concrete realization of social consciousness should be seen immediately in the sense of loyalty and responsibility of each student to the school, and in his willingness to cooperate in cooperative enterprises of the students, even at the expense of personal self-sacrifice.

The atmosphere of the school, moreover, should be firmly established by the active attitude and cooperation of all teachers so that honesty, obedience to obligation, sense of self-discipline, of self-respect, and of honor be thoroughly inculcated in every student. The activities of the Sodality committees are directly calculated to cultivate leadership in spiritual and corporal manifestations of social consciousness prompted by the highest religious motives.

It is further recommended that the formation toward social consciousness be actively discussed at teachers meetings and in articles in the JESUIT EDUCATIONAL QUARTERLY, so that all teachers may be activated to develop ways and means of assuring its understanding and fulfillment in our schools.

II. *Humanism, Expression, and Logical Thinking*. These three, added to the religious and social objectives, constitute in large part the distinctive characteristics of Jesuit secondary education.

The primary characteristic of Jesuit humanistic education is the use of the language curriculum, based on the two ancient languages. Far from weakening the importance of this curriculum, modern conditions would seem to have vindicated anew its primary role as a humanizing instrument.

The increasing vulgarity of American speech, the confusion of thinking, and the inarticulate forms of entertainment certainly justify and warrant these three purposes of Jesuit education. Some may think that facility of

expression is too shallow an accomplishment to be coordinated with "humanistic habits of mind" and "habits of orderly thinking." This is not true if facility of expression is understood.

Language is the first rational and essentially human medium supplied by nature itself for the conscious articulation of thought and feeling and the instruction and formation of the human person. It is not a rudimentary medium, but ranges from the first and most simple manifestations of human consciousness to the most finely and highly developed artistic expression of mature societies.

American language, as American culture, is still in the juvenile age of development.¹ Therefore, this is no time to relinquish the chief medium for the development of human, cultural growth. Language first expresses perceptions with thought and emotion intermixed with simple terms. The purpose of the language discipline in secondary schools is to bring the adolescent youth to perceive consciously and reflectively, to distinguish, and to evaluate his own interior thoughts and feelings in the nicest degree to which he is capable of experiencing them.

The first quality to be required is clarity, i.e., clear perception and perfect conformity of the word to the perception. The youth is disciplined interiorly to the true form of education by being constrained to pass the grist of turbulent, adolescent thoughts and feelings through the millstones of words and grammatical construction. The youth is first disciplined to integrity of mind by the same process.

This is the particular element of culture to be identified with rich and varied realization of one's own interior life. The second element of culture is universal and is the complement of the first. It is acquired by careful reading and understanding of the best and noblest thoughts and feelings of the best and noblest persons. Certainly, youth in secondary school is made to grow by judicious contact with selected literature.

CURRICULUM CONTENT

I. *Latin*. In view of the above principles, there is no reason for doubting the aptness, modern suitability, and positive need in the American scene of a thorough discipline in language formation.

It might first be remarked that Latin is the language of our Mother, the Church; and in our apostolic mission in the schools it might be expected that we should aim at teaching every child capable of a secondary education the language of his Mother.

Latin, as a language, has the distinct qualities of possessing clear and

¹ Many would disagree with this statement or distinguish upon it. Granting that American culture is one of extremes, the editors prefer to let the report stand substantially as it was written.

age-filtered diction, which requires accurate perception of the distinction of prefix, stem, and articulated suffixes. It has, in addition, the tremendous advantage over all modern languages of clear and strong logical structure. These qualities are precisely those best suited to meet the deficiencies in modern American usage. It is agreed that Latin is the ideal basic study in our curriculum.

The four-year Latin course should be the ideal aimed at by all schools. Where one deviates from this, the Committee recommends that constant purpose should be held to attain or restore it.

The Committee reported its opinion that present deficiencies in Latin classes derive, in great part, from the lack of conviction on the part of teachers of the effectiveness of Latin as a medium of education. This, in turn, derives from defective humanistic formation of the teacher, or insufficient knowledge of Latin, or ignorance of the method of teaching proper to the *Ratio*. It should be observed that Latin is the only subject in our curriculum, with the exception of English, which requires consecutive formation through four years. The discouragement of upper classes in Latin comes, in the opinion of some, from the failure of memory. This would seem to indicate that drill in first and second years had been improperly done, with sole stress on brute memory.

Another explanation which looms large, if the language function of Latin is considered, is the neglect of Latin composition work, in which the student is trained to transpose his perceptions in the English idiom, which he more or less consciously possesses, into the Latin structure and idiom. Certainly, the decline of Latin in the schools has been proportionate to the neglect of composition. And, it might be added, the effectiveness of Latin study to be realized in the clear and logical possession of English structure and idiom has suffered in the same proportion.

The Committee recommended strongly the printing and wide dissemination of samples of prelections according to the method of the *Ratio*. If this is done, we may look for a sound understanding on the part of many who now ignore them of the techniques peculiar to the *Ratio* method, and a vigorous stimulation of efforts to perfect them in modern usage.

The textbook of Father Henle, *Latin Grammar for High Schools*, Loyola University Press, 1945, in the revised edition has received enthusiastic commendation. The first- and second-year texts have been revised, and the revision of the books for upper classes is an urgent desideratum.

Finally, the attitude of the students will be determined in great part by the attitude of the faculty. Every member of the faculty should remember that his own humanistic habits of mind are rooted in Latin formation, or, at least, should embrace it.

The restoration of the *concertatio*, the other forms of emulation,

should be used to lend prestige to the subject in the eyes of the students.

II. *Greek*. The reasons advanced for the sound use of Latin may be urged, for the most part, for the use of Greek. Greek is more mature, more supple, and artful as a language than Latin. Because it is more finely articulated than Latin, not only in the declensions, dual forms, and conjugations, but also in the nice use of particles, it brings to a finer point the training of the student in meticulous use of language. Moreover, its supple and subtle nuances of moods of thought and of phrase and sentence structure call for a more highly developed sense of language. Training in Greek pertains to the very essence of humanistic habits of mind.

Because Latin serves so well the plainer purposes of Jesuit education in American schools, and because Greek may be justly considered too mature a medium for a great number of American boys, we are not willing to advocate its general use in our school. The Committee was also divided in its opinion as to whether the better students should be constrained to take it or should be allowed their voluntary choice. Boys who are aiming at fulfilling our program on the level of distinction, however, should be required to take Greek.

The three-year Greek course is difficult of attainment because of program requirements. Some few schools retain it at the price of science. That arrangement is justified, but there are strong reasons for at least one science in the program. The two-year Greek course, if placed in second and third years, could be supplemented in fourth year by an extracurricular Greek academy.

The two-year course, even though it does not lead to extensive practice in reading or knowledge of Greek literature, is primarily a language discipline and can be thoroughly justified on that score. The classes, however, should not be allowed to deteriorate into mere blind drill in exotic word forms and symbols. Mere sharpening of visual acumen is all that can result from such practice. The essence of this drill is the realization and possession by the student of the equivalence between the ten or twelve forms and nuances of meaning of the same word in Greek, and the accurately corresponding prepositional phrases, word positions, and simple changes of form in singular and plural in English. In other words, the student should not be allowed to become keen in the recognition of Greek endings and remain inaccurate and unsure in the use of English prepositions and phrases.

It might be added that many who consider Greek a doomed subject in our American curriculum might read with profit the story of the restoration of Greek under Guarino da Verona and Vittorino da Feltre after the complete "blackout" of the tenth century. There are very many points of similarity between the characteristics of American learning today and the

so-called Dark Ages. It would seem that American intellectual and social life have reached the cultural nadir. It must swing upward, and it might well follow the pattern of the Renaissance, if not the earlier pattern of the twelfth and thirteenth centuries.

III. *English.* Latin, Greek, and English form the trilogy of humanistic formation through language. What has been said of language training in general and of objectives of Latin and Greek study applies particularly to English. The fruits of Latin and Greek disciplines should be verified in the English formation of the student.

The unsureness, sloppiness, and obscurity of present American spoken and written language is a national scandal (in the mind of the Committee). It is not surprising, though it is nonetheless intolerable, that our own teachers, after long and careful humanistic formation in the Society, should manifest to a very noticeable extent the same weaknesses.

The importance of strong and accurate formation in English classes can hardly be exaggerated. Modern American life, newspaper jargon, pictorials, cinema, radio, etc., appeal to and cultivate the sensory nature of youth, to his obscure and impulsive feelings, to the almost complete exclusion of art forms and the refinements of rational processes. If we are to leaven the lusty nature of American youth and render him susceptible to spiritual influences, we must stress more than ever that natural medium by which we may enter into his formation through cognition, understanding, and appreciation.

The English training need not be stereotyped or antiquated, if the teacher thoroughly understands the nature and idiom of his own language. But the use of slang, sport-coined words, and streamlined speech, under the guise of modernity and development of direct American language, is all too often an excuse for total ignorance of fundamental laws of linguistics and authentic idiom.

It is too little realized that the greatest influence in the formation of the student in our schools is the personal contact with such highly educated men as Jesuits are supposed to be. Greater reserve, refinement, and distinction of speech at all times by our teachers would help immensely in enhancing, in the eyes of the students, the objectives of good English courses.

It is recommended that this be brought to the attention of the teachers frequently. Furthermore, it is strongly recommended that all teachers, in all subjects, be seriously concerned with the correct and even stylistic expression in all written work assigned in their classes. This is an integral part of their own objectives, and should be a matter of merit or demerit in the rating of the student.

The Committee feels that there is widespread confusion in the minds

of teachers of English as to objectives in high-school courses. This is particularly true with reference to the terminology of English literature and English composition. The use of the Catholic edition of the *Prose and Poetry* series, The L. W. Singer Co., 1940, which is used in all schools, has been made to usurp the place of the formal literature course in high school.

The formal course in English, in high school, comprises a training in precept and example of English composition, in all its general forms, that is, narration, description, argumentation, composition, and rhetoric, together with frequent exercises in composition. The series *Prose and Poetry* is to be used in supplementary fashion, to develop the "universal" element of literary formation, as described above. The use of *Prose and Poetry* has led, in the opinion of some, to the teaching of art forms of literature, in high-school classes. This is formally the work of college classes.

The objectives of high-school courses are almost the exact counterpart of what are felt to be the major deficiencies today: firm and accurate knowledge of grammar and syntactical construction; steady and notable progress throughout the four years in richness and accuracy of vocabulary; the feeling and sense for words; the wish to attain mastery of expression, clarity, and firmness in expressing simple judgments; the logical power of development of successive judgments in successive sentences, without jumbling them together; of coordination and subordination; the power to achieve force in expression by syntactical structure, not by underlining or other graphic and artificial means; the definite beginning of artistic appreciation of composition and reading.

We feel that the less the teacher talks in English class, and the more he illustrates by example and makes the student write, the more effective will be his classes. We also feel that the results of the English class will be best achieved by doing. Therefore, composition work is of prime importance.

English teachers are more burdened correcting papers than others. This should be taken into consideration in their programs. However, it is felt that imprudence, lack of objectives, and lack of planning double and triple unnecessarily the teacher's work, on himself. There is seldom need of long compositions—never one of 3,000 words, except for school publications.

Correction of papers is essential. The teacher should organize his classes so as to provide ways and means of accomplishing this task. It is suggested that time put on correction of papers is time wasted unless the student is made to revise and rewrite the exercise with the corrections incorporated. Two short exercises pointed toward the weekly theme seems to be a common practice.

Some review of grammar is necessary for the first-year students, but one would make a mistake to stop too long on mere grammar study to the neglect of composition work which the boy is of an age to learn and should be learning. There is a great need of a good set of textbooks for the high-school English course. Some think that a complete revision of Donnelly's *Model English* volumes would be most satisfactory because of its sound distribution of matter and method.

IV. *Mathematics*. The objective in mathematics is obviously the training of the logical faculty of the student. All feel that our schools were in a very favorable position, during the war, because they had held to the normally complete program of mathematics. It is hoped these courses will be strengthened, not by the addition of courses or hours but in the estimation and intensity applied to them. Language training that spurns the aid of mathematics courses tends to become flabby.

To attain the objectives of mathematics training in high school, the teacher must insist always on exactness of definition, neatness and precision of method and copy, so that one might see the foreshadowing of conciseness of thought process and expression in mathematical symbols. On this last quality, the objective of English and mathematical training fall together.

To assure this training in logical thinking, students in all courses should have at least two years of mathematics. In the Honors Course, at least three. It is desirable, and is done in some schools, that the best students be brought through algebra, intermediate algebra, geometry, trigonometry, and solid geometry or advanced mathematics.

V. *Sciences*. The natural sciences have as their training objectives something of a combination of those in language and those in mathematics. They discipline in observation and at the same time subject the student to the exactitude of objective and quasi-absolute laws.

The core of the Jesuit program and the purposes of the Jesuit school could be obtained without the sciences. In the modern scene, however, and because of the demands of ordinary educational standards, it is very advisable to include one or two of the sciences in the courses of study for all students.

It has been suggested that many excellent boys who seek a scientific career do not come to our schools. If we are to seek to train leaders in the influential spheres of American life, some thought might be given to opening such type of mathematical and scientific school as would cater to these boys. It is not foreign to the practice of the Society in European countries, like France and Spain. Or, if distinct schools were not possible, such high-grade scientific courses might be established in our schools. It is urged, on the contrary, that our best courses fit the student for admission

to the most exacting of higher scientific schools, like Massachusetts Institute of Technology, West Point, and Annapolis.

VI. *History*. History, taught as a record of human life, men and nations, and not as a mere science, is second only to language as a humanistic medium. It has, therefore, a very definite place in our curriculum and pertains even to the core of the Jesuit program. It is the concrete embodiment of the humanistic traits of literature.

It will be necessary in high school to use it both as a discipline and a cultural subject. Therefore, accuracy, order, and an intelligent understanding of the sequence and relationship of events will be important objectives. The interpretation and humane understanding of personalities and events of history will be in terms of the teacher's own humane understanding and exposition. This is perhaps the more important part of the teacher's task, though it should be no excuse for the inaccurate and incoherent possession of historical facts by the student.

The ancients observed that a person who knew no history was condemned by that fact to live the life of a child. Today, the Americans are proverbially regarded as immature and childish not only in their grasp of international problems but in their sound realization of the role of human motivation in events that surpass their own limited personal experiences. American youth is three or four years less mature than his European confrere. He has very little of the full and seasoned grasp of the historical facts which he may be forced to study. At the same time, very strong and organized forces are at work in America to capitalize on that weakness and make a direct play for the younger generation from an international point of view. The American youth shows a peculiar fascination for the one-world theme and, at the same time, an almost complete cultural incapacity to cope with it. By the same token, the novel social theories which seem to have a strong appeal for youth, make deeper inroads into the American's understanding of his own national life in proportion to his lack of knowledge and understanding of world history.

We are convinced that a good historical formation is an essential part of the humane formation of the type of youth we have in our schools. However, the sheer physical limitations of our programs impose restrictions on our possible courses.

American history is a required subject. It would seem that the youth should have some knowledge of ancient history to form a background for the language and literature of the ancients. Betten's book has been found by some to be too solid and cumbersome a work to handle in first year. Besides, since no other time can be found for completing the scope of western world history, many have found the O'Brien text on ancient and medieval history practical, even if too cursory. A burden is placed on

the teacher to assure the proper understanding on the part of the student.

We are agreed that two years of history is little enough unless the student is going to be left helpless on this point.

VII. *Modern Languages.* What has been said above of language formation, applies, of course, to modern languages. While they are, in general, much weaker than the ancient languages in clearness of diction and logical structure and even fineness of articulation, with the possible exception of German, they serve the purpose of language discipline. Moreover, they have the advantage, from a humane point of view, of broadening the student's appreciation of the modern world.

Two years of modern language are considered an integral part of the ideal course. We are of the opinion that all students should be given two years, especially in those schools where the Latin course is abbreviated to two years.

One should not be misled by the so-called Army methods of teaching these languages. Their objective was distinctly vocational and limited; ours is cultural and disciplinary. However, this does not condone the lack of effort to make the student actually gain possession of the tongue.

DIPLOMA COURSES

A diploma is awarded to a student when he has successfully completed a course of study in the high school. In some of our high schools there are many courses which are offered, while in others there are only one or two.

It is recommended that there be three main courses for which diplomas are given. Our courses of study could best be strengthened and Jesuit objectives in secondary education be better realized if there were a reduction rather than an increase in the number of courses.

In each course of study there should be a certain uniformity of subjects which are considered essential for attaining the Jesuit objectives in secondary education. It was agreed that Latin, mathematics, literature, history, and modern language are core subjects and should find a place in every course of study.

I. *The Classical Course.* This should be our most distinguished course. It may be called the Classical Honors Course and terminate in the Classical Honors Diploma. The minimum requirements of it should be four years of Latin, two years of Greek, two years of history, four years of English, two years of mathematics, and one year of science.

II. *The Latin or Scientific Course.* There was not agreement on the title of this course or its diploma. Some would call it classical; some, Latin-English; some, scientific. This course should include four years of Latin, four years of English, two years of history, four years of mathemat-

ics, and two years of science. If desirable, there might be three years of mathematics and three of science. In some schools two years of modern language is substituted for the upper two years of Latin.

III. *The General Course.* This course would permit more latitude. Admittedly, it would not be as desirable as either of the other two toward the objectives of the Jesuit secondary school. It should include four years of Latin, if possible. At the very least, there should be four years of foreign language, two of Latin and two of a modern language. It must contain the essentials, as spoken of above. Therefore, it would include a minimum of two years of history, four years of English, two years of mathematics, and one year of science. The remaining units may be elective. The school should exercise care to see that the electives are such as to contribute to the objectives of the Jesuit school. They should be chosen under the guidance of the principal or the adviser, subject to the principal's approval.

Librarians: Please check your files for extra copies of the following issues of the JESUIT EDUCATIONAL QUARTERLY: Vol. 1, No. 1; Vol. VII, No. 4; Vol. VIII, No. 4; and Vol. VII, No. 2. We are constantly asked to complete sets and are unable to do so since we lack the issues indicated, except the last mentioned of which we are down to eleven copies.

Modern Machine Methods in Alumni Work

JAMES S. RUBY

Maintaining an accurate, flexible, and up-to-date list of former students is the primary activity of any alumni office and the basic occupation of the alumni office staff. The secondary objectives of the staff include preparation of mailing pieces, solicitation of funds, encouraging general and class reunions, assisting regional clubs to continue their interest in alma mater, and in general giving all of the tangible and intangible services which over the years will make the difference between an informed and interested alumni body and a group of former students who are antagonistic or merely uninterested.

On its face, the problem of maintaining a good mailing list would seem simple enough. Only the alumni secretary who has tried to follow his charges through changes of occupation which take them from city to city, or through annual tenant migrations which move them from apartment to apartment knows that these changes combined with the inaccuracies to be expected from part-time student office help will keep him constantly concerned if his list is to hold together and continue to be valuable and accurate.

The standard equipment of most effective alumni offices is an alphabetical card file of graduates and former students, showing classes and degrees as well as whatever mailing address is being used at the moment. The office will also have a card file arranged by classes and still another arranged by cities and states. Each change in address must be recorded in three places under that system, otherwise class lists and regional club lists, which are called for from time to time, will contain errors and omissions which are difficult to explain to the slighted alumnus. Prior to the beginning of the recent war, the Georgetown University Alumni Association was mailing an average of one piece per month to 14,500 alumni. Deaths, additions, and changes of address accounted for more than 2,500 changes each year, which when multiplied by the number of cross files required meant that 7,500 cards had to be corrected and refiled each year at a cost of 560 man-hours for the operation. In addition, new addressograph plates were made and changes recorded on the fund accounting card of each contributing alumnus. Furthermore, the size of the operation brought with it the usual small but annoying percentage of errors, the misfiled

graphical lists, alphabetical lists, and occupational lists or combinations of the four, with speed and above all, with accuracy.

All of the operations in setting up and maintaining our system are carried on at the local I.B.M. service bureau and no space is required in our overcrowded offices for the machinery nor the personnel required to operate it. Further, the work of maintaining our lists in the office is now reduced to a point where only one entry has to be made for every change, as against the three formerly required, and the element of error is almost completely overcome.

Of the eighty columns on the I.B.M. card six are used, in our system, for a serial number, assigned alphabetically. To allow for growth, an interval of one hundred is left between serial numbers. The first man on our list has the serial number 100, the last is assigned 3226000. Thus, for example, DeVito, Patrick, has serial number 741400 and Devitt, Robert M., has 741500. If in the commencement of June 1947, Devitt, Arthur M., is to be added to the list, we will assign him 741450, and in June 1948 Devitt, Paul W., will become 741480, and so on until such time as a list 100 times as large as our present roster is reached. When the cards are all completed and ready for use, they may be in any order or in no order. Fed into the sorting machines for a numerical sorting, they will emerge in exact numerical, and therefore, alphabetical sequence. Not only that, but they will have been sorted at the rate of 450 cards per minute per column. Thus, a six column sorting of 32,260 cards will require about seven hours of machine time at \$2.00 per hour, and will place more than 32,000 cards in precise alphabetical order. Student help at seventy cents per hour would consume at least 100 hours to do the job, and even then there would be a percentage of error.

Five columns of each card are reserved for state and county coding. Each state and the District of Columbia has a two digit code. Alabama, for example, is 01, Arizona, 02. Each county in each state has a three digit code. Thus a resident of Montgomery, Alabama, is completely described geographically, by the code numerals 01 101. The decision to code individual cards by county rather than by city came as a result of our desire to serve our local and regional clubs in bringing them regularly good prospective membership lists. Should our Georgetown Club of Metropolitan New York desire such a list, the I.B.M. service bureau would be ordered to produce lists of names and addresses for Manhattan, Kings County, Queens County, the Bronx, Richmond, Westchester, Suffolk, Nassau in New York, and for Bergen and Essex counties in New Jersey. The sorting machines would sort the cards to provide for that listing in less than five hours, since only a five-column sorting would be required. Foreign countries are covered by a two-digit code.

Similarly, a two-digit code has been worked out for occupational classifications providing for 99 different types of endeavor. In addition we have provided for a third column to use when our knowledge of what alumni are doing will allow us to break general occupational classifications down to specialties. For example, the code 02 indicates physician, 021 will eventually be obstetrician, while 022 will mean pediatrician.

One column on the card is reserved to be punched for deceased alumni, allowing their cards to be discarded when lists of fund prospects, etc., are being prepared, while the names of the deceased will always be preserved in the main file.

Forty columns on the first card of each alumnus are reserved for name and narrative. The word narrative, as used here, includes degree or class and department designation, occupation, business address, home address, and any other information which we should decide to punch into our cards. Narrative information may be continued on a second or third card. Since all cards for one individual have the same serial number, they remain together in the starting process.

In connection with the name and narrative punching, chief interest centers about the tabulator or listing machine. In this machine, the punched holes, or any desired portion of them, are "read" by the machine which prints them in type on fanfold accounting paper, an original and three carbons. (Cf. Figure 2.) Thus, should the class of '27 of the law school

		Columns				
17	18 to 58	80	59 to 63	9 to 16	1 3 4 5 6	
†	Brown James O XC 69 Deceased	*	1 7 8 6 9		1 2 9 5 0 2 2 9 5 0	
	Brown James Rogers AB 32 Vice President Esslingers Inc 10th Callowhill Sts Philadelphia Pa Butler Pike Ambler Pa	*	1 1 9 3 2	37 101 16	1 2 9 5 2 2 2 9 5 2 3 2 9 5 2 4 2 9 5 2 5 2 9 5 2	

Figure 2. A sample of a list "read" from Georgetown I.B.M. punched cards by a listing machine with numbers above the list corresponding to columns on the cards.

desire to hold a twenty-fifth reunion in June 1952, the I.B.M. service bureau would be ordered to sort out all members of that class, whether or not they took degrees, and to put the cards through the listing machine. The machine which produces typed lists at the rate of approximately 80 cards per minute, would complete the listing of the two hundred members of the class in approximately seven and one-half minutes (since there is

an average of three cards per man), showing all information of record concerning each member of the class, his degrees, his occupation, his business and residence addresses, or if he is dead that information would be carried, as well as entries for those whose addresses are unknown. A copy could be sent to the class secretary, one to the class president, one to the class treasurer, and the fourth retained at the alumni office to record any changes which might have to be made in the basic punch cards as a result of reunion correspondence. Charges for listing on these machines are at the rate of \$5.25 per hour.

The remaining twenty-two columns on our Georgetown card are reserved for class and degree coding to provide for machine sorting by departments of the university, degrees, and classes. The code for this sorting, like the occupational code we are using, was set up by our association to meet our peculiar needs. A five-digit code is employed, consisting of one numeral for department of the university, one numeral for degree within the department, and three numerals for year. Thus, the law school is code 4, the LL.B. degree is code 1, and 1929 is code 929. Hence a man receiving his LL.B. in 1929, becomes 41929, whereas his LL.M. degree a year later, gives him the additional code of 42930.

The possibilities in using the system are almost without limit. By two or three simple operations, for example, the I.B.M. service bureau in our city can give us an accurate list of Georgetown attorneys practicing in the state of Pennsylvania, or in any county of the state. They can give us the names and addresses of Georgetown alumni in Pennsylvania who are practicing law but who did not obtain their law degrees from Georgetown. Or they can supply lists, if the occasion ever arose, of all holders of Georgetown law degrees in any state or county who are not practicing attorneys.

With an eye on these possibilities we are now looking toward expansion of the system. Each student in each department of the university has recently completed a student directory card, showing his home address, his Washington address, his department, and his class. The information on those cards is now being coded and serial numbers assigned to place the individual correctly in the alumni alphabet and in the geographical region to which he belongs. When the cards are punched, a special class code is provided to indicate that the man is still a student. At little expense and at no effort to us, the alumni clubs in fifty-two cities received before the Christmas holidays an accurate list of the Georgetown men from their communities who will probably be coming home for the holidays. Georgetown affairs in those centers will then have the added flavor of undergraduate attendance. Later, when the undergraduate becomes an alumnus,

the simple matter of changing his class code from 10947 to 11947 will add him permanently to the alumni rolls.

I understand that an alumni committee of the Institute of Social Order has been formulating plans to bring the organized alumni of Jesuit colleges and universities into a stronger position to make their numbers and their training felt in combating dangerous trends in our social and political life. If each of the alumni associations of Jesuit schools in the United States would adopt a punch-card alumni record system, using a common system of degree and year codes, the alumni committee of the I.S.O. would have available at all times up-to-date mailing lists of attorneys, physicians, manufacturers, exporters, businessmen, oil producers, etc., all of them with Jesuit background. Included would be legislators, government officials, consular officers, and almost every conceivable occupational or interest group. Cards once punched can be reproduced very cheaply. If each Jesuit college alumni association had a card file such as ours, a duplicate could be provided for a central I.S.O. office, and all changes made in our lists could be duplicated for the I.S.O. list.

We are now planning to expand our original system to include all bookkeeping of our alumni fund. The fund is now eight years old and represents the contributions of a total of 6,000 alumni during that period. By punching fund data on our cards, we would have readily available a break-down of annual contributors, occasional contributors, one-time givers, and noncontributors.

The cost of setting up and maintaining the I.B.M. punch-card system for an alumni association will vary depending upon the completeness of the materials which the individual office is able to turn over to the card punchers, and also depending upon the amount of information which it is desired to include on the cards. However, it is our experience at Georgetown that the final cost would approximate 11 cents per name. For maintaining the list the I.B.M. service bureau will survey our monthly requirements, depending upon the number of address changes and additions which appear necessary, and will work out a minimum monthly charge. Considerable savings can be made if the alumni office has a trained card-punch operator and contemplates sufficient changes to justify the leasing of a card-punch machine on a month to month basis.

The claims set forth here for the worth of our new system will probably seem extravagant. I am confident, however, that in the fiscal year 1947-48 when the system will have been completed and used to its fullest extent, we shall be able to operate the affairs of our association on a budget smaller than is now required, and at the same time increase our services, and therefore our value, to the individual alumnus and to the university.

Enrollment, 1946-1947, Jesuit Colleges and Universities

	Liberal Arts	Commerce		Dentistry	Divinity	Education, University College, Etc.	Engineering	Graduate	Journalism	Law		Medicine	Nursing	Pharmacy	Miscellaneous	Totals		Extension, Etc.	"Short Course" or "Low Tuition"	Grand Totals	Armed Forces	Summer Session	
		Day	Night							Day	Night					Full-time	Full-time and Part-time					Graduate	Under-graduate
Boston College	2,276	702			145			365		298	179				653	4,194	4,618			4,618	5	132	338
Canisius College	912	394	175					182					112		616	1,558	2,391	54	92	2,537		44	201
Creighton University	1,179	637		80				60	99	180		240	279	144	50	2,826	2,948		100	3,048	191	192	81
University of Detroit	1,770	1,406	845	125			1,936	115		154	71				1,085	6,155	7,507		49	7,556		41	889
Fordham University	2,060	615	439			2,196		838		372	367			306	835	5,578	8,028	122		8,150	333	514	1,436
Georgetown University	1,473	628	437	200				321		360	351	366	149			4,057	4,285			4,285	268		
Gonzaga University	565	194				26	325	40			195	5	270			1,328	1,620			1,620		90	136
Holy Cross College	1,496							8								1,503	1,504		343	1,847	101		
John Carroll University	1,844	77						5								1,669	1,926			1,926		35	203
Le Moyne College	185															8	185		320	505			
Loyola, Baltimore	674	197	92			10										693	973			973			
Loyola, Chicago	2,750	846	972	258	80			363		128	60	289	751		213	3,865	6,710	582		7,292		366	3,392
Loyola, Los Angeles	307	480					159			122	151				238	1,306	1,457			1,457	3		76
Loyola, New Orleans	960	340	181	133		107				77	54				822	1,699	2,674			2,674			390
Marquette University	2,048	1,010	1,043	261			1,027	369	281	327		355	505		129	6,279	7,355	120		7,475	90	526	1,650
Regis College	369															364	369	128		497			108
Rockhurst College	567	180	162												150	905	1,059			1,059			4
St. Joseph's College	1,418														141	1,208	1,559			1,559	8		
St. Louis University	2,730 ¹	1,639	1,412	275	169	1,161	852	565		96	88	456	460		124	6,960	10,027	52		10,079		750	2,544
St. Peter's College	605															598	605			605			
University of San Francisco	737	571	162							219	105				230	1,625	2,024			2,024			495
University of Santa Clara	361	226					267			90						944	944			944	200		90
University of Scranton	1,100	552	650				212									1,864	2,514		250	2,764			70
Seattle College	269	501				17	380		17	110		168			1,007	2,469	2,469			2,469		30	863
Spring Hill College	768															643	768			768			165
Woodstock College	160				150											310	310			310			
Xavier University	1,082	475	1,154					42								1,500	2,753			2,753	293	104	20
Totals, 1946-1947	30,665	11,670	7,724	1,332	544	3,517	5,158	3,273	397	2,533	1,621	1,879	2,526	450	6,293	62,108	79,582	1,058	1,154	81,794	1,492	2,824	13,151
Totals, 1945-1946	10,751	2,448	2,492	1,085	395	3,382	1,243	3,038	310	378	808	1,730	2,837	202	3,790	22,191	34,889	1,993	2,091	38,973		2,010	6,317
Increase	19,914	9,222	5,232	247	149	135	3,915	235	87	2,155	813	149	-311	248	2,503	39,917	44,693	-935	-937	42,821		814	6,834

¹Includes 1,483 students in Fontbonne, Maryville, Webster, Notre Dame, and St. Mary's corporate colleges.

Enrollment, 1946-1947, Jesuit High Schools

	First Year	Second Year	Third Year	Fourth Year	Special	Totals 1946-1947	Totals 1945-1946	Increase
Bellarmino College Preparatory, San Jose.....	170	158	113	117	1	559	493	66
Bellarmino High School, Tacoma.....	95	71	82	54	...	302	297	5
Boston College High School.....	425	483	428	227	...	1,563	1,625	-62
Brooklyn Preparatory School.....	300	251	278	152	...	981	868	113
Campion.....	148	126	115	104	...	493	480	13
Canisius High School, Buffalo.....	315	268	226	151	...	960	868	92
Cheverus Classical High School, Portland....	101	74	38	51	...	264	261	3
Cranwell Preparatory School.....	35	30	28	32	21	146	140	6
Creighton University High School.....	120	141	110	112	...	483	488	-5
University of Detroit High School.....	271	235	227	199	...	932	910	22
Fairfield College Preparatory School.....	228	185	155	132	...	700	612	88
Fordham College Preparatory School.....	103	209	176	131	...	619	741	-122
Georgetown Preparatory School.....	59	48	41	54	39	241	158	83
Gonzaga High School, Spokane.....	139	137	99	129	...	504	471	33
Gonzaga High School, Washington, D.C.....	221	156	155	126	...	658	592	66
Jesuit High School, Dallas.....	65	57	42	42	...	206	192	14
Jesuit High School, New Orleans.....	280	123	157	185	...	745	651	94
Jesuit High School, Tampa.....	49	31	42	37	...	159	168	-9
Loyola Academy, Chicago.....	159	179	174	146	...	658	649	9
Loyola High School, Baltimore.....	193	189	166	120	...	668	631	37
Loyola High School, Los Angeles.....	278	270	204	183	...	935	910	25
Loyola School, New York.....	19	11	11	11	64	116	41	75
Marquette High School, Yakima.....	75	53	39	29	...	196	137	59
Marquette University High School, Milwaukee	232	225	194	178	...	829	783	46
Regis High School, Denver.....	102	86	90	94	1	373	363	10
Regis High School, New York.....	205	188	124	73	...	590	540	50
Rockhurst High School.....	90	102	86	62	...	340	332	8
St. Ignatius High School, Chicago.....	253	284	249	230	2	1,018	1,032	-14
St. Ignatius High School, Cleveland.....	257	279	248	209	...	993	1,041	-48
St. Ignatius High School, San Francisco.....	316	274	209	212	...	1,011	914	97
St. John's High School, Shreveport.....	45	30	23	19	104	221	219	2
St. Joseph's College High School, Philadelphia	283	258	232	145	4	922	845	77
St. Louis University High School.....	203	185	182	176	...	746	745	1
St. Peter's College High School, Jersey City...	281	267	214	160	2	924	910	14
St. Xavier High School, Cincinnati.....	202	210	234	210	...	856	920	-64
Scranton Preparatory School.....	44	41	55	25	2	167	152	15
Seattle Preparatory School, Seattle.....	116	106	100	77	...	399	394	5
Xavier High School, New York.....	302	261	233	221	...	1,017	944	73
TOTALS 1946-1947.....	6,779	6,281	5,579	4,615	240	23,494		977
TOTALS 1945-1946.....	7,272	6,368	4,943	3,773	161		22,517	917
INCREASE.....	-493	-87	636	842	79			60

Freshmen

	Arts		Engineering		Commerce		Totals		Increase
	1946-47	1945-46	1946-47	1945-46	1946-47	1945-46	1946-47	1945-46	
Boston College	1,005	365			324	96	1,329	461	868
Canisius College	448	87			207	29	655	116	539
Creighton University	642	208			404	66	1,046	274	772
University of Detroit	825	459	1,017	208	1,205	392	3,047	1,059	1,988
Fordham University	797	386			438	175	1,235	561	674
Georgetown University	510	94			158	35	668	129	539
Gonzaga University	27	56	163	69	98	28	288	153	135
Holy Cross College	564	368					564	368	196
John Carroll University	1,022	112					1,022	112	910
Le Moyne College	185						185		185
Loyola, Baltimore	162	80			107		269	80	189
Loyola, Chicago	945	337	134		646		1,725	337	1,388
Loyola, Los Angeles	193	43	138	21	324	43	655	107	548
Loyola, New Orleans	521	217			301	104	822	321	501
Marquette University	828	605	397	236	655	299	1,880	1,140	740
Regis College	229	34					229	34	195
Rockhurst College	264	110			116		380	110	270
St. Joseph's College	731	135					731	135	596
St. Louis University	1,145	703	450	42	1,554	294	3,149	1,039	2,110
St. Peter's College	276	75					276	75	201
University of San Francisco	425	103			308	42	733	145	588
University of Santa Clara	166	55	112	46	92	39	370	140	230
University of Scranton	526	147	222	54	390	80	1,138	281	857
Seattle College	269	412	380		501		1,150	412	738
Spring Hill College	446	79					446	79	367
Xavier University	431	484	125		354		910	484	426
Totals	13,582	5,754	3,138	676	8,182	1,722	24,902	8,152	16,750

An Analysis of National Statistics, 1946-1947

CHARLES M. O'HARA, S.J.

There have been years when the presenting of and analyzing of the national statistics of student enrollment in the Jesuit schools was none too pleasant a task. Although everyone expected it to happen, it was rather disheartening to record annually a progressive shrinkage in the number of students in the colleges and universities in the years of the war, even though the high schools presented the heartening picture of healthy increase year after year since the depression.

Last year brought the upturn for the colleges and universities. There was an increase in the grand total from 33,396 in 1944 to 38,823 in 1945, a matter of 16.25 per cent. Everyone knew that this year the increase would be much more, but probably few realized how great it would be. With veterans of the armed forces starting school or returning in numbers that threatened to overwhelm the faculties and facilities of almost every school and with fewer younger prospects being taken into the armed forces, the college and university enrollment has soared almost unbelievably. The grand total for the higher institutions is now 81,794, far larger than it has ever been, an increase of 42,821 or 112.87 per cent over last year.

Once more the high schools have shown a gain this year of 4.33 per cent to 23,494. Where last year the Jesuits were instructing 61,490 individuals, the total for all Jesuits schools in the United States this year is 105,288. More than 100,000 students are in our schools for the first time in history.

Since facilities and faculty members are still being increased at many of the higher institutions, and since many of the schools have many more applications for entrance than they can act favorably upon, there should be additional increase in the grand totals for next year. One should think that from then on there will be a leveling off, but few factors appear today to indicate that the huge totals will not continue for some time.

The enrollment charts have been compiled with the kind assistance of Mr. Raymond F. Otis, director of the Central Bureau of Information and Statistics of Marquette University. Following the form that has been standardized, this analysis consists of three parts: I. The High Schools; II. The Colleges and Universities; and III. Interpretative Notes to the Tables.

I. THE HIGH SCHOOLS

The totals and percentages of enrollment for the high schools for the past five years are as follows:

	1941-42	1942-43	1943-44	1944-45	1945-46	1946-47
Totals	16,909	18,350	19,841	21,600	22,517	23,494
Total increase over previous year		1,441	1,491	1,759	917	977
Per cent of increase over previous year*		8.52	8.12	8.26	4.25	4.33
Per cent of total increase over 1941-42		8.52	17.34	27.74	33.17	38.90

The increase for the present year of 4.33 per cent is certainly all that could be expected in view of the fact that so many of the schools have reached capacity. Seven of the 38 high schools report decreases, possibly all of which spring from decisions to bring the enrollment more into line with the facilities and faculties. The other 31 schools all report increases, ranging from 3 to 113, at Brooklyn Preparatory School. Other schools which have shown the largest increases are Canisius High School with 92, Jesuit High School, New Orleans, with 94, and St. Ignatius, San Francisco, with 97. Georgetown Preparatory School and the Loyola School, New York, with traditionally small enrollments show gains of 83 and 75 respectively, but in each case a good portion of the gain is to be found in the "special" column.

Despite a loss of 62 students Boston College High School continues far out in the lead with 1,563 students. St. Ignatius, San Francisco, and Xavier High School, New York City, have advanced into the 1,000 class to join St. Ignatius of Chicago. St. Ignatius of Cleveland has dropped a little below that number. There are six other schools in the 900 class.

The national percentages for the four high-school years for 1942 to 1946 are as follows. "Specials," which number 240 this year are not included, representing a little over one per cent of the total.

	Freshmen	Sophomores	Juniors	Seniors
1942-43	32.3	26.1	22.3	19.2
1943-44	34.4	26.6	21.2	16.6
1944-45	35.2	27.2	20.7	16.3
1945-46	32.3	28.3	21.9	16.8
1946-47	28.8	26.7	23.7	19.6

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

The trend noted last year in the direction of a smaller proportion of students in the freshman class has continued, and makes for an even better balance between the classes. No doubt many of the schools find it necessary to limit the number of freshman sections because so many of the classrooms are taken up by the upper classes which formed the proportionately large freshman classes of 1943 to 1945. The senior class shows a good increase to almost 20 per cent of the total. It is, of course, the same class that accounted for 34.4 per cent of the total as a freshman class in 1943-1944. The senior class next year should be proportionately as large. After that there should be a gradual shrinking.

It was thought last year that the near-limit in high-school enrollment had been reached. Yet there is a slightly larger percentage of increase this year over last year. But as the smaller schools approach capacity the percentage of increase should automatically level off. Possibly next year will witness that.

II. THE COLLEGES AND UNIVERSITIES

President Raymond Walters of the University of Cincinnati in his annual paper on national enrollment in the December 21 issue of *School and Society* gives the enrollment of full-time students in 668 approved colleges and universities as 1,331,138. Last year, with 645 schools reporting, the figure was 671,857. Although there is some disparity in the number of schools reporting, the increase is 659,281, or 98.12 per cent.

How does this compare with our own full-time figures? Last year the total full-time enrollment in Jesuit schools was 22,191. This year it has risen to 62,108. This represents an increase of 39,917. The percentage of increase is 179.87. The Jesuit colleges and universities have increased in the number of full-time students far out of proportion to the national picture. And it is the full-time students that increase the teaching load, and incidentally, the tuition income. But it is clear that the instructors in our institutions are doing far more work than they did last year. It is fortunate that the accelerated programs have been for the most part terminated and that there are once more opportunities for vacation.

Dr. Walters reports that the total full-time and part-time enrollment for the nation is 1,718,862 (he feels that the junior college estimates send this figure well over 2,000,000). Last year it was 985,227. This is an increase of 733,635, or 74.46 per cent. Our own grand total last year was 38,973. This year it has risen to 81,794, amounting to an increase of 42,821, or 112.87 per cent. So in total enrollment we are also well above the average national increase.

Our numbers have grown so fast in one year's time that there are conflicting statistics for many of the schools in such reports as the tables

of *School and Society*, the figures presented by *America*, province newsletter tables, and the report to the Jesuit Educational Association, depending on when the reports were made. But in all cases the increases are substantially there.

It is interesting to note the percentages of increase in the various schools and colleges of the institutions. In liberal arts it is 185.22 per cent. This includes the corporate colleges which are joined with Saint Louis University. The College of Arts and Sciences at Saint Louis enrolls 1,247 in its own school. Taking the 1,483 corporate college students from the national figure leaves us with a liberal arts increase of 173.63 per cent. Boston College, Fordham, Loyola of Chicago, and Marquette all have more than 2,000 students in their arts colleges. All schools participate in the increase, the tabulated decrease at Seattle being only apparent owing to the change in the break down of the statistics in its report.

The schools of commerce continue the huge gains noted last year. The day schools percentage of increase is 376.71, while the night schools show an increase of 209.95 per cent. The increase in dentistry is 22.76, in the theological schools, 37.72, and in the variously named "university" colleges, 3.98. This low percentage is probably due to the fact that students registered in downtown schools have been taken into extended liberal arts colleges. Engineering has increased 314.96 per cent. Journalism has mounted by 145.80 per cent, and the law schools have finally returned from practical oblivion into their own. The day schools show an increase of 570.10 per cent and the night schools 100.10 per cent. Pharmacy is up 122.77 per cent and medicine 8.61 per cent. Nursing, the field where there is and has been a rather alarming shortage, shows a decrease of 10.96 per cent.

Enrollment in the schools of social work have been included in the "Miscellaneous" column. The enrollments are: Boston College, 111; Fordham University, 269; Loyola, Chicago, 213; Saint Louis University, 124; and Seattle College, 134. The total is 851. When this figure is added to the graduate school report the total is 4,124, representing an increase over last year of 1,086, or 35.75 per cent.

The table pertaining to freshman enrollment is given for purposes of comparison with the special study of freshman enrollment in various fields presented by Dr. Walters in the aforementioned paper. The percentage increase of freshman enrollment is 136.04 for the colleges of liberal arts, 362.82 for engineering, and 375.02 per cent for the colleges of commerce. The average increase for all three categories is 205.42 per cent.

Woodstock College has been independently accredited and so presents its own statistics. A welcome is extended to the newcomer, Le Moyne College of Syracuse.

Jesuit service to American and Catholic education, with 105,288 students enrolled, is far greater this year than ever before.

III. INTERPRETATIVE NOTES TO THE TABLES

Notes on the columns of colleges and universities statistics: Nurses are registered in either B.S. or R.N. curricula. This differentiation is as follows: Canisius, 28 B.S., 84 R.N.; Creighton, 279 R.N., B.S. candidates are included in liberal arts; Georgetown, 17 B.S., 132 R.N.; Gonzaga, 15 B.S., 255 R.N.; Loyola, Chicago, 751 R.N., B.S. included in liberal arts; Marquette, all B.S.; St. Louis, all B.S.

The "Miscellaneous" column includes: Boston College, social work 111, downtown registrations 542; Canisius College, evening sessions 616; Creighton University, adult education 50; University of Detroit, evening division 1,085; Fordham University, St. Andrew's 69, adult education 497, social work 269; Loyola, Chicago, social work 213; Loyola, Los Angeles, chemistry and biology courses 238; Loyola, New Orleans, medical technology 127, music 143, pharmacy 192, noncredit commerce courses 360; Marquette University, dental technology 65, medical technology 29, speech 35; Rockhurst College, Institute of Social Reconstruction 150; St. Joseph's College, night noncredit courses 141; St. Louis University, social work 124; San Francisco, biology, chemistry, and physics courses 230; Seattle College (under "Miscellaneous" in report), dentistry 65, medical technology 23, pharmacy 17, social work 134, chemistry and biology courses 169, preforestry 4, sec. science 15, mathematics courses 13, music 30, philosophy courses 18, dietetics 17, "General" 283. (In the "Music" column itself the report gives a listing of 219. Possibly it should have been in the "Nursing" column. We have tried to get a break down of part-time and full-time students from Seattle and Gonzaga without success.)

The "Extension" column includes: Loyola, Chicago, home study courses 532; Marquette, problems of industry 120.

Explanation of "short" or "low-tuition" courses: Canisius, labor 92, Creighton, culture 6, labor 94; Detroit, culture 49; Holy Cross, labor 343; Le Moyne, culture 73, labor 247; Scranton, labor 250.

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

Boston College: liberal arts 5, commerce, day, 8, graduate 234, law, day, 1, law, night, 1, social work 40, downtown 135.

Canisius College: liberal arts 18, commerce, night, 107, graduate 152, nursing, B.S., 28, evening sessions 528.

Creighton University: liberal arts 22, commerce, day, 9, graduate 33, journalism 3, law, day, 5, adult education 50.

University of Detroit: liberal arts 67, commerce, day, 13, commerce, night,

287, engineering 136, graduate 107, law, day, 3, law, night, 26, evening division 711.

Fordham University: liberal arts 6, commerce, night, 35, education 1,336, adult education 373, graduate 516, law, night, 13, social work 171.

Georgetown University: commerce, day, 3, commerce, night, 58, graduate 167.

College of the Holy Cross: liberal arts 1.

John Carroll University: liberal arts 252, graduate 5.

Le Moyne College: liberal arts 177.

Loyola, Baltimore: liberal arts 195, commerce, night, 75, education 10.

Loyola, Chicago: liberal arts 1,525, commerce, day, 5, commerce, night, 794, dentistry 26, graduate 330, social work 165.

Loyola, Los Angeles: law, night, 151.

Loyola, New Orleans: liberal arts 337, commerce, night, 181, education 24, law, day, 1, law, night, 54, medical technology 5, music 13, noncredit commerce 360.

Marquette University: commerce, night, 788, graduate 288.

Regis College: liberal arts 5.

Rockhurst College: liberal arts 4.

St. Joseph's College: liberal arts 210, night noncredit 141.

St. Louis University: liberal arts 384, commerce, night, 1,412, education 821, graduate 312, law, night, 88, nursing 4, social work 46.

St. Peter's College: liberal arts 7.

University of San Francisco: liberal arts, night, 132, commerce, night, 162, law, night, 105.

University of Scranton: night (in "Commerce" column) 450.

Spring Hill College: liberal arts 125.

Xavier University: liberal arts 60, commerce, night, 1,151, graduate 42.

AUDIO-VISUAL AIDS. The Central Office has undertaken to cooperate in an effort to catalogue existing audio-visual aids that have been found useful in Jesuit classroom and extracurricular work. Anyone who has found such aids useful is kindly invited to send us specific identification (by number, name, and address) of films, filmstrip, slides, records, and other aids and the subject, author, and the grade in which they are helpful. These letters will be sent out to the bureau coordinating this data.

A Method for Teaching Literature

ROBERT R. BOYLE, S.J.

The method which will be discussed in this paper seems, at first blush, far too insignificant for so comprehensive a title. But after they examine it, teachers of literature may discover, I believe, potentialities in the method which will justify such a claim. Specifically the method consists merely of an analysis of metaphors and similes; generically it offers a basis for teaching grammar, vocabulary, reading, expression, and appreciation.

The precise formulation of this analysis of imagery—in which term I include metaphor, simile, and personification—is, so far as I know, original with me. It is useful because, despite certain philosophical difficulties which make its complete explanation and application a trifle abstruse, it is basically simple and easily grasped by the dullest student. I shall not discuss those difficulties and their solutions at any length in this paper, since I am writing of the method as it can be used in high school and undergraduate college courses in literature. The difficulties will not rear their heads in such placid surroundings; if they do, I am prepared to assist in scotching them, with Aristotle's *Rhetoric* and *Poetics* as weapons.

The first step in approaching the method is clearly to define a word: "A sound which stands for an idea." The printed word is a further symbol which stands for such a sound. The term *idea* we may dispatch briefly, in high school at least; we may call it any mental picture, or a process going on in the mind.

We then begin a comprehensive review of the parts of speech. I attempt to wake the students up with the warning that we are approaching the parts of speech by a new and most difficult route. I consider with them the exact function of each part: the noun is a sound which stands for the idea of some object; the adjective gives us some quality of an object, something which the object has; the verb symbolizes some action of an object, something which the object does; the adverb gives us the circumstances of the action or the degree of the quality; the preposition and conjunction serve merely as joiners to hold other words together and reveal their relationships to one another; the interjection we cavalierly dismiss.

Now I give the students a definition of an image: "A comparison of two unlike objects on the basis of some likeness." If I am dealing with a

good class, I find little need for artificial stimulus; the question rises spontaneously in some alert young intellect, "How, if the objects are really unlike, can they possess a likeness?" An example seems to be called for. "A hippopotamus and a woman are unlike objects, are they not?" Assuredly! "And yet I can say of some given woman, 'She is as big as a hippopotamus.'" Very true. "Where then is the likeness?" "Why," someone responds, "in the fact that both are big." "Is the bigness of the hippopotamus the same thing as the bigness of the woman?" A pause for intense cogitation. Finally, perhaps, "No, each one is big in its own way." "Each one," I develop the point, "has its *own* bigness." True. "Then we compare the two unlike objects on the basis of something each one *has* of its own." True; but the mental atmosphere is cloudy.

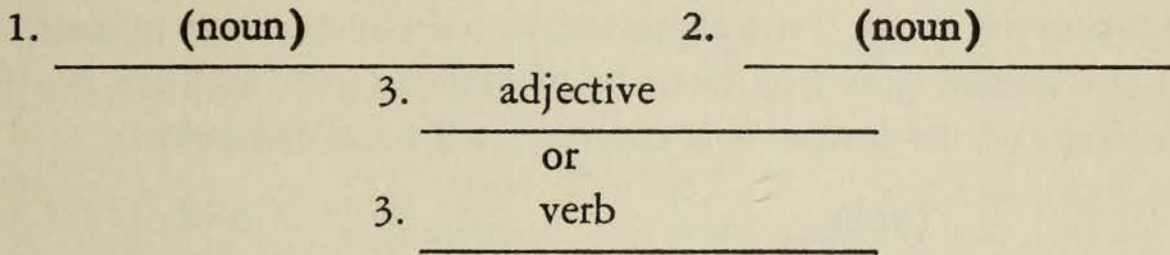
"Suppose I say that the woman waddles like a hippopotamus. Is there in this comparison any difference from the one we have discussed?" Pause. Perplexed lines in the foreheads, kneading of cheeks. I pursue the point. "Before, we compared them because of something each one *had*. Is that the case here?" A flash illumines a youthful brain, "No, here it is something each one *does*. They both waddle, each in its own way." "How true! Then they can be compared because of something each one *has* or because of something each one *does*."

Now, can they be compared on the basis of what each one *is*?" Confusion! "I mean, can they be compared because each one is like the other?" Contemplation. Hesitant response, "If they were like each other, they could be compared, but it wouldn't fit our definition of an image, which compares *unlike* objects." "Very true! But besides the case of unlike objects which *have* or *do* something similar, could there be a third case, in which two unlike objects possess a third object in common, as the hippopotamus and the woman both have a nose." No response. "Would such a comparison be of unlike objects on the basis of a *similarity*, or of two objects on the basis of an *identity* in one respect?" "They would be identical in one respect." "Just so. And that doesn't fit our definition either. They are to be *similar* in some respect, but not identical. So in an image can the unlike objects be compared on the basis of a third object?" A comfortable and assured "No."

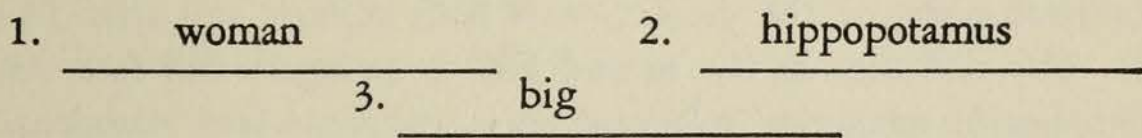
"Then we can say that the two unlike objects can be compared only on the basis of what each one has or on the basis of what each one does, on the basis of a *quality* or on an *act*. An important fact follows from that. Every image is expressed in three words, two parts of speech. Keeping the definition in mind, what are those three words?" Response, "Two unlike objects require two unlike nouns. If they are compared because of something each *has*, the third word is an adjective; if they are compared because of something each *does*, the third word is a verb." With less ease,

if at all, comes the statement, "We cannot use a noun as the third word, because a noun would stand for an idea identical in the two objects compared, and in that respect they would not be unlike, and we would not have an image. We cannot use an adverb because an adverb cannot apply to nouns."¹

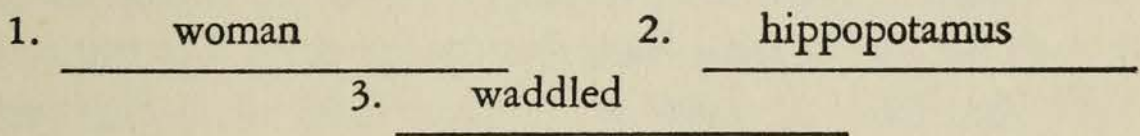
The dialogue is perhaps a bit idealistic, but the ideas so far discussed are—with the exception of the discussion of identity above—not difficult to convey to a good student's mind. However, even if the student has missed altogether the development of the argument, he can regain good solid ground at this point. The *fact* that an image will necessarily consist of two different nouns and one adjective or one verb can be committed to memory, whether the principles behind that fact are understood or not. The image chart which I use can likewise be summarily memorized. It consists of three lines, thus:



I teach them to put in line No. 1 the noun which stands for the object which is actually present, which the writer is seeing or smelling or hearing or tasting or thinking about primarily; in No. 2, they are to place the noun which stands for the object not actually present before the writer, but which he imagines as having or doing something similar to that which No. 1 has or does. For example, in the simile, The woman is as big as a hippopotamus, the chart is:



In "The woman waddled like a hippopotamus," the chart is:



Such a chart is easily constructed in many cases; in others it requires a careful and penetrative reading. One thing is certain: if the student can construct the chart, he understands the image. A difficult example exists

¹ That, again, is the simple way out. With good classes it might be profitable to pursue the ultimate reason. I admit here also my dissatisfaction with the handling of the noun as unsuitable for the third word of the chart; but I know of no simpler way of handling it. I hesitate to discuss with high-school students the difference between the intentional and real orders. I should judge it best to avoid the question unless some student brings it up; so far, sadly enough, one always has.

in the second line of Keats's "Ode on a Grecian Urn." The first two lines of that poem are:

Thou still unravished bride of Quietness;
Thou foster-child of Silence and Slow Time.

The first line the students find easy, although some encounter difficulty with No. 3:

1. <u>Thou (urn)</u>	2. <u>bride</u>	
3. <u>unravished</u>		

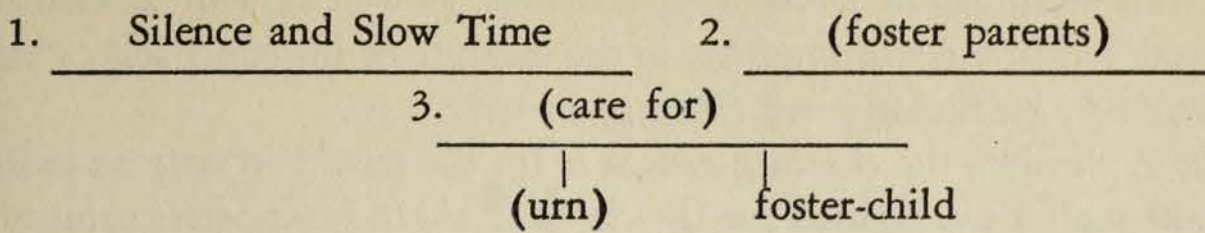
But with a little thought they soon perceive Keats's idea, that the urn is unmarred and perfect, or that quietness is like a gentle husband who cares for the serenity and perfection of his bride. The chart can be made to illustrate two developments of the simple chart; if one of the words comprising the image is not expressed—a normal condition in metaphors—then the student puts that word in parentheses; and if there is a further elaboration of the image, it is charted on lines added below:

1. <u>(urn)</u>	2. <u>bride</u>					
3. <u>unravished</u>						
<table style="margin: auto; border: none;"> <tr> <td style="text-align: center; padding: 0 10px;"> </td> <td style="text-align: center; padding: 0 10px;"> </td> </tr> <tr> <td style="text-align: center;">by quietness</td> <td style="text-align: center;">(by husband)</td> </tr> </table>					by quietness	(by husband)
by quietness	(by husband)					

However, the second line of Keats's ode offers a real test. I do not attempt to discuss with high-school students the subtle differences between metaphors based on analogies of simple quality and metaphors based on analogies of relation. Both may be charted by the method above, and an understanding of the distinction is both esoteric and alien to my purposes. The difficulty in the second line is owing to the fact that this is a metaphor of analogical relations. So it was a pleasant experience, which I have several times enjoyed, to read completely adequate appreciations of the line written by high-school students applying the method above. When I approach the line in class, I ask first for the chart. The two nouns offer no difficulty; No. 1 is Thou or (urn) and No. 2 is foster-child. But No. 3 stumps most. If it proves necessary, I ask them, "What do you know about a foster-child?" "That it is adopted." "That it is cared for." Then the chart is easy:

1. <u>(urn)</u>	2. <u>foster-child</u>					
3. <u>(cared for)</u>						
<table style="margin: auto; border: none;"> <tr> <td style="text-align: center; padding: 0 10px;"> </td> <td style="text-align: center; padding: 0 10px;"> </td> </tr> <tr> <td style="text-align: center;">by Silence and Time</td> <td style="text-align: center;">(by foster parents)</td> </tr> </table>					by Silence and Time	(by foster parents)
by Silence and Time	(by foster parents)					

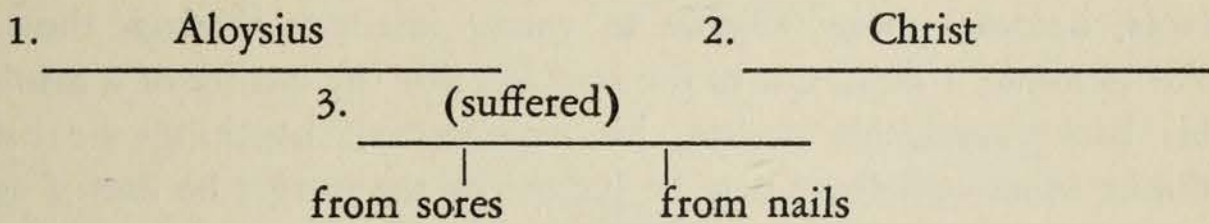
This chart can just as well be inverted:



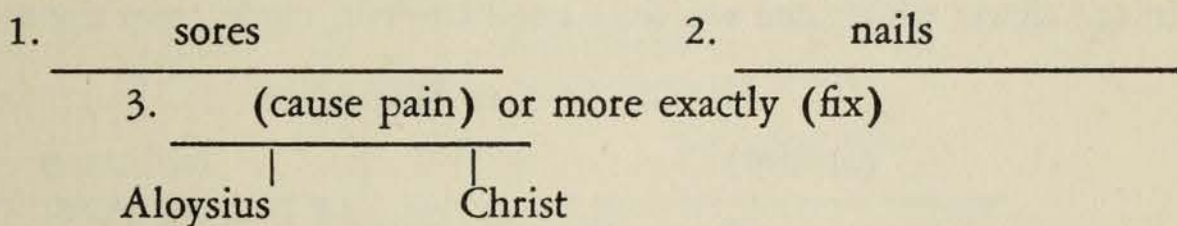
Charts cannot always be inverted. For example, Martindale speaks of Aloysius' death:

Towards ten o'clock, the pain of the sores upon his side became intolerable . . . They did not dare touch him, fearing the shock; and . . . said to him: "Christ died nailed." And in his face he showed that indeed he was grateful to be able to make the last few minutes still more like those of Him Who could not move upon His own Cross . . . "

Most students rather enjoy ferreting out images like that one, but some of those who did charted it thus:



The first two nouns, as I indicated on their papers with large red marks, are not unlike; they stand for objects in the same species. There is a comparison indeed, but not an image. The image is correctly charted thus:



The image here lies altogether in the first three terms; the chart cannot be inverted.

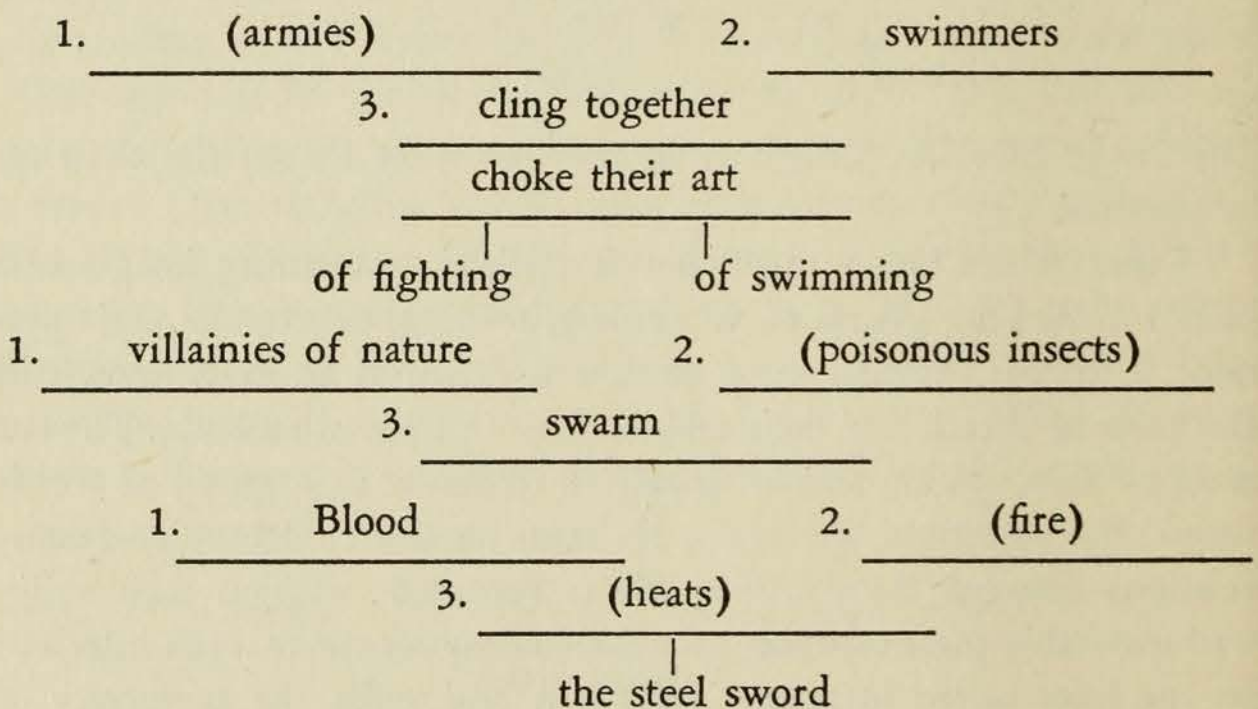
I said at the beginning that this method of charting images offers a basis for teaching grammar, vocabulary, reading, expression, and appreciation. It teaches the first three because it demands an exact knowledge of the parts of speech and their relationships in a given sentence. The student must be able quickly and accurately to recognize in a group of words the nouns, the adjectives, the verbs. He must be able to determine exactly the relations between those words. He is cornered; without such ability he will inevitably place adverbs, prepositions, conjunctions, even interjections, on the lines sacred to nouns, adjectives, and verbs, the aristocracy of the parts of speech; without such ability he will conceive the most outlandish relationships of his own rather than determine nicely the relationships

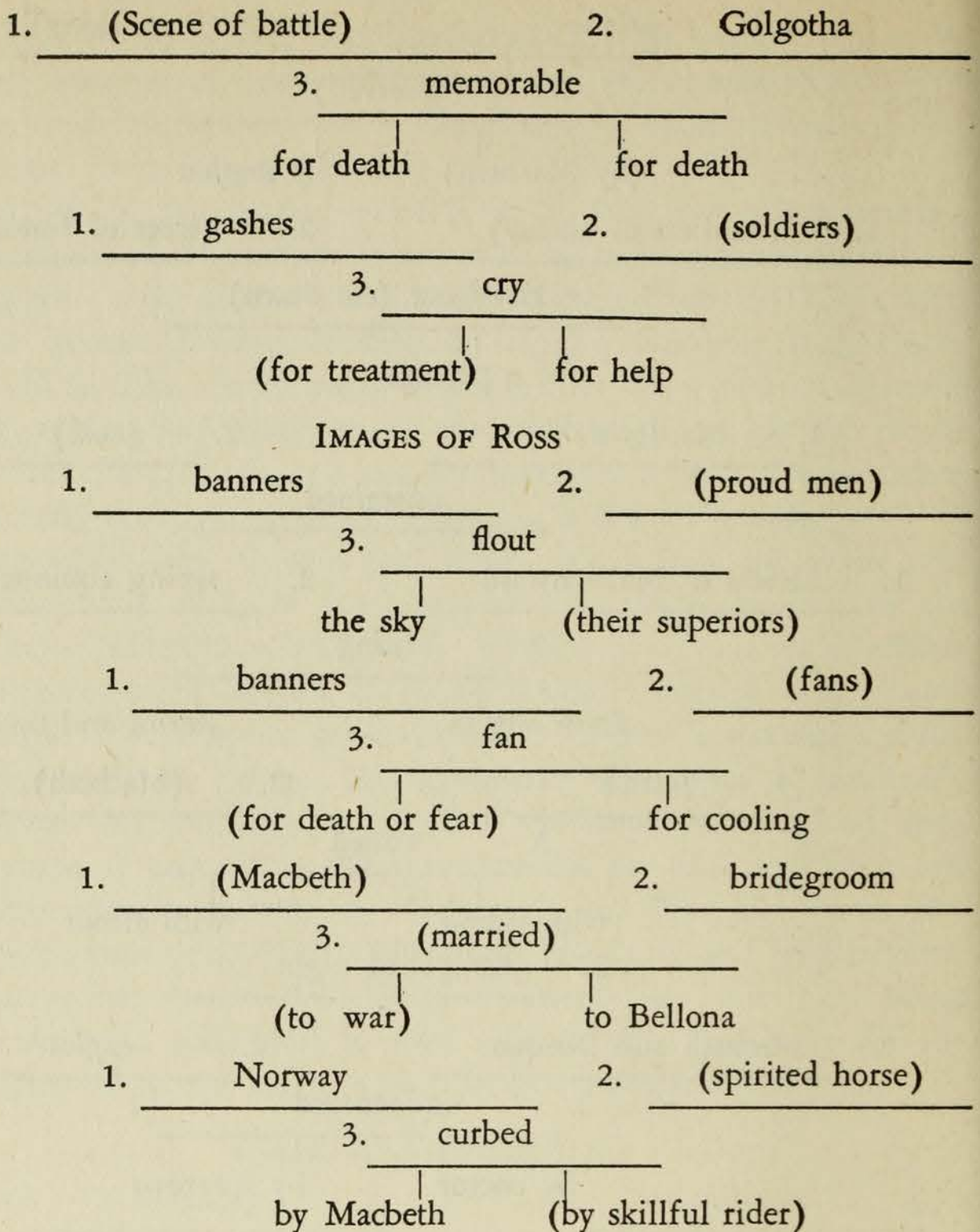
placed there by the writer. This exercise of charting images familiarizes him with meanings of words and their uses, as well as with relationships between words. He will improve, to the measure of his effort and capacity, in grammar, vocabulary, and reading.

In expression, the charting system is for the most part only an indirect aid, although it can be used specifically as an aid to imaginative expression. I have given a series of charts and required a theme based on those charts, with fair success. However, students do improve noticeably in their own images and in exact, concise use of language after a few weeks of intensive charting activity. Such work can be overdone, of course; but the puzzle element creates an interest, and students glow with a sense of achievement after charting their way successfully through a difficult passage.

Appreciation—that tenuous goal which shimmers in the vague mist surrounding most study of literature—is more clearly outlined by the image charts. Shakespeare, particularly, the bane of generations of adolescents, becomes more tangible to young intellects through these charts. For example, I point out to the students that the quality of a man's mind, his background, his desires, his experiences, the things he habitually thinks about—all these may be judged by the images he uses. I ask them to determine, if they can, a difference between the good and hardy sergeant who exists in *Macbeth*, Act I, Scene 2, and Ross, who comes into being in the same scene. Both are obviously brave men and loyal subjects. But what of their minds? What is the quality of their inner lives? Image charts revealed a good deal to most students. The following are the image charts which one senior, a good student, made from the scene:

IMAGES OF THE SERGEANT





The sergeant, obviously, is much more given to imagery than is Ross. The sergeant speaks more, it is true; but in any comparable number of lines he employs figures of speech much more lavishly than does Ross. The mind of Ross, then, some students deduced, was more restrained, more formal, less influenced by emotion than was that of the sergeant. Furthermore, the sergeant thinks in concrete terms of sports and war: of swimming, of eagles and lions hunting their prey, of cannons and baths of blood. He is thoroughly a soldier: trees for him are impediments to soldiers, and Golgotha is the symbol of a Soldier's seeming defeat. He thinks in terms of natural things: the sun in the spring, lions, hares, eagles, sparrows, poisonous insects, forests. Relationships of men are direct and simple for him; men shake hands and say farewell. Life is a thing of direct material contacts, colored always by vigorous activity and conflict.

The students (some of them) built up a rounded picture of him as a simple, vigorous fellow who grew up in the country and went into the army for love of the life.

Ross, on the other hand, sees war through a literary haze: "Bellona's bridegroom." If not a classical student, he knows, at least, who Bellona is. He thinks in terms of proud people, of fans with which ladies and gentlemen strive against heat, of highbred horses with lavish spirits. These are appurtenances of the aristocracy. Some students pictured his life at court, his careful training among elegantly mannered knights and ladies.

Such possibilities of the method's application should be clear, I think. All of the students perceived the differences between the mind of the sergeant and the mind of Ross, and many of them drew conclusions of some value in literary appreciation. The men depicted in the drama, the values by which they lived, the effect on them of training—all these points and others suggested valuable ideas to those students who thought at all. They perceived also that the man who depicted these characters, so disparate and so complete, was somehow greater than any of them, since he could contain them all. Some of the students gained a respect for Shakespeare, a respect valuable because based on experience of his excellence rather than upon the dicta of critics.

As is evident, such work is slow and sometimes painful. But it produces results, at least in those cases where results are feasible. I doubt if some students could possibly be brought, by any methods or even by miracles, to an appreciation of fine literature. But some can, and this method strikes deep. It has the advantage, furthermore, that if it fails to produce appreciation, it will not fail to produce improvement in the more "practical" fields of grammar and reading.

It would be a mistake to suppose that the method's usefulness is limited to the study of poetry, though of course it is most useful there where imagery is so profuse, and often so involved. But it is almost equally valuable in prose, particularly in imaginative prose—novels, short stories, biographies, informal essays, etc. The principal images in well-written prose compositions are often as important a source of unity as they are in poetry. In *Silas Marner*, the comparison of Silas distracted by the loss of his gold to an ant distracted by the destruction of its homeward path, is an image which reaches into the essence of the novel. A thorough understanding of that image and of the images concerning Silas at other stages of his development would at once teach much about the deeper aspects of the novel and serve as good testing material on the book. In the *Tale of Two Cities*, the images which Dickens uses in regard to Carton, from the jackal and the dissipated cat at the beginning to the aimless

eddy at the end, reveal the character of Carton as Dickens conceived it. Dickens' imagery is profound and stirring; it is based in experience, like the hardy sergeant's. The students enjoy this peering into an author's mind, and it means more to them, I believe, than do "dates of birth and death, schools attended, and other important works."

I have not spoken of teaching the distinctions between metaphor, simile, and personification. That is, I think, relatively unimportant. They are basically the same thing anyway, and the important thing is to understand what they express. I point out to students the fact that the simile fully expresses both terms of the comparison, and therefore has to link those terms together with some expression as *like* or *as*. I have them check a few pages in their physics or chemistry text to find images. They find few, if any. I ask them why, and usually they discover the reason for themselves. They never find metaphors there. I explain to them that metaphors are so intense that the two terms of the comparison are fused into one. Such a fusion is ordinarily accomplished only under the impulse of strong feeling. Metaphors accordingly stir the emotions, but tend to confuse the intellect. In scientific writing the appeal is altogether to the intellect. Metaphors are out of place there; their native country is poetry and highly imaginative prose. Similes, however, may clarify an abstract or alien notion by juxtaposing a concrete or familiar experience; for that reason scientific prose uses similes at times, though sparingly. Personification is a type of metaphor, in which some nonliving or nonhuman object is endowed in the writer's imagination with human traits. As I said, these distinctions are relatively unimportant, and they should not, in my opinion, receive much stress.

There are numerous applications of the method other than those I have suggested. I have given those I found most successful. Perhaps teachers with more ability and with more experience will find other and better uses for the method. I would be glad to hear of such uses. And I should like to close with a plea, particularly to teachers of literature, that they share with their burdened colleagues some of the practical methods they have developed for bringing the adolescent mind to an appreciation of particular works. So much of the writing in the *QUARTERLY* and other educational journals treats of the vital necessity of stimulating intellectual and aesthetic growth, of satisfying rational needs, of filling to the brim the gaping capacities of our students. But so few say in words of few syllables exactly *how* to do it. Can't the good teachers write? Won't they share their superior lore?

BOOKS

A Guide to Historical Method. By Gilbert J. Garraghan, S.J. Edited by Jean Delanglez, S.J. New York: Fordham University Press, 1946. pp. vi, 482. \$4.50.

The Committee on Historiography appointed by the Social Science Research Council in 1942 decided to prepare a "Manual designed to help clarify thought about history and aid historians in teaching and writing." In many ways the best part of the slender volume that resulted is Dr. Howard Beale's analysis of what historians have said about the causes of the Civil War. After an exhaustive and scholarly investigation of scores of writers on the subject he concludes that views and interpretations "depend upon the background and training of the writers, upon the time and place in which they lived and wrote, and upon their philosophies of history and of life or their lack of any conscious philosophies." The correctness of this observation is attested by another page of the same manual where Drs. Charles Beard and Alfred Vagts object to historians using the terms "cause" and "causality" because these words involve "the moot question of First or Single Cause," which they declare to be a "metaphysical and not a historical problem." In this wise, scholars who admit the dependence of history on auxiliary sciences and offer no objection to the incorporation of the vagaries of anthropologists into "prehistory," raise objection when theology and philosophy impugn their own materialistic preconceptions.

Ever since its appearance in 1889 Bernheim's *Lehrbuch* has ranked as the standard treatise on historical methodology, but while it has been repeatedly imitated and adapted here and abroad, it has never been translated into English. Moreover Bernheim's philosophical outlook is rationalistic. Another accepted manual by Langlois and Seignobos has been translated, but it too is rationalistic in viewpoint; all the other manuals are too brief to be satisfactory, and most of them have the same biased philosophical undertone. For decades we have needed a manual with a theistic and Christian basis. At long last we have it posthumously from the pen of Father Garraghan whose many years of historical study and writing, and philosophical and literary background, qualified him preeminently for the task. His substantial volume is not limited to methodology but it includes a discussion of the philosophy of history, because he believed, with J. B. Bury, that collections of facts have no importance unless we can determine "their vital connection with the whole system of reality."

After a discussion of the prolegomena of history such as the meaning of history, the method to be pursued in historical studies, the nature of

historical certainty, and the auxiliary sciences, there are chapters on the finding and appraisal of sources, and the presentation of the results of one's research. There follow a bibliography of historical method, an exhaustive index of authors cited, another index of matter, and a booklet on bibliographical citations by Miss Livia Appel, managing editor of the University of Wisconsin Press. The introduction lists the few changes that were made in Father Garraghan's manuscript, and justifies them. The editor has shown commendable restraint in limiting himself to some fifteen brief notes and comments.

Several decades of labor and thought have gone into the preparation of this volume. The references and illustrations impress the reader with the author's extraordinary acquaintance with history and literature. If rationalists and materialists reject this book as reactionary, those who believe in God will acclaim it. It is the answer to the professor's prayer; it is simply indispensable to the graduate student; it promises to become the classic exposition of the subject in the English language.

CHARLES H. METZGER, S.J.

A Testimonial to Grace. By Avery Dulles. New York: Sheed and Ward, 1946. pp. 121. \$1.50.

The author and his conversion to the Catholic faith first came to the knowledge of most of us around August 15, 1946, when the news was published of his entrance into the novitiate of St. Andrew-on-Hudson. The announcement, shortly after, of this book, which came out in October, stirred a little anxiety lest it betray precocity. Misgivings were well rebuked by the event, which is an unusually successful account of the process of grace that culminates in the act of faith. Mr. Dulles, son of John Foster Dulles, was received into the Church over five years ago, and wrote the reminiscences here published during "a period of relative leisure at sea during World War II."

The present review comes after many others; and it seems unnecessary to devote space to a formal resumé. The narrative flows through the author's years as a student at Harvard University, and into his first year of law. He was a self-assured materialist at the outset, thanks to the influence of an education already imparted, and a Catholic at the end, thanks to Plato and Aristotle, to a Catholic tutor, and to the grace of God.

America laid emphasis, in an editorial paragraph saluting the book (October 26, p. 88), on its significance as a mirror of the de-Christianized and de-Christianizing character of the education afforded by our most highly esteemed American secular schools. Certainly this slight volume is packed with admonition for the educator who is alive to the cultural

debacle of our time; and the application of the lesson to our secular institutions is apt. Most salutary, however, for the Catholic educator, will be his application of the lesson to himself and to our schools. How can we do still more, far more I should say, than we have done, to chart the educational voyage to so fair a landfall as Dulles made, in spite of cross-seas, at Harvard?

Leaving that question to readers of the *QUARTERLY*, for whom it has special interest, I turn for a word on the principal theme of the book. The logical and psychological process of a conversion is not often traced with such connectedness and perspicacity. The admirable simplicity of the author's design is partly purchased, no doubt, at the cost of great speculative issues, philosophical, religious, political, which are left in a state of embryonic development; but the personal issue is kept in constant focus and that is the testimonial.

What is the train of events in the life of a soul that brings it to the day of conversion? For answer, we have in this little book one man's faithful case history. It runs luminously on to the very point where perforce it had to fail: for grace is God's secret at last, and grace is the principal cause of a conversion.

The author's analysis of the act of faith, as a concrete event in the soul's history, preceded by the last reluctance of reason to consent to faith's transcendent claim, wakes inevitable memories in a reader of Newman. This young convert's recognition of the primacy of love in the whole realm of religion, faith included, is like an echo from the heart of that patriarch of modern conversions. Surprisingly, the name of Newman does not appear in Dulles' pages.

EDGAR R. SMOTHERS, S.J.

American Foreign Policy in the Making, 1932-1940. By Charles A. Beard. New Haven: Yale University Press, 1946. pp. 316. \$4.00.

This book title reads like a wisp of scholarship. Indeed its basis, like everything Beard touches, is cut from solid rock, and no scholar in the subject would dream of missing it. But for "teacher in America," with apologies to Barzun, it carries a Sunday punch. It is a remarkable guide for an examination of conscience on the point of bias in teaching.

Merriman Smith remarked last year in his keen journalese travelogue, *Thank You, Mr. President*, that "one of his [F.D.R.'s] great talents was his ability to put over sheer, unadulterated hokum." He had, says Smith, the character of a "fabulous monarch, a dramatic king."

No better description exists for the classroom dramatizer whose stock in trade is exaggeration rooted in bias. The type is extant, the brilliant,

sparkling lecturer whose students sit poised in the mid-air of exhilaration while he speaks, and then so soon forget what he taught that they mark him as a "demonstrator," not the stock car. Charity forbids giving him a name though not too distant memory places him in an important secular emporium of knowledge. There is here no intent to suggest that any who reads these lines has fallen into the same pit, though the pit lies only too close at hand to the rash and unwary.

The comparative amateur knows the fiery, inflammable nature of invective, how a burst of oratorical bristling brings a crowd to its toes, and how little effort is required to get the effect. An ordinary bit of experience on the platform, a brief practice in sharp diction, and the willingness to use bias as a tool—these delight both user and used—until the used apply their canons of criticism. These "molders of opinion," like many commentators, batten on their unproven, emotionally held dicta relative to the great questions of the hour. As an old St. Marys song put it: "His views on the cosmos are classic."

The volume under review carries the subtitle, "A Study in Responsibilities." The immediate responsibility was the formulation of necessary foreign policy. The long-distance responsibility was the creation of enlightened and honest public opinion. Beard investigates the fulfillment of both duties. His diagnosis is negative. And his reviewers, except for the popular "liberal" workman, support his conclusions.

Two points are examined in relation to our foreign policy. The first regards the League of Nations. Why did the League fail in its function of bringing order into international relations? That failure has been indicted as the occasion, indeed the cause, of World War II. And in the United States, for the past fifteen years the crime has attained (first) "a few willful men" in the Senate during the Versailles conferences of 1919, (second) the Republican Party, and (third) the people of the country as a whole. If only they had not opposed the supposedly better class of statesmen! Mr. Beard contends with a veritable mountain of logic that this entire bill is badly drawn. And as he considers the second issue, the reiterated promises to keep us out of war, he finds official example whose persistent pronouncements led to a distrust for our political leaders and a growing habit of cutting the corners of truth, a dangerous virus in public opinion.

With scrupulous care, this dean of historians demonstrates that no living man could prove the triple charge or any third of it. The Wilsonians themselves, he suggests, and the Rooseveltians, kept us out of the League. Even so, only a coincidence connects the ineptitude of the Geneva institution and the geopolitics of Nazi and Red Fascism. Henry Cabot Lodge long bore the brunt of criminal accusation. The author of the crime, says

Beard, is the district attorney himself, the chief accuser. And the administration under examination continued a policy of pretending isolation while it paved the way toward intervention. Its successful propaganda (accusing right and left) was, in the words of Smith, "sheer, unadulterated hokum." Roosevelt was undoubtedly a very great man, but his greatness did not blossom from the "hokum" pawned off on the rest of men.

A footnote would note some inadequacy in the coverage given by Beard to our foreign policy. For in one line we built solid structures, strong and wise relations with Latin America. But on the European sector, the "hokum" produced evil consequences.

Their results are evident today. One was a lack of preparation for work in the Security Council of the United Nations. That work demands a clear and correct memory—and interpretation—of what happened in Europe between 1919 and 1939. Such clarity is not bred of the negations and recriminations thus far noticed. Another drawback was a lack of preparation in the public opinion that must support foreign policy in our own turbulent days. The unhappy sequel is silent public acquiescence in decisions of the United Nations that recommend, for example, the general withdrawal of ambassadors from Madrid. This step is dangerous for future peace. But most serious was the gauntlet thrown down at a great mass of our people—one entire political party—by the self-righteous and uninformed propagandists of the other party, who imputed to their fellow citizens a mass attitude that, if true, deserves severe rebuke, but if false cannot be sufficiently deprecated. One who imagines that half of his countrymen are scoundrels does not belong in a democracy.

For the teacher, this book contains real guiding light. All are prone to follow what "they" say, to imbibe and give forth the views of the commentators. The enormity of this error, in the official teaching given out to Americans by a national administration, is apparent. And speaking of the school, regard for truth is the only dependable footing in a classroom. How otherwise can one inculcate the culture which Plato defines as "the capacity of feeling pleasure and pain at what one ought"?

In its historical material and method, the work deserves high commendation. As an example of scholastic logic—a kind of major disputation—it can be widely copied. It is philosophical analysis put to work on the greater problems of life, and that is what we long for in the educational field.

W. EUGENE SHIELS, S.J.

NEWS FROM THE FIELD

Central Office. News from the field is gathered from letters sent in and from school publications. Kindly forward to the Editor items of special interest. Also please check to be sure we are on the mailing list of your publications.

Directory. The 1946-1947 Directory of the Jesuit Educational Association has just come from the press. Ready for printing since September, a combination of paper shortage, truck strike, and other labor difficulties had delayed it. Every administrator and official whose name appears in the Directory has been sent a copy. Should any be lost in transit, kindly inform this office. Additions and suggestions will be gratefully received.

Pius XII. His Holiness, Pope Pius XII, delivered a radio address directed to American Jesuits on the occasion of the tercentenary Mass celebrated in honor of the North American Martyrs in St. Patrick's Cathedral, New York, November 24, and at which Cardinal Spellman presided.

New Assistant. Rev. Vincent A. McCormick, former rector of the Gregorian University, was chosen American Assistant to the General.

Japan. From Tokyo comes word that Father Gustav Voss, S.J., is planning a school in Yokosuka modeled after the American Jesuit high school in so far as the Japanese Ministry requirements permit.

Spain. The *Spanish Cultural Index*, 1st Year, No. 5 (June 1, 1946), pp. 28-31, presents a report on the Jesuit College at Ona. With one of the finest libraries of its kind in Spain (100,000 volumes), it has recently acquired the historical records of the Society formerly kept at Loyola.

China. Loyola University (New Orleans) memorialized Cardinal Tien's visit by presenting him with a full scholarship for any Chinese student of his own choosing.

Martyrs' Tercentenary. Practically all high schools and colleges of the Assistancy mention solemn services in honor of the North American Martyrs at many of which local ordinaries pontificated.

Veterans' Jesuit Vocations. As of November 1946, 112 G.I.'s entered eight Jesuit novitiates, 25 for the brotherhood and 87 for the priesthood. By provinces, they are distributed: Chicago 23, Maryland 22, California 20, Missouri 16, New England 14, New York 9, New Orleans 8.

Vocations. Georgetown University's Father Timothy Reardon has been publishing *Introibo*, a bulletin for veterans interested in a vocation to the priesthood or brotherhood.

Federal Aid. An objective statement of the Protestant stand on federal aid is found in the four-page leaflet, *Information Service*, Vol. XXV, No. 39, Department of Research and Education, Federal Council of the

Churches of Christ in America, 277 Fourth Avenue, New York 10, N. Y.

Surplus Property. "Foreign Educational Benefits and Surplus Property," *Higher Education*, Vol. III, No. 4 (Oct. 15, 1946), pp. 7-8, offers the best explanation to date of the Fulbright Bill providing for disposal of surplus property in foreign countries for scholarships.

The War Assets Administration has just ruled that any nonprofit agency in this country which is contributing to the support of a school, hospital, or mission located abroad may purchase property for such institutions at a discount of 40 per cent. This is the first liberal step taken in this direction and should make a large amount of goods available for relief abroad. N.C.W.C. Surplus Property Guide No. 14.

Veterans' Administration. Veterans' guidance centers founded by Veterans' Administration are functioning at Marquette University, Loyola College, Baltimore, and Gonzaga University according to *Higher Education*. According to word received, this list is incomplete. Several of these schools answered an inquiry saying that such institutions are extremely worth while both in the service rendered and in making the institution better known throughout its area. The Veterans' Administration is most cooperative with schools wishing to erect such a center.

Fordham's psychology department, out of seventeen in the country, is the only one among Catholic institutions certified by the American Psychological Association to the Veterans' Administration as capable of instructing veterans to become clinical psychologists.

Dialogue Mass. At the request of a Protestant college president, the Nebraska Association of Church Colleges opened its program with a dialogue Mass.

Election. Fifteen Georgetown alumni have been elected to Congress in the recent elections; twelve representatives and three senators.

New Graduate Division. Xavier University inaugurated a graduate division June 23, 1946. Programs of studies are offered leading to degrees of M.A., M.S., M.Ed. Acting director is Raymond F. McCoy. Its location is Evanston Campus, Cincinnati 7.

Collegiate Center. Fordham University will open a collegiate center in Middletown, New York. Classes will be held in the Middletown High School between 3:30 and 10:00 p.m.

Radio. On March 22, WWL, 50,000 watt clear channel station, owned, operated, and controlled by Loyola University (New Orleans) will celebrate its silver jubilee. This was the pioneer station in the southern part of the Mississippi Valley.

Keeping abreast with progress in radio development, they have started within recent months a frequency modulation station in connection with WWL. The call letters of the FM station are WWLH.

Host. Loyola University (New Orleans) was co-host to the Louisiana College Conference at its ninth annual meeting on December 6 and 7, 1946.

Expansion. Because of increased enrollment, the Bureau of Community Facilities of the Federal Works Agency, under the authority of S. 2085, has granted to Loyola University (New Orleans) buildings and equipment for cafeteria, and for chemistry and pharmacy laboratories and classrooms. These will augment present facilities of the university and enable it to provide more room for veterans.

A steel and concrete building, one story in height, has been erected to house the physics department of Loyola University (New Orleans).

At St. Louis on August 2, 1946, the first bricks were removed from buildings to be wrecked. A new medical school addition of nearly a million dollars in cost will be begun. It will house laboratories, a library, an auditorium, and other facilities.

St. Louis University's Parks Air College recently opened its new chapel.

Federal Works Administration approved donation of seven temporary buildings for Regis College.

Fordham University's centenary was commemorated by laying the cornerstone of Cardinal Spellman Hall, a residence building for Jesuit graduate students of the Assistancy.

Loyola University, Los Angeles, received a \$4,000 donation for books on Spanish culture from the Del Amo Foundation.

First F.W.A. project in this area was received by the University of San Francisco to add sixteen classrooms and an additional 2,200 square feet of floor space for chemistry.

University of Detroit reports the construction of a new residence hall for men.

Bing Crosby contributed \$25,000 toward Gonzaga's engineering building.

The Loyola, Baltimore, chapel drive has netted \$200,000 of a quota twice that sum.

A new government building has just been awarded Boston College to provide cafeteria, recreation, and office space.

Rockhurst College has practically doubled its capacity by the acquisition of Army surplus housing units, a completely equipped cafeteria building, and more recently a classroom and office building.

In its building expansion program, Saint Louis University now has under construction a dormitory building and a classroom.

Xavier University, Cincinnati, already has ten dormitory units, 14 family dwellings, and plans to obtain buildings to house laboratories and the Student Union.

Spring Hill College has received a total of \$740,000 of the emergency funds allotted Alabama state schools.

Spring Hill College is availing itself of the provisions of recent legislation to obtain from F.W.A. a government surplus cafeteria, laboratory building, and possibly two dormitory buildings.

The new Boston College School of Nursing will open February 1947 with Father Anthony G. Carroll as its dean.

Regis College acquired a classroom building from Fort Logan.

Communication Arts. A new department of communication arts has been announced by Fordham University. Theater, radio, publications, the motion picture, and speech will be included in the department.

Radio. Creighton University will be one of the first universities in the nation to have facilities for training its students in television.

GBS, Georgetown's campus radio station, inaugurated a weekly broadcast of the Mass over Arlington's WARL, Sunday, November 17, 1946, at 7:35 a.m.

Ground was recently broken for the 550-foot FM transmission tower of WEW, Saint Louis University radio station. The new tower will be the highest structure in the city.

LBC, a low-powered radio station, has been opened at Loyola, Los Angeles.

Dramatics. A full-length original musical comedy, first in Georgetown's history, was written by Father Monahan and Mr. Philip J. Sharper with the help of two students, and presented December 13 to 19.

Highly efficient Boston College Workshop, under the direction of Father John Bonn, will produce this school year Shakespeare's *Othello*, Euripedes' *Hecuba* in Greek, and several modern plays.

Music. Canisius College's seventh annual concert featured Donald Dame and Jesus Marie Sanroma.

College and University Faculty. Thirty-two new professors have been added to Loyola (Los Angeles) University staff.

Saint Louis University has announced the appointment of Dr. Carl Taeusch, formerly of Harvard University, the United States Department of Agriculture, and more recently of General Clay's staff in Germany, to the post of professor of government. Professor Taeusch is a nationally known authority on public administration.

Prof. Louis J. Mercier, distinguished author and lecturer, has joined the Georgetown graduate school faculty.

Basic Text. Marquette University is using one primary textbook in all its philosophy courses, the two-volume *Basic Writings of St. Thomas Aquinas*, edited by Dr. Anton Pegis.

Reelection. The unusual distinction of being reelected president for

another year of the Association of New York State Universities and Colleges came to Father Robert I. Gannon.

National Federation of Catholic College Students. Georgetown's Student Council formed an executive committee composed of representatives of every sizable student organization, whose purpose is to participate in the extensive activities of the National Federation of Catholic College Students (N.F.C.C.S.).

John Carroll University sent two delegates to the Detroit regional meeting of the National Federation of Catholic College Students. Highlight talk was given by Mr. Martin McLaughlin, recent delegate to the Work Youth Conference at Prague.

Testing Bureau. Father Paul Reinert is director of Saint Louis University Testing Bureau, newly founded to administer and interpret tests for Catholic high schools in the area. More than 3,000 tests have been administered to 800 freshmen in ten high schools.

Twenty-five Holy Cross alumni have agreed to contribute articles to the *Tomahawk* on their many and varied professions and careers.

The *Greyhound* of Loyola College, Baltimore, is running a series on vocations to various professions.

International Business Machines now has in operation in a number of institutions a complete service of academic recording that reduces greatly the hand work of a registrar's office. At present The Creighton University is undergoing a survey of the possible service with a view to introducing it.

Placement. Boston College Guidance and Placement Department is circularizing its alumni through the *Alumni News*.

Air. Detroit University is air-minded. Installing two wind tunnels, inaugurating a flying club, and flying its football team to San Francisco are all in a week's work.

Academy of Science. Father James B. Macelwane and Dr. Edward A. Doisy of Saint Louis University attended the fall meeting of the National Academy of Science in Washington. Both are members.

Father William C. Doyle of Rockhurst was announced the new president of the Missouri Academy of Science, Rolla, Missouri, November 1.

Pharmacy. John F. McCloskey, dean, College of Pharmacy at Loyola University, New Orleans, has published an attractive and practical booklet of twenty-four pages entitled *Useful Study Methods in Pharmaceutical Education*.

Public Relations. Saint Louis University has been selected as the host of the 1947 annual meeting of the American College Public Relations Association, May 15 through 17.

Spiritual Exercises. The University of Scranton is offering the Spiritual Exercises to its non-Catholic students.

Regional Host. The University of Detroit was host to the tenth annual meeting of the Association of Catholic Colleges of Michigan, at which thirteen member colleges were represented.

Tri-province Deans. Liberal arts and evening school deans of the Chicago, Missouri, and New Orleans provinces met in St. Louis informally to discuss urgent administrative problems.

New Course. Loyola University, New Orleans, has introduced a four-year course leading to a B.S. in social work.

Enrollment. Boston College's total enrollment this year consists of about 65 per cent veterans.

Bishop. Holy Cross alumnus Bishop Daniel Feeney, auxiliary of the Diocese of Portland, is its twenty-fourth raised to the episcopacy.

N.R.O.T.C. Marquette University enrolled sixty in its peacetime N.R.O.T.C.

English Handbook. The department of English of Loyola University, Chicago, has prepared a ten-page booklet *Requirements in English for Students of Loyola University* which has been given to all students and faculty members.

Fifty Years. Saint Louis University School of Dentistry celebrated its fiftieth anniversary. In that time 2,540 men have been graduated.

Labor Relations. Father Leo Brown of I.S.S. helped in the settlement of a long-enduring strike at Monsanto Chemical Company.

Publication. The University of Chicago has recently expressed interest in publishing Father George Dunne's doctoral dissertation.

Father Peter Dunne's third work on Jesuit missions of Northern Mexico has been accepted by the University of California.

International Relations. Mr. John Eppstein, noted expert on international law and adviser to British statesmen, lectured at Georgetown University and at Saint Louis University.

Tercentenary. The faculty and student body of Cranwell Prep made a pilgrimage to Auriesville, September 26.

Expansion. St. John's High School, Shreveport, is launching a \$200,000 drive to be distributed equally between endowment and building.

Boston College High School Annex located some blocks from the main building now has its own chapel.

Saint Louis University High begins an 86 x 42 foot, two-story and basement wing, to house a new chapel, refectory, and other facilities.

Bellarmino Prep, San Jose, has a new Senior Residence Hall, accommodating twenty-eight boarders.

Speech. National Forensic League announced that Bellarmine Forensic Society at Saint Louis University High School led Missouri in speech work for 1945-1946.

Heading the list of over 200 contestants from colleges and universities, Bellarmine High School's Frank Still won a \$100 war bond in the Tacoma Public Library essay contest.

Dan Hereford, Saint Louis University High School junior, won third place in the nationwide October *Queen's Work* contest.

Two Regis, Denver, seniors won places in a recent essay contest sponsored by the *Denver Post*.

Marquette University High School was given prominent space in the interesting exhibits of Milwaukee's Cavalcade of Culture, part of her centenary celebration.

Radio. Father John H. Kelly's Radio Playshop, of Fairfield, qualified by experience in many radio presentations over New England stations, has recorded several plays on the North American Martyrs to be sent to groups throughout the country for phonograph or radio presentation.

Father Joseph L. Murray through his Radio Club at Boston College High School plans to equip all members so that they will be able to obtain individual amateur licenses.

Creighton Prep's Webster Club spoke over KOWH on the question of a guaranteed annual wage.

Speech. The Wisconsin school bus referendum was lost but through no lack of aid from Marquette University High School's Webster Club. Twenty-five members spoke at Holy Name breakfasts urging its support.

Dramatics. Boston College High School presented Shakespeare's *Henry IV*.

Loyola Academy, Chicago, is laying plans for an annual one-act play contest. Twenty-seven Catholic high-school dramatic directors met to discuss plans.

The students of Shadowbrook's rhetoric class translated Sophocles' *Oedipus Tyrannus* and interpreted the English version under the direction of Father Patrick Sullivan.

Writing. The new English grammar series being prepared by a committee of high-school teachers of the Chicago, Missouri, and New Orleans provinces, is now in enthusiastic use in all the first-year classes of the three provinces. It will go through another planographed revision before final publication. The second-year book in the series is appearing in sections this year and is being taught experimentally in four high schools. The Catholic edition of *Prose and Poetry* is undergoing extensive revision under the direction of Fathers Maline and Mallon.

All-Catholic. St. John's, Shreveport, *Flyer* proudly framed its All-Catholic award.

Bellarmino High School's 1946 annual, *Cage*, merited the award of All-Catholic by the Catholic School Press Association.

Bellarmino High School will play host to the fifth annual press conference to be attended by sixty high representatives from four schools. St. Ignatius, Cleveland, *The Eye*, also merited All-Catholic.

The Editor of the Rockhurst *Prep News* was elected president of the Catholic Press Council of Kansas City.

"The Alumneye," Vol. 1, No. 1 (October 8, 1946) published by St. Ignatius, Chicago, Alumni Association saw the light in four-page tabloid. Father Gerald Garvey, alumni director, has at his disposal a readable and newsy monthly publication.

Publications. Father Sugrue's three-page monthly newsletter to parents of Bellarmine, San Jose, brings news, and suggestions on study and college.

Snowbound. Regis College and High School suffered perhaps first from the coal strike. The titanic snowstorm that buried the mountain states during November made heavy inroads into coal supplies. Most Colorado schools closed toward the end of the month, including both Regis College and Regis High School.

Sodality. Thirty-six Jesuit high-school Sodality moderators from twenty-five schools in the Assistancy responded to a questionnaire on the Sodality. Results have been tabulated and distributed by Sodality Seminar, Theologians, West Baden College, West Baden Springs, Indiana.

Regis High School sodalists are engaged in an extensive program of the corporal works of mercy including reading to bedridden patients, serving Thanksgiving dinner to the aged, teaching catechism, and coaching grade-school sports.

Chicago Province Entrance. Freshmen enrolled in four Chicago Province high schools average 120 I.Q. on the Henman-Nelson B (88 percentile on national norms) and on the Public School Publishing Company Achievement tests in arithmetic 66 (80 percentile), English 44 (70 percentile), and reading 58 (80 percentile).

Alumni Meeting. St. Peter's Prep Alumni First Friday Club held its first meeting October 31. It will hold monthly meetings on the eve of the first Friday. The program consists of lunch, after which a guest speaker will be heard. Facilities will be offered the alumni to go to confession. There are no dues; cost of luncheon also covers printing and mailing expenses.

Handbook. Saint Louis University High published its 1946-1947 *Handbook* containing rules and regulations, important dates and events, a list of the faculty, and other useful information.

Health. All students of Boston College High School were inoculated against influenza. Except where parents were unwilling, they were also X-rayed for tuberculosis.

Guidance. St. Ignatius, Cleveland, inaugurated a series of vocational talks to seniors by men in various professions.

Ratio. Each teacher of St. John's High School, Shreveport, was presented with a copy of the *Ratio Studiorum*.

Budenz. Mr. Louis Budenz, sponsored by Regis (New York) alumni, addressed a capacity crowd at Regis High School, at the time he was gaining national notice in denouncing Eisler.

Retreats. In the last two years, 103 St. Ignatius, Cleveland, students have made three-day, closed retreats at St. Stanislaus Retreat House.

New Course. Jesuit High, New Orleans, has undertaken a full course of Marine Corps instruction.

St. Ignatius, Cleveland, offers a flight course in its curriculum including the mastery of an Aeronica Trainer.

Interracial. Members of fifteen Chicago Catholic high schools joined Loyola Academy's Claver Club.

The Race Relations Conference of St. Mary's College calls our attention to the program on interracial justice in the Sodality Semester Outline (No. 31) which it believes to be the first of its kind for Catholic schools.

Labor Schools. Opening night of St. Peter's Institute of Industrial Relations saw 500 trade unionists attending.

Sociology. Mr. Campbell of Marquette University High School was elected president of the Milwaukee Archdiocesan Teachers of Sociology Association.

Athletics. New Orleans' Jesuit High Blue Jays entering for the second time the American Legion's Little World Series came home the winners of the National Championship the first.

Loyola High, Los Angeles, before 14,000 fans, upset last year's number one football team of the nation, San Diego High, 13-12.

Denis Schmeedeke, senior at Xavier High School, Cincinnati, was named the nation's best hundred-yard backstroke swimmer.

Jesuit High, New Orleans, has made a grand slam in 1946 athletics, capturing city and state titles in all major sports.

In a recent game, Creighton Prep drew a crowd of 18,000, an all-time record football crowd for Omaha.

Jerry Ahrens, Saint Louis University High pitcher, chosen to rule the mound in the third annual All-American Boys' Game at Wrigley Field, Chicago, led Ty Cobb's West Team to a 10-4 victory.

Leo, the Bellarmine High School, Tacoma, lion cub mascot, made a big hit with football fans.