

Jesuit Educational Quarterly

OCTOBER 1947

JESUIT INTERNATIONAL STUDY WEEK

UNIVERSITY DEPARTMENTAL ORGANIZATION

THE NATURE OF PHILOSOPHICAL THINKING AND
THE OBJECTIVES OF TEACHING PHILOSOPHY

CATHOLIC COLLEGES AND PUBLIC RELATIONS

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October 1947

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Jesuit International Study Week

WILFRID PARSONS, S.J.

At the Ecole Sainte Geneviève at Versailles in France, 179 Jesuits from 33 countries met from August 18 to 23 for the first International Study Week. The setting was perfect for such a meeting. St. Geneviève is a large boarding school for boys who have passed their baccalaureate and are preparing for higher technical or military training. It boasts 400 private bedrooms, several large meeting and exposition halls, a beautiful Gothic church, a spacious campus, two-dozen modern shower baths, a large refectory. The weather was ideal for summer, tempered by a few cooling showers. St. Geneviève, by the way, is the successor of the famous old school on the Rue des Postes, well-known in nineteenth-century Jesuit history.

The idea for the study week originated in the brain of the provincial of the Paris Province, Father Marcel Bith, during the last General Congregation at Rome, when four or five evenings a week French-speaking fathers met to discuss and explain conditions in their various countries. It was thought then that the idea could be continued the following year in a more concentrated and orderly form in the space of a single week. Father Bith asked four fathers in Paris to be the organizing committee, and they in turn appointed an executive secretary, Father Robert Bosc, who handled the details of correspondence, program, etc., with delegates in each Assistancy. Father Bosc had an assistant to handle rooming, financial, and travel problems, and of course the inevitable battery of efficient scholastics to do the heavy work.

The program, from Monday through Saturday, consisted essentially of five parts each day. At 9:30 a.m., there was an *exposé doctrinal*, which was followed, after an intermission, by prepared and voluntary "interventions" or commentaries on the doctrinal exposition. This took us up to midday. At four o'clock we divided into sections, at each of which two or more from different provinces set forth specific problems in their respective countries. These were called *confrontations d'expériences*. At five there was tea and soft drinks. At five-thirty, there was a meeting of the whole membership again for a study circle, some one problem common to all being chosen, with free discussion from the floor. Supper was at 7:15, followed by Litanies and recreation. At 8:30, there was a *carrefour libre*, at which those who wished could get up by prearrangement and explain and defend, if they wished, the political situation in their countries.

Attendance at these evening sessions was optional, and, as may be surmised, the number who attended varied considerably.

French and English were the official languages of the "Week," but there were four expert interpreters for German, English, Spanish, and Italian. The interpreter for English, Mr. Robinson of the English Province, distinguished himself particularly, and was the most called on for translations, sometimes of very intricate and subtle speeches. There were, besides, some few speeches in Italian, Latin, Spanish, and German, but nearly all were given in French, and it must be said that all but a few in attendance understood French at least.

The American delegation consisted of Fathers Robert Graham and Benjamin Masse of *America*, John Courtney Murray of Woodstock, Edward Rooney of the Jesuit Educational Association, Hunter Guthrie of Georgetown, Wilfrid Parsons of Catholic University, Francis Corley of the I.S.O., and W. Edmund Fitzgerald of Cheverus High School, Portland, Me. Others in attendance from the United States were Fathers Bernard Murray (N.Y.), Youree Watson (N.O.), Gregory Roy and John Walsh (N.E.), and John Thomas (Missouri), all of whom were in Europe for tertianship or special studies, and some of whom intervened effectively on special occasions. It may be said with due modesty that the whole American group were frequently complimented for their various contributions.

The proceedings of each day, apart from the purely political talks in the evenings, which were not on the prepared program, followed more or less a unified subject. The over-all theme was the implementation of an internationalist spirit among all the members of the Society. It was in accord with this that, at the opening meeting, Father Parsons delivered a sort of keynote speech on the formation of the international spirit in the Church according to Pius XI and Pius XII and in the Society according to St. Ignatius.

The rest of that first day, however, was devoted to a discussion of the workers' movement, as it affects the Church, in the various countries. On this occasion, it was Father Masse of *America* who spoke for the United States. (Father Masse later had an occasion to bring before a private group first, and then a more public one, the labor-management set-up in the United States.) The study circle which followed this early-afternoon exchange of experience was particularly interesting to us foreigners in that it was presided over by Father Magand, one of those French Jesuits who actually work in factories, and who was dressed throughout the "Week" in workers' clothes, even down to the open-work sandals over his coarse stockings. Father Magand is an intense personality, and told us he was content to spend the rest of his life in a factory.

Needless to say, he is enthusiastically in favor of organized labor, having organized labor's point of view. At least one other father was there from labor's ranks, but he wore the soutane for the occasion.

The second day was devoted to Catholic Action. The doctrinal exposition was made by Father De Coninck, of the Flemish Belgian Province, and one of 29 Jesuits from the two provinces of Belgium who were present. His speech, a mixture of a profound theology of the Holy Ghost, broad humor, and hard-hitting apologetics, had a lasting influence on the rest of the proceedings. The afternoon exchange of experiences was on the same subject at the level of ten different countries. At one of these five meetings Father Parsons read a report by Father John LaFarge of *America* on the racial question in America.

It was on this day that two cleavages disclosed themselves in the ranks of the Society. One was a carry-over from the previous day, and had been raised originally by Father Magand. It had to do with the "presence" or "absence" of the Church in the social question. It was quite generally agreed that the Church is always physically present, of course, but even here in Europe there was a relative physical absence, particularly in the *banlieue*, the suburbs in which most European industrial workers settled in the early part of the century, and for whom very few, if any, new churches were at first built, with the consequence of a rapid spread of first socialism and then Communism among the workers, and its accompanying apostasy from the Church. It was the "moral absence" of the Church (through the influence of its social teaching) which aroused most discussion, but even representatives of the same countries freely admitted such a moral absence in varying degrees. Almost nobody was willing to admit that the Church (and the Society) had carried the Christian social doctrine, in teaching or in practice, to the city and farm workers as it should have been.

The discussion on this point, however, was nothing compared with that on Catholic Action. The afternoon study circle was presided over by Father de Bigu, national chaplain of the Jeunesse Agricole Chrétienne, the Jacists, the country equivalent of the Jocists, or industrial youth. In some of the countries the Society is faced with official Catholic Action, either expressly named as such, or at least authorized by the bishops. We were told that in Spain, for instance, Catholic Action is an episcopal function; is no longer presided over by laymen, but by priests, who give the orders; that its function is no longer called "participation of the laity in the apostolate of the hierarchy" but merely "collaboration"; and, more seriously for us, that since it is primarily an episcopal function, the presiding officers must be diocesan priests, and hence religious are excluded from Catholic Action as such. We were reassured, however,

by being told that the Society carries on in Spain a parallel action, which is Catholic action for all practical purposes. But one father from a South American country told us that the cycle had been this: first official Catholic Action was set up; then other apostolic works were absorbed or abolished; then Catholic Action itself dried up from inanition, with the result that nothing is being done. It seemed quite apparent that where there is an excess of clericalism in Catholic Action the amount of lay action is small, and tends to disappear. Father Parsons interjected into the discussion a partial list of the work being done in the United States, with the point that while we have no "Catholic Action" here, we have perhaps more Catholic action than if we had—a point that received some general approval.

Another point which caused interesting debate was raised by Father de Bigu, who held vigorously and eloquently that Catholic Action in its broad sense is in these postwar days almost exclusively social action. He was unable, however, to get the assembly to face this squarely, and strangely enough, he did not seem to win general approval for his idea. It was apparent that many of Ours still look on Catholic Action as a purely intellectual and spiritual apostolate, only indirectly affecting the temporal order.

Wednesday was a half-day, the afternoon being devoted to much-needed rest and a visit to the near-by Chateau of Versailles, one of France's greatest and most imposing architectural and artistic monuments. The morning meeting, however, was one of the most interesting of all. It was devoted to the problem of the non-Catholic Christian. Father Witte, professor in the Dutch scholasticate at Maastricht, opened it with a doctrinal exposition of the question, stressing particularly the efforts of Protestants at reunion. He was followed after the intermission by Father Gutzwiller of Switzerland, who gave a very clear and profound analysis of the various currents in present-day Protestantism in Europe, and by Father John Courtney Murray, who made a deep impression by his picture of the good and bad aspects of Protestant-Catholic relations in the United States. He pointed out the almost complete absence of doctrinal controversy among us, and the heightened tension centering around the question of the relations of church and state. He called for a Society-wide agreement on the ethical, theological, and political factors in this thorny problem, which has not yet been settled in the light of modern concepts of the state itself. As will be seen, Father Murray's suggestion became one of the practical projects which grew out of the meeting. This session also developed some very interesting viewpoints on cooperation between Protestants, Catholics, and Jews in various countries. The French Father Beirnaert (Champagne), professor of theology

at Enghien, for instance, recounted his experiences at the recent meeting of Frank Buchman's Moral Re-armament group in Switzerland; the National Conference of Christians and Jews (now becoming international) was discussed, as was also the widespread Ecumenical Movement. The subject was so engrossing that it was continued at a later session. In the evening Father Graham delivered a special lecture on the United Nations.

Thursday morning we were addressed on the apostolate of the press by Father Creighton, a Hollander, one of the major Jesuit journalists and founder and editor of *De Linie*, a weekly newspaper with something in it for everybody. Father Creighton stressed the supra-nationality of the Church and the Society, and called for a grand rally of all our journalistic forces the world over for a common attack on the dark forces which from several sides threaten the downfall of modern society. His proposals, as we shall see, were taken up later in a practical form. Several speakers joined in the debate which followed, among them Father Francis Corley (Missouri), of the I.S.O. and editor of *Social Order*. That afternoon we had a surprise at 3:30 in the form of a brilliant and profoundly subtle paper from Father Teilhard de Chardin, discoverer of the Peking Man, whose ideas gave rise to an interesting discussion.

On Wednesday afternoon, one delegate from each country had been called in for a stocktaking session, to see what points so far treated called for further discussion. The result was that Thursday afternoon's late session, following tea and the usual *confrontation d'expériences*, was a free meeting, at which several speakers who had not been able to be called on were recognized. Thus we had further enlightening talks on Protestantism in Latin America (with considerable difference of opinion as to its practical effects), Catholic Action in Spain and other Latin countries (with similar results), international and intercredal cooperation, and other subjects. The *carrefours libres* in the evenings continued as usual to bring us news of political developments in several countries.

Friday was Youth and Education Day. It was begun by a talk on the formation of the international spirit in our colleges and universities by Father Goussault, rector of Sainte Geneviève, our host, and incidentally the presiding officer of all general sessions. He followed in the general spirit of the whole meeting, which was that the time was long since ripe since both young people and their elders in all countries must come to know each other better and prepare immediately for common action. The second morning session was taken up by talks from Father Heinrich Klein, of Berlin, and Father Rooney, of the Jesuit Educational Association. Father Klein gave in Latin a most moving description of the present desperate mental and spiritual condition of German youth. Father Klein

has reopened our old college in Berlin for some 400 students in the former headquarters of the Krupp enterprises. Father Rooney gave a half-hour summary of his report on the Jesuit educational system in the United States, and later distributed his complete report in French and English. This report was, as usual, an eye opener to many Europeans, who have been frequently aware of the work we are doing among students of an older age than those who attend our colleges in Europe. Father Rooney's exposition was supplemented by a dozen carefully prepared large charts showing all aspects of Jesuit and Catholic education in the United States, prominently displayed in one of the two large exposition halls. These halls, incidentally, contained exhibits of periodical and book and pamphlet publications of many provinces of the Society.

In the late afternoon of Friday we broke up into several separate groups, the principal of which were devoted to youth movements, Catholic Action chaplains, and the press. The latter meeting, which this writer attended, contained 27 representatives of nearly 40 Jesuit periodicals. It was at this meeting that Father Creighton made his proposal of an international Jesuit press service, which was warmly debated. Most of those present agreed with the idea in principle, but could not see how, in the present dearth of men and money, the project could be manned and financed. However, as we shall see, the proposal was not allowed to drop altogether. One interesting feature of this meeting was the introduction of the press representatives, each of whom showed copies of his papers, and gave a thumbnail sketch of their aim, editors, and circulation. The figures of the latter were counted up by a scholastic present, and came to nearly 2,000,000.

As on Wednesday morning we had taken up the question of our apostolate with non-Catholic Christians, so on Saturday morning the first session and its succeeding discussion period dealt with the problem of the unbeliever. Father d'Ouince, the editor-in-chief of *Etudes*, presided at this session. Father Bolkovac, one of the seven Germans present, and the distinguished theologian, Father de Lubac (Lyons), delivered penetrating analyses of the unbelieving German and French minds respectively, while Father Hunter Guthrie did the same for the typical American materialist and Father Edmund Fitzgerald followed him with a description of the current of unbelief at the secular American universities. It was a necessary but more unfavorable side of the United States picture than had been presented theretofore at the meeting, and rounded out the American contribution by showing the intellectual difficulties with which the Church has to contend in the United States.

The closing session of Saturday afternoon ended, as the first session had begun, with an eloquent address from the provincial of Paris, Father

Bith; and most of us were on our way back to Paris in the train at four o'clock, tired but happy.

What came out of it all?

First of all, of course, there was the immense benefit derived by those present from close contact from Sunday evening to Saturday afternoon with many active Jesuits from many nations. Friendships were formed, favors exchanged, plans made for the future of various kinds of cooperation. Then, one's esteem for the Society increased notably, for here was a cross section of Jesuits who are on the firing line and at grips with the world as it is. We were all conscious of the hot breath of Communism on our backs, and of the imperative necessity of mutual knowledge and help in the Society and in the Church at large.

It was this international spirit that the meeting was intended to promote and foster. This was brought out in one of the doctrinal conclusions adopted at the end by the whole group: "that a theology of peace be constructed, and that according to our rules our young religious be better taught to divest themselves of their carnal love of country, as we teach them to do the same for the carnal love of family."

The other doctrinal conclusion had to do with the doctrine of church and state. It became clear that serious divergences of opinion exist in the Society on this question of application of our well-known principles to the political realities of our time, and it was requested that the Society's theologians take up the task of a complete and rounded formulation of the relations between church and state.

The practical conclusions were three in number, all more or less related to each other. Everybody had the feeling that this first international meeting of Jesuits, all of them aware of the whole complexity of apostolic problems that face us in these times, should not end without some token of continuity. The idea of setting up one center of coordination for all our activities was not deemed practical at this time; but it was thought that we could use those centers which already exist: for instance, Loyola in Spain for the retreat movement, *Lumen Vitae* in Brussels for religious instruction of youth, *Action Populaire* in Paris and *America* in New York for social and economic problems, the United States for general educational problems and movements, *De Linie* in Amsterdam for the press, the Offenburg (Germany) center for questions affecting central Europe. It was also suggested that the United States had now become the ideal, and perhaps only practicable, center of information on Far Eastern problems. All of these centers, it was thought, could be loosely, but sufficiently, connected if for the present one man were set up in each center as a sort of distributing office.

It was also desired that in each province one man be designated,

and in the province catalogue, as being specially charged with the handling of international problems as such. He would be the contact man with other provinces, and would perhaps transmit to his province the matter contained in the bulletins which it was hoped each of the above centers would establish.

Finally, a continuation committee was set up, consisting of two or three from each Assistancy, whose function would be to act as a liaison between the meeting just ending and some future meeting which, it was hoped, would take place in two or three years, perhaps in Amsterdam or Brussels. This committee would see that the minutes of this meeting be transmitted to all those who were present, and to others who might be interested, and would also be the larger organizing committee of a future meeting. If such a meeting does take place, and all at Versailles ardently hoped it would, it was the general desire that it would be limited somewhat from the very broad scope of the first meeting, but would not necessarily be restricted to specialists or technical experts, and would include, as this one did, men of broad interests.

Testing Bureau: Saint Louis University

PAUL C. REINERT, S.J., and OLIVER F. ANDERHALTER

Since testing has become more and more an essential feature of all educational work, during the past two years Saint Louis University has been interested in furthering the testing movement in the Catholic schools in this area. A preliminary survey conducted in January 1946 revealed that there was no uniform testing program in operation in the Catholic school system and that the testing done was handled in a disorganized, unscientific manner. The causes for the lack of an organized testing program were manifold. Among them were inadequate training in testing procedures on the part of school officials; lack of personnel required for the administration, scoring, and analysis of test results; insufficient funds to promote an adequate program; scarcity of achievement tests suited to Catholic school objectives.

The preliminary facts uncovered in this survey made it clear that Catholic schools as a whole would never be able to conduct adequate testing programs by themselves. Therefore, in 1946 Saint Louis University announced the establishment of a Saint Louis University Testing Bureau. The general aim of the Bureau was to promote better testing programs on all levels of the Catholic elementary and secondary schools. In an effort to determine whether or not a service such as the Bureau intended could and would work on a large scale, the Bureau offered in the fall of 1946 a Freshman Placement Testing Plan on an experimental basis to a representative group of Catholic high schools in the St. Louis area. These schools, although small in number, were typical of the high schools which would later be included in the program. The battery of tests consisted of the Terman-McNemar Tests of Mental Ability which give an intelligence quotient; the Language Arts Section of the Stanford Achievement Tests giving part scores in paragraph meaning, word meaning, average reading, language usage, spelling, and average language; and the Arithmetic Arts Section of the Stanford Achievement giving part scores in arithmetic computation, arithmetic reasoning, and average arithmetic. In addition, the Cleeton Interest Inventory and the Bell Adjustment Inventory were given to those schools requesting them.

All materials including tests, electrographic pencils, answer sheets, etc. were supplied by the Testing Bureau and distributed to the various schools

on assigned dates. Ample instructions concerning the administration of the tests were given to the personnel in charge of testing at the schools, and in some cases the tests were administered by the members of the Testing Bureau. Other services given by the University included:

1. Scoring of all tests, which necessitated the renting of an I.B.M. electric scoring machine;
2. Compiling a class record on a special sheet designed for these texts;
3. Setting up a distribution sheet for each test and sub-test, along with the computation of medians, quartiles, and other necessary statistics for each test and sub-test;
4. Assistance in the interpretation of the test results by means of a mimeographed sheet of directions, as well as through individual assistance by members of the Testing Bureau upon request.

In all, twelve high schools, including five from St. Louis, five from the various St. Louis counties, one from Alton, Illinois, and one from Kansas City, Missouri, took part in this experimental program. A total of 3,451 tests were given to 1,008 freshman students. Since the Language Arts includes six part scores, the Arithmetic Arts three part scores, and the Intelligence Test gives each pupil an intelligence quotient, a total of 1,080 scores were given on these three tests. In addition, 479 pupils received ten part scores on the Interest Inventory and 109 received five part scores on the Adjustment Inventory, making a grand total of 15,415 scores given to the 1,008 freshman pupils taking part in this experimental program.

Since the Bureau was intended to operate on a nonprofit basis the fees were based on an estimated cost of administering the program. The fee charged was thirty-five cents per pupil taking the entire program, and twenty-five cents per pupil for the battery of three tests excluding both inventories. These charges covered only the actual expenses of administering the program, the time spent by personnel operating the Bureau being donated as a University service.

As an additional aid to high-school administrators, norms were computed for the St. Louis area which would be more applicable than national norms. Other statistical analyses of the results were made, one of these studies being a two-way analysis of variance of the results by schools and by part scores. Results from this study allowed the comparison, on a statistically significant basis, of the variation of results between schools as a whole and between various subject-matter sections throughout all the scores. For example, one could determine whether or not spelling ability was weaker than paragraph meaning comprehension, arithmetic inferior to language ability, etc. These results could serve as a basis for

determining which phases of the curriculum needed strengthening. The total performance of each school was held confidential, the scores being published by school number rather than by name.

This experimental program met with an enthusiastic reception and proved that such a program was feasible on a larger scale. The only defect of the experimental venture seemed to be that the results, in some cases, were not available as quickly as desirable. This was due to several facts: (a) limited number of tests available for distribution; (b) limited staff for scoring and compiling the results; and (c) administration of tests only after the school term had begun.

To correct this deficiency, in the 1947 freshman placement program, tests were given on preregistration dates and thus results were available for placement and other uses before school began. Next year's plans call for giving these tests to second-semester eighth-grade pupils, with a student's individual profile being sent to the high school to which he is applying.

In addition to the high-school-freshman program, the Testing Bureau has been carrying out an extensive research study concerning the nature and content of a thorough testing program for the entire twelve elementary and secondary grades. Considerations were given to the information teachers must gain through testing in order to guide the pupil towards the objectives of education as well as to the needs of administrators. Valuable knowledge—such as accurate measurement of pupils' abilities and disabilities, evaluation of their mastery of basic learning skills, measurement and evaluation of progress in subject-matter fields, analysis of their personality adjustment, interests, hobbies, and recreation—could be obtained only through the use of the following types of tests: (1) aptitude tests both general and specific; (2) achievement batteries of the basic skills; (3) subject matter achievement tests; (4) personality inventory; and (5) interest inventories. Essential information for administrators, such as the determination of the level of achievement of the school as a whole, the comparison of one class with another, evaluations of various aspects of the curriculum, could then be obtained through the proper interpretation and statistical analysis of the results of these tests.

The next step was to determine when and how often to use these various types of tests during the twelve grades. Here both theoretical and practical aspects were considered. For example, various statewide testing programs now in operation were studied in order to determine just when it is practical to give the various types of tests. From an analysis of this data the following conclusions were drawn:

1. General aptitude or intelligence tests should be given as early as possible in the grade school, probably in the first grade. The results should

be checked on two or three other occasions throughout the grades. During the high-school period they should be given at least twice, either during the first and third years, first and fourth years, or second and fourth years, depending upon the sequence in the grade school.

2. Specific aptitude tests can be assigned no definite place in a program but should be used at the discretion of the teachers as needed. They will usually be given when the student is entering into some field requiring specialized ability.

3. Achievement tests of the basic skills consisting of reading, language arts, and arithmetic arts should be given at one- or two-year intervals from the third grade to the twelfth grade.

4. Diagnostic achievement tests can be assigned to different positions in a general program. Ordinarily, they are to be given when difficulties arise in a course to determine specific causes of lack of progress.

5. A battery of subject-matter achievement tests to evaluate the pupils' progress should be given at least at the end of each semester. Unless, however, standardized tests are written for the specific objectives of a particular school system they should be used with great caution and supplemented by teacher-made tests.

6. Personality and interest inventories should not be given before the high-school level and even then should be interpreted with caution. Current practice indicates giving these tests twice during the four years, to the entering freshman and again as a part of the fourth-year vocational counseling. These ideas have been incorporated into a complete twelve-grade testing program, sponsored and directed by the University Testing Bureau.

Plans are under way to inaugurate the complete grade-school program in the school year 1948-1949. With the blessing and cooperation of the diocesan superintendent of schools, this program will be installed in nearly two hundred schools in the St. Louis and Belleville dioceses. Five or six other dioceses are requesting participation in the program as soon as the Testing Bureau is able to handle this large-scale project. The plan for this program includes the construction of all subject-matter achievement tests based on the objectives of courses taught in these dioceses and standardized on these student groups. Test construction will be accomplished by committees appointed in the various dioceses, consisting of teachers familiar with the theory of test construction and experienced in the subject-matter fields. The examinations made by these committees will be submitted, in preliminary form, to the University where they will be edited and submitted to a statistical item analysis before the standardization procedure is begun. Following the standardization of these tests they will be distributed to the various schools by the Testing Bureau and all

scoring, tabulating, etc. will be done by the University. As in the local program, the specific results of the tests will be known only to the individual schools themselves. Norms will be available for each diocese as well as for the combined group. Results from the various dioceses can be compared as well as from schools within each diocese. This program should provide an excellent means of evaluating various aspects of the diocesan curriculum and should point out those subjects in which a revision of methods, textbooks, etc. is required.

Results from the tests will be assembled on an accumulative record which can be used throughout the twelve grades. The profiles will be available to the high schools as soon as the student completes the eighth grade, and will include the scores of the freshman placement tests given in the latter part of the eighth grade, so that no hurried testing program is needed for incoming high-school freshmen.

The high-school plan is being inaugurated somewhat more slowly. The basic program of intelligence testing, testing of achievement of basic skills, interests, and personality characteristics is already in operation and will expand as quickly as the facilities of the Bureau will allow. The subject-matter achievement program will be increased as tests are constructed and standardized in the various subjects. At the present time an algebra aptitude test and a language-arts test are in the process of standardization and will be used as part of the freshman placement program.

Concurrently with the projects already mentioned, the Bureau is offering other services to the Catholic schools of this area. Its scoring facilities are available at a minimum charge to schools that wish to do testing on their own. In addition, the results of the research carried on by the Bureau in all phases of testing are sent to the schools in pamphlet form. It is far from exaggeration to state that the supervisors, principals, and teachers of the St. Louis elementary and secondary schools have almost unanimously shown a great interest in the development of the University Testing Bureau as a fruitful source of assistance in their efforts to improve the quality of Catholic education in this area.

University Departmental Organization

W. EUGENE SHIELS, S.J.

Our work in education today finds us associated in very large and complex institutions. These universities may be loosely knit, like the old home manufacturing system or "putting-out" process that preceded modern industrial practice. On the other hand they may be tightly bound in regimented rigidity. Neither can stand the pressure to reach proper standards that characterizes our highly competitive age, nor—what is closer to the point—can they utilize the intelligence, university experience, and conscientious ambition of professors to contribute their best powers to the functioning of an institution. To meet this need of channeling the talent and fine good will of so many excellent laymen and religious, our universities have accepted the truly American idea of departmental organization.

In departmental work the individual teacher outreaches his own limitations. His aim becomes the aim of many, equal to or better than himself. His efforts mesh in with comparative measures of his colleagues. They back him up, and he goes ahead with them. In times of slack energy or meager results, their success carries him on. Their achievement becomes his. In a word, he is part of a process greater than his single self.

A department in an American university is an organized grouping of instructors, studies, and students pursuing some particular field of knowledge within a college of the university. Acting under a broad mandate of the university constitution, and always subject to official veto, the department makes its own rules on policy and procedure. Its purpose is to assist the dean in his administrative functions. The members are the instructors taken into the department under teaching contracts by the general officers of the university. The chairman is usually appointed, for either an indefinite or a limited term. Sometimes he is elected by the members, or it may be that each member is elected to serve in rotation. As a family in a state forms the primary nucleus of political society, so the department within a college comprises the primary organic unit of construction. Of course it is not a primary unit of authority, for authority in American universities resides (under the trustees) in the general officer, or in a council or senate drawn from all areas of instruction, and the authority of a department is dependent upon its grant of

power from the general power. That grant is usually given precise form in the university statutes.

The grant resembles the state grant to give degrees. A university corporation is something other than the core community that may form its stable directive force. The corporation arose round a few original founders of the guiding staff. They are not identified with it, for it is really an institution created by the local populace for the purpose of school instruction. For the core body it constitutes a trust. Its properties as well as its degree powers are given it in trust and come to it from sources altogether outside its central executive, who is thus obligated by a bond separate from his other affiliations. The state empowers its trustees to accept its president or manager-in-chief, to represent it in suits at law or in matters of inheritances or property transfer, to stand in answer before the body politic when questioned as to its proper execution of its trust. Both state and public have a legal and moral interest in its performance of that duty. Thus, though its trustees and directors have special rights in its management, still it stands in its corporate relationship to government and public in a correctly styled constitutional arrangement.

In a similar manner, the department and its constituent members have a constitutional relationship to the university. The parallel is not merely verbal, nor may it be lightly dismissed.

It is the duty of a department to offer the training that, in its field, is demanded by the broad ideals of the college wherein it operates. To this end it sets standards in courses and teaching performance. From this follows the corollary that it is consulted in the selection of new members. Its judgment on the completion of its requirements stands approved in the office of the dean. Its students conform to its norms, in entrance, progress, and fulfillment of its program for a major in that field. It chooses its own texts, the form and number and quality of exercises, the matter for examination, the requirements for advancement to higher status. It recommends to the dean unusual changes in keeping with the trends in its field that are considered worth while in contemporary practice.

The policies and program are approved by a vote of its teaching members. Theirs is the task to watch out for its welfare as an instructional body. This indicates first of all loyalty to their colleagues' good name, credit, permanence of tenure, success, in keeping with the aims of the institution. Such aims form a basis for its particular ideals, the standards for criticism of its work. Further, the members cooperate by their counsel in correction of its deficiencies, in retention of its proven values, in improvement of its processes. They share in taking stock of its product by any methods of audit or self-study that it may authorize. The load of work, the approach and method used by individual instructors, come under its competence.

on the supposition that it knows what is, and how it should impart, its special contribution to the general academic effort. In every reasonable way it endeavors to make this contribution a matter of concern, particularly in the incitement of its students to superior work. Contests, clubs, special library deposits and facilities, occasional publications, individual conferences, fall among these methods of student stimulation.

The chairman presides at meetings, gives previous notice of agenda, secures secretarial report, provides for keeping the record of debate and decision, and has these records available for member inspection. He signs department reports to university officers and is the channel for their recommendations to the department. It is in his province to promote useful discussion and analysis by introducing topics for department study, though members are expected to carry their share of this burden of proposal and investigation. He is their agent for action and will enforce their decisions as to student output and also as to petition before general college and university officers for approval of desired changes. He checks the inventory of the department. He presents the budget. He, with their help, looks out for library and laboratory facilities. He is obliged to see that the program for future instruction is ready in sufficient time, that it is incorporated into the dean's schedule, and that it is carried out. He keeps the necessary records of those who major in the field of the department. He records the teaching schedule of the members. He attends to their special needs in so far as the college is obligated. He shows particular care for their advancement both in competence and in rank. His interest extends to their work in productive scholarship, their standing in their profession, and their connection with others in the same field. He apprises the general authorities of remarkably fine results achieved by individual members. He strives that each be employed where his aptitudes promise best success, so that all may associate effectively toward the common purpose of the department. In university meetings he defends their views and their interests.

The special value inherent in organizing the college into departments lies in the potential contribution of the department to academic policy. Usually the members come from diverse institutions where they have observed and tested the various methods in the field of the department. They especially know the *rationale* of their field, from intensive training and consistent application. They understand its aims and functions with the penetration of a specialist. Their judgment thus has unusual value in decisions related to that field of study, both in its component matter and in the results to be desired in its pursuit. The organic arrangement channels this special talent through a constantly operating, closely working institution, rather than through trust in individual ideas and attitudes

whose permanence is unpredictable. The system preserves the teaching corps at its best level. Likewise it brings to academic considerations a mature group experience and a professional precision of view that are impossible to an atomized collection of even the most gifted teachers. The scheme seeks to realize the finest results from the American genius for organizing many unit forces into a corporate, cooperative, productive body.

The success of department work depends on three main factors: dean, chairman, members. The dean must see that the department is an organic unit in his faculty, not a collection of classroom men but a functioning organ that brings together the powers of many individuals. The chairman should expend himself in promoting progress and in restraining any personal sense of importance. The members need to be active, and tolerant; their *esprit de corps* will follow upon the success that they will meet through joint action. Of course individual scholarship lifts the tone of the whole group. But, as with any organic human activity, the more the department is relied upon, the better will be the final result.

The Nature of Philosophical Thinking and the Objectives of Teaching in Philosophy¹

ROBERT J. HENLE, S.J.

The foundations upon which the work of this department is based as an enterprise both in teaching and in research may be stated as follows:

The Department accepts as true and certain the intellectual content of Divine Revelation, safeguarded and interpreted by the Holy Spirit through the Catholic Church. Since these truths are accepted by an act of faith which is intellectual and rational as well as supernatural, the Department holds that theology being sub-alternate to the Divine Wisdom is a science and indeed, apart from mystical knowledge, constitutes the one supernatural Wisdom. It is therefore evident that there can be no conflict between theology and philosophy, and that any apparent opposition between these sciences must be reducible to an error either in theological or in philosophical reasoning.

Revelation and theological science are regarded as a great boon to the Christian philosopher, for they not only preclude erroneous conclusions but furnish directive inspiration and additional certitude to the Christian mind. It can therefore be affirmed that the more Christian a thinker is, the better, if he be truly a metaphysician, his metaphysics as such will be.

However, philosophy has its own proper principles and methods and is intrinsically the work of reason. The original insights, the first principles of a Christian philosopher, must be made evident to the intellect, and their systematic explication and conclusions must be rationally justified. If the Christian philosopher arrives at conclusions consistent with revealed truths by methods that are rationally unsound he remains, indeed, basically a Christian, but he is, so far forth, an imperfect philosopher.

The philosophical sciences are therefore formally distinct and in metaphysics reach the level of a wisdom, it being the one natural wisdom. These sciences, having their own formal objects and methods, are likewise independent in the main of the other human sciences, arts, and disciplines. This is pre-eminently true of metaphysics, the principles and

¹ Reprinted from *Philosophy: A Graduate Program*. St. Louis, Missouri: Saint Louis University, 1946. pp. 2-8.

methods of which in no way arise from the other sciences and are therefore intrinsically independent of change and progress within the particularized sciences.

On the other hand, metaphysics being the one human wisdom is an ultimate science and a *scientia rectrix*. This does not mean, of course, that it can dictate to the other sciences either their proper methods or their proper conclusions. Rather it means that in metaphysics, all sciences find the ultimate justification of themselves and of their assumptions, as well as a norm by which they may be arranged and unified to produce as complete as possible an understanding within the human mind. Metaphysics is thus not by itself an adequate understanding of reality. It must be completed in both directions, by the additional light of revelation and by the detail of the limited sciences.

Moreover, genuine progress has been made in the development of western thought. Certain basic insights achieved by Plato and Aristotle and by Saint Augustine and Saint Thomas and by other great thinkers represent decisive progress in philosophy and remain permanently valid and valuable. Moreover, the technical formulation and elaboration of these insights has likewise progressed, and in the philosophy of Saint Thomas Aquinas, it has found, in certain basic matters, definitive and final form. The metaphysics therefore of Aquinas is accepted in this University as a means of philosophical insight, as a norm of criticism and evaluation and as a basis of progress.

To assert that definitive achievements have been made in philosophy is not to crystallize metaphysics nor to deny the possibility of further advance. The work of philosophy is the understanding of reality in its ultimate intelligibility and the formulation and presentation of that understanding to each generation. In the mind of each student the work of philosophy begins anew, and the student must recapture for himself the insights and the understanding.

A system, indeed, which is constructed merely as a logical, self-consistent and closed whole cannot be accepted as final, nor, if accepted as final, can it allow of any progress otherwise than through its own destruction. But the philosophy of Saint Thomas is not a system in this sense. It consists of a flexible formulation of principles which are elaborated from immediate contact with reality. Moreover, metaphysical principles are analogous and allow therefore of indefinite clarification through insight and application.

The acceptance, then, of Thomistic philosophy is the acceptance both of past achievement and, in principle, of all subsequent progress, for any new insight and any development, either in an insight that has already been achieved or in the formulation and extension of an insight, will

necessarily find a place in relation to the flexible basis of Thomism. Indeed, the existential and analogical character of Thomism guarantees that it shall remain, throughout its whole structure, ever flexible and "open." Thomism, as a philosophy, is a means of grasping and understanding reality, a means that leaves the depths of reality unexhausted. Its very nature forbids that it ever claim to have translated the real into conceptual counters with which, thereafter, the philosopher must be content to deal. The task therefore with reference to Thomism itself is continually to revivify its principles and to extend their application and evidence. With reference to non-Thomistic philosophies, it is to criticize indeed and evaluate but also to learn and assimilate into the expanding Thomistic understanding all their true achievements. Thomistic philosophy alone can achieve this vital progress for it alone in virtue of its loyalty to reality and to the nature of the human mind has the necessary assimilative power. The position therefore of Jacques Maritain that the progress of philosophy as such will be, in a sense, identical with the progress of Thomism is accepted and maintained by this Department.

Hence, every graduate student in philosophy will be expected to acquire a thorough and integrated understanding of Thomistic philosophy and to learn to use it as a basis of progress and as a criterion of philosophical evaluation.

The speculative philosophical sciences are perfections of the human mind, which through them, comes to rest in the contemplation of the real at the profoundest level. It cannot be stressed too much that these sciences are contemplative and primarily perfect the intellect itself, bringing it, through vital assimilation, to the possession of being. This stress is the more necessary since, in the modern American university, utility and divisive research have taken precedence over contemplation. Since philosophy then is directed towards the contemplative possession of the profoundest truth, it demands the development within the student of the *habitus* of insight and reasoning proper to the philosophical sciences, above all, of the *habitus metaphysicus*. These *habitus* cannot, of course, be separated from their objects and hence cannot be produced except in the vital assimilation of a true philosophy. The teaching of philosophy is therefore far removed from the mere communication of facts and positions. It cannot be authoritarian; it cannot be mechanical nor merely dialectical. It is not mere training in a process that leads to no insight or to no definite conclusions. It is not the mere exposition of historical positions or dialectically possible alternatives. On the contrary, philosophy aims to put the mind in contact, vitally and contemplatively, with reality at the level of philosophical insight. Plato has described philosophical study in a way that is still pertinent: "For in learning these objects it

is necessary to learn at the same time both what is false and what is true of the whole of existence and that through most diligent and prolonged investigation, as I said in the beginning; and it is by means of the examination of each of these objects, comparing one with another—names, definitions, visions, and sense perceptions proving them by kindly proofs and employing questioning and answering that are devoid of envy—it is by such means, and hardly so, that there bursts out the light of intelligence and reason regarding each object in the mind of him who uses every effort of which mankind is capable.” (Ep. VII, 344b).

Nor, on the other hand, can contemplation be isolated from the activities of human life. Metaphysics cannot be separated from the practical sciences. The speculative sciences are, for the educated man, a focal point of his life. They form the indispensable basis of ethics and, together with dogma and theology, of his whole living. In this Plato and Augustine saw more clearly than Kant. Ethics presupposes and depends upon a sound metaphysics and a sound philosophy of man.

Nonetheless, ethics and its related subjects are speculative-practical sciences and, as distinct sciences, have their own proper insights and principles, principles definitive indeed, yet fecund and flexible in their application to changing circumstances and in their growth within the human mind. Hence what has been said of the teaching of the purely speculative sciences holds true for them also.

The basic objective, therefore, of philosophical teaching, at whatever level, must be to develop the habits proper to the philosophical sciences, philosophical insights into reality, and their organization through reason and, finally, contemplation which, while inspiring and guiding action yet remains an end in itself. Philosophical truth must become the tried personal possession of the student.

It is natural to man to desire truth and to seek wisdom but the road to philosophical truth is long and arduous. Left to his own resources, the individual thinker would make slow progress and perhaps would never arrive at philosophical maturity. It is necessary therefore to introduce the student to the rich resources of our common philosophical experience and to put him to school under the great masters of the past. Thus he will find an achieved store of truth, and will read the lessons of philosophical error and achievement. Sharing too in the original experience of the great minds of our race in their struggle with the profoundest problems and in their exhilarating discovery of truth, the individual student, responding to this inspiration and exercised in the art of philosophizing, will grow in personal power and understanding.

The second objective of philosophical teaching must be to introduce the student to the philosophical experience of the past through analysis and understanding of the works of the great philosophical thinkers.

The graduate student, who is to interpret this philosophical tradition not only for himself but for others and to use it in constructive philosophical thinking, must be trained in the methods of scientific research and equipped with the knowledge necessary for accurate understanding of the original texts.

The third objective of philosophical teaching (distinctively proper to the graduate level) must be to acquaint the student with all the resources of modern philosophical scholarship and to equip him with the basic scholarly techniques.

Moreover, those who go on to graduate work in philosophy are generally preparing for a career of teaching, writing, or intellectual leadership, and these ultimate aims cannot be neglected in the teaching of philosophy though they must not be allowed to narrow or illiberalize the training of the philosopher and of the scholar.

A department of philosophy cannot overlook the larger goals that lie beyond its immediate field and its immediate teaching. For scholars and philosophers have a duty of leadership and enlightenment towards the society in which they live.

Theology and dogma must of course be the organizing and dominant influence in a Catholic culture. Still, since philosophy occupies a specific and important place in the hierarchy of the sciences—being even of incomparable assistance to theology itself—the department of philosophy in a Catholic university must make a central contribution to Catholic culture in general. Moreover, since Catholic culture is not sectarian or doctrinaire, but presupposes and merges with the proper perfection of man within a given historical context, philosophy will promote the good of our whole society and culture, by analyzing and understanding that society itself, by inspiring and directing both contemplation and action, by supplying those ideas and ideals by which we live in an atmosphere of rationally recognized truth and rationally accepted values. This means of course that philosophy, as the *scientia reatrix* in the natural order, must extend its influence to all the areas of human culture and must cooperate with all the university departments in our common task of constructing a humane and Catholic culture and society.

To make this larger contribution to philosophical progress and to culture in general must be the fourth distinct objective of a Catholic Department of Philosophy, to the achievement of which the graduate students and above all the faculty members themselves must direct their efforts.

The department carries out these objectives through the following types of courses:

1. *Introductory and Advanced Systematic Philosophy.*

Systematic presentation of the branches of Thomistic philosophy

organized around problems and making wide use of both Thomistic texts and modern Thomistic writings.

2. *Survey Courses, Historical and Problematic.*

The study of texts, or scientific interpretation and analysis of original texts centered on an author, problem, or period.

3. *Seminars in the History of Philosophy.*

Introductory or advanced study of an author, school, etc.

4. *Seminars in Constructive Philosophizing.*

The independent study of philosophical problems with a view to advancing their solution.

5. *Co-directed Seminars:* given in co-operation with other departments of the university, to give a broader background to the students of the participating departments and to promote the wider integration which is peculiarly the aim of the Catholic scholarship.

6. Courses from other departments which may supply background for a given philosophical program.

Catholic Colleges and Public Relations

ALLAN P. FARRELL, S.J.

We should start with the definition of a term that is so frequently mixed up with publicity or looked upon as a newfangled scheme of business to cover up its sharp practices. Are colleges "falling" for this sort of thing? My answer is that they are "falling" for it rather late; any later would be too late.

Public relations in its widest acceptance is the sum total of all the impressions made on the public by an institution, organization, or business, and by the various people connected with such an institution, organization, or business. A public-relations program will involve both a well-defined institutional policy and certain established practices for interpreting an institution, such as a Catholic college, to its several publics—that is, to the faculty, students, parents of students, alumni, and the community. And reciprocally, it will provide means for finding out and giving careful scrutiny to the opinion these several publics entertain in regard to the college's policies and practices.

If that sounds complex, the reason is likely that public relations is not a single or simple operation; it is a way of life for an entire institution. Unlike publicity, which is but one phase (albeit an important phase) of public relations, it does not first look outside to the making of statements, but inside to what is done in the institution and the way it is done.

For instance, when a top public-relations counsel is invited to advise a business organization on its public relations, invariably he will ask more questions of the executives than the most inquisitive child ever asked of its parents. He will want to know what the business stands for, what is its organizational arrangement, what are its policies in regard to its employees and its customers, whether its advertising and all its forms of publicity are related to and guided by established policies, what other media than publicity it employs for interpreting itself and its products to its publics, what machinery it uses to record the reactions of its publics to itself as an organization, to what it sells the public, and so on.

Coming nearer home, should one of you here present who is a college president, call in a public-relations counsel versed in college organization and procedures, he would want to know not only how your college is

run, not only the relationship between officials and the faculty, and the relationship of officials and faculty with the student body, parents, alumni, but he would seek an answer to such soul-searching questions as these:

1. Have you an educational CREDO or philosophy that applies specifically to your college?

2. Is this CREDO written so that not only college people but the general public, not only the Catholic but the non-Catholic public, can understand it?

3. Do you merely print this CREDO in your college catalogue and let it go at that, or do you give it the widest possible circulation?

4. Do you also have a regular occasion for discussing it with the faculty and student body, much as a good teacher would discuss the objectives and procedures of an important course he was about to give?

5. To what extent does the CREDO enter into and guide your educational planning—of curricula, extracurricular activities, entrance, promotion and graduation standards?

6. Have you a considered policy on the relations your school, its officials, faculty, and students should have with other Catholic colleges in the same city and state, with non-Catholic colleges in the locality? And have you formulated a policy and plan for cooperating with these different schools—for example, by an exchange of speakers, by faculty and student participation in discussion groups, forums, and other civic affairs?

I have ventured to go into these minutiae (and they are but a sample) for two main reasons: first, to demonstrate the significance and scope of public relations; second, to suggest the intimate interaction between public relations and the philosophy, the policies, and the activities of a college.

It is my faith that every college has much to gain from sound public relations. Catholic colleges, however, and Catholic schools generally, have the largest and most important stake of all in establishing, maintaining, and extending good public relations—and this on a dozen grounds. Let me name some of them.

The first is that we Catholics, no matter how numerous we may be, are a minority group in the United States, and our Catholic school system, though it dominates the private-school field below the college level, is also a minority system. True it is, of course, that this minority status is no measure of our potential contribution to the welfare of our country. Nevertheless it certainly challenges our ability and our effort to do a substantially perfect job of enlightening and influencing public opinion. Nor shall we meet this challenge with anything like success, short of making our distinctive educational contribution much more widely known.

esteemed, and accepted in the academic and civic community. Public relations, not merely publicity, is the golden key that will open the door and permit knowledge of what our educational system means and does to spread throughout the nation.

As we make Catholic education better known, we shall at the same time attain four intermediate goals, each a tremendously important factor in achieving our ultimate ideal of making a deep and lasting Catholic impress upon the American people as a whole. The first of these intermediate goals is that of vindicating our *de jure* parity with public education in the American educational system. The second is the scotching of the widely prevalent notion that religious educational systems and religious schools are not only a "divisive" element in American life but are merely a useless duplication of services rendered by public education. (This notion, it should be added, is held in high place—in Congress, notably by Senator Taft, and of course emphatically in influential schools of education in secular institutions, e.g., by Reeves and Koos at the University of Chicago.) The third intermediate goal is that of correcting misunderstanding of our Catholic educational philosophy (e.g. can freedom of thought exist in a Catholic college?) and at the same time of sowing seeds of doubt, that one day may come to flower, as to the validity of the secularist concept of man and his education. And lastly, we may be able to attain the goal of receiving a more equitable share of our educational rights under our Constitution.

All this, I think, is sufficient motive for taking a serious view of public relations in our Catholic colleges and universities. But if further motive be needed, it is the demonstrable fact that every Catholic school of whatever grade, but more especially the Catholic higher institution, represents a system, the Catholic system of education. That system is judged as a whole; it gains or loses in public esteem by the quality of the public relations of each unit of the system. As the massive logic of the faith, if its appeal is to become irresistible, must be personalized in the lives of those who profess it, so too must our Catholic educational philosophy become articulate in the way of life of every Catholic institution of learning as it lives that life, not in isolation, but as part of a community and of a nation. It will not become fully articulate if we entomb it in a catalogue or confine it to our Catholic campuses, but only if and to the extent that our Catholic schools seek the opportunities for widening their influence which contact and cooperation with other institutions, groups, and associations so richly afford.

There are those who see danger in this proposal of penetration of Catholic influence by contact and cooperation. One danger they see is that if neighboring parochial and public schools maintain good relations

and occasionally interchange services and visits on a friendly basis, Catholic parents may be encouraged to think that the public school is as satisfactory for their children as is the parochial school; or, to ascend to the upper educational level, they see the danger that good relations (in an active and not merely passive sense), say, between a Catholic and a non-Catholic university in the same city, might confirm the belief of not a few parents that Canon 1374 (the canon that establishes Catholic education) has nothing to do with college or university education, and that Pope Pius XI, whose Encyclical on Education strongly implies that the canon speaks for all levels of education, was not and could not be speaking as a canonist!

A second danger foreseen is that public education and public educators might come to think that since we enter into contact and cooperation with them, we have no serious objection to their secularist theory of education. And the third danger is lest we ourselves become corrupted by frequent contact with ways of thinking so different from and indeed so opposed to our own.

These dangers, I think we can agree, are not without some foundation. Yet I submit that it is possible to avoid or to overcome them. At any rate, the advantages to be derived from such contact and cooperation—advantages for our own educational system, for the good estate of the Catholic cause, which is the cause of Christ, and for the general welfare of our country—so much outweigh the dangers that the moral principle of the double effect fully justifies the risk. This thought may have been the basis for our present Holy Father's repeated insistence that Catholics have a moral duty to cooperate with all people of good will in bettering the social, economic, and moral orders and in preserving the very foundations of the Christian tradition.

Should you ask me what could be done, more than has been done, by Catholic colleges to maintain and extend good public relations, I would suggest the following as a sample:

1. Most obvious is the need for a better distribution of our Catholic college aims and procedures, written so that the general public can understand them. And complementary to this need is that of distributing in printed form more important pronouncements of officials and faculty members of our Catholic colleges, such, for example, as the carefully prepared charge by the president to the student body at the opening of a school year. Such addresses, formulating clearly and readably our distinctive Catholic educational charter and distributed both to parents of our students and to influential higher institutions, secular as well as Catholic, would in a short time appreciably raise our academic standing.

2. Somewhat similar to this type of public relations is the president's

annual report to the trustees, the academic council, and the general public. It is a pity that Catholic college presidents simply fail to make use of this prime opportunity for letting the public know what Catholic colleges are doing, what their plans are for the immediate future, what services they rendered to the community in the past year, what their needs are. There is no better way of tearing down that veil of secrecy that arouses suspicions in the general public about what Catholic schools are doing.

3. Without prejudice to their fine teaching traditions, Catholic higher institutions should place greater emphasis than they have done in the past on scholarly research and publication. In order to ensure this emphasis, it will be necessary to formulate an affirmative institutional policy of encouraging, organizing, and even supporting such research and publication, at least on a modest basis.

4. There is need to give greater encouragement to participation by our Catholic college students in forums or discussion groups sponsored by non-Catholic colleges, and in community discussions and projects. Reciprocally, students of non-Catholic institutions should be invited to take part in Catholic college forums. This is a major proposition—a major proposition for good public relations and a major proposition for Catholicism. By and large our Catholic college graduates are unable to adjust themselves to the totally different, not to say radical, assumptions, viewpoints, and philosophy which they find students and graduates with other backgrounds and training expressing. Consequently, the Catholic graduate often is shocked by what he calls the radical (leftist, communist is the label commonly given) thinking of these non-Catholic college people and either gives up any attempt at discussion or flounders about trying to explain his own position in terms that are utterly incomprehensible to the non-Catholic party. The upshot is that there is no meeting of minds and the chance to explain the Catholic position, to show the weakness or limitations of the other position, is lost. Chance for Catholic action is frustrated. Our students must be prepared for participating while at school in discussions with other types of minds formed by other types of training. Often the subject matter of the discussion is known ahead of time; students of Catholic colleges can discuss it with a faculty member (preferably with a faculty member who has had some experience with the ways of thinking of non-Catholic collegians) and thus be proximately prepared; their general training, especially in logic, should be sufficient preparation for the analysis and judgment of other viewpoints.

In conclusion I should like to refer to a few instances of public relations, good and bad.

First, when Congressman Flannagan of Virginia introduced the school-lunch bill early in 1946, it was drawn up on the thesis that only public-

school children were to be the beneficiaries. But when the NCWC Department of Education presented to Mr. Flannagan the Catholic side of the matter, explaining to him the Catholic school system, its size, principles, etc., he was amazed and said that he had no idea that Catholic education was so widespread and that his bill would be excluding so many American children. He immediately volunteered, indeed insisted on his duty, to take the matter up with the House Committee. The bill was changed and Catholic children reap the same benefits as children attending public schools. The point of this case is that formerly, in the majority of such legislative situations, we Catholics did nothing till the law was on the books; then we protested vigorously, but too late. And we got the reputation of using political action in registering our too-late protests.

A second example. A year ago three lecturers (a Catholic, a Protestant, and a Jew) made a tour of the Southwest, speaking before public-school teachers. In each instance the superintendent of public schools invited the parochial-school teachers to be present; in many instances the invitation was accepted. I can testify to the fine impression the acceptance made, and to the hearty welcome accorded the sisters, from the stage and by the public-school teachers.

Here is another instance, this time of poor public relations. A national survey was conducted of research projects in science being carried on in American higher institutions. Because a number of Catholic universities did not answer the questionnaire sent by the Government agency, when the survey was published it gave the impression that Catholic colleges and universities were doing practically no scientific research. And the fact is quite otherwise.

Catholic college teachers (including priests and nuns) attending college workshops have a prime opportunity not only for extending good public relations but for injecting some sound Catholic viewpoints.

A postscript: A good book, *Public Relations. A Program for Colleges and Universities*, has recently been published by Harper and Brothers. The author is W. Emerson Reck. The price is \$3.00. This book is recommended to your attention, and I call to your notice the excellent article, "Public Relations and Jesuit Schools," by Thomas J. Ross in the *JESUIT EDUCATIONAL QUARTERLY*, June 1946, which was the inspiration of the present paper.

Denver Institute: Improvement of Study and Reading

Editor's Note: Written by the Committee on Improvement of Study and Reading at the Denver Principals' Institute held at Regis College, July 10-24, 1946, this report was considered of sufficient importance to publish even after a year has transpired. The report itself calls for quasi specialists who in many instances cannot be supplied with a copy. A word of caution written into the introduction of the original report is to be observed in applying the recommendations of this report: "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."

The improvement of reading and the improvement of study methods are closely allied. Every book on study methods devotes a notable part to the improvement of reading. The need of some systematized method in both is evident, both from the scientific study of experts and from the practical observation of every intelligent teacher. When these skills are acquired and applied, many failures are averted.

Because the subject matter cannot be acquired without reasonable mastery of these two skills, and because it is futile to endeavor to master content without application of these tools, it is strongly recommended that serious attention be given to the improvement of reading and study methods in Jesuit high schools, and that steps be taken toward effective faculty understanding and education in these two essential areas.

IMPROVEMENT OF STUDY METHODS

1. *Teaching improved study methods.* Although some studies show that a theoretical course on "How to Study" has resulted in some increase of efficiency and skill in studying later subject matter, the small transfer to actual content subjects does not warrant the administration of such a course. Study consists in the exercise of efficient habits, and these habits are developed only by repeated performance. Separate study instructions, however, are useful because they meet the first requirement in developing a habit by informing the student of efficient procedures and of common interfering factors.

The "How to Study" course. If this method is attempted, and for

any method used, the most highly recommended manual is A. W. Kornhauser's *How to Study*, published by the University of Chicago Press.¹

Areas to be covered. In any effort to improve study methods the areas to be covered are as follows:

- How to use a dictionary
- How to use the library
- Memorizing and remembering important points
- How to concentrate and eliminate distraction
- How to find information in a book
- Development of attitudes toward study
- How to plan a paper or report
- How to listen in a classroom
- How to take and keep notes
- How to skim a book for information
- How to read for comprehension
- How to outline and make synopsis
- How to diagnose and plan a time schedule
- How to attack an assignment
- How to review and recall
- How to learn rapid reading
- How to prepare for examinations

Integration with content course. Since teaching study methods in content classes is basically the most effective method, it is recommended that this method be adopted in the school's program for improvement of study methods. It thus becomes a process of placing direct emphasis on techniques while at the same time directing the learning process of the student in the specific subject matter. It provides the content and the motivation to exercise good methods and eliminate bad ones. If it is used in all classes, it helps the student develop all the types of habits and skills required for different types of subject matter.

The disadvantage of this method consists largely in the possible lack of interest and knowledge on the part of the teachers, who too frequently merely tell the student what to learn and assume that how to learn is either unimportant or automatic.

It is recommended that the following program be inaugurated in all Jesuit high schools:

That a group of interested and enthusiastic teachers be selected to study the program with a view to administering it in all sections of the four years.

That this group lead the discussion at one of the initial faculty meet-

¹ Since the writing of this report another book has come out that has several recommending features, viz., Victor H. Kelley and Harry A. Greene, *Better Reading and Study Habits*. Yonkers-on-Hudson, New York: World Book Company, 1947.

ings in order to insure that the program will be carried out efficiently and effectively in all classes.

That in the inaugurating year all sections of all years be given this program for fifteen minutes a day for six weeks.

That in subsequent years the same full program be given to freshmen, but that only two weeks be given to it in the upper years.

Covering all areas. Since there is no adequate test to measure all areas and since the human element will necessarily play a large part in success of the program, there can be no absolute assurance that all areas will be covered. Many areas, however, can be checked, such as how to use a dictionary, how to memorize, speed and comprehension in reading, etc. It is therefore recommended:

That the principal make success in teaching how to study an item on his supervisory list.

That teachers use standardized tests, inventories, and check lists to come as close as possible to measuring success and to direct new efforts. Useful testing materials are the following:

Tiegs, E. W., and Clark, W. W. *Progressive Reading Tests*.

Wrenn, G. C. *Study Habits Inventory*

Various published workbooks; e.g. Kelley, Victor H., and Greene, Harry A. *Better Reading and Study Habits*.

2. *The study-methods specialist.* It is recommended that provision be made to supply each high school with a faculty member who will be a quasi specialist in study methods. His special training should include at least courses in tests and measurements and in developmental reading. He should direct the how-to-study program of the school, and be available for teacher consultation and for solution of problem cases. Consequently his teaching load should be adjusted to provide time for this service and for some continued improvement.

3. *Professional literature.* The books starred appear on the professional library list for the principal. Other very useful materials will be found recommended for the developmental reading program.

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Crawford, C. C. *The Technique of Study*. Boston: Houghton-Mifflin Company, 1928.

Jones, E. S. *Improvement of Study Habits*. Buffalo: Airport Publishers, Inc., 1936.

Kelley, Victor H., and Greene, Harry A. *Better Reading and Study Habits*. Yonkers-on-Hudson: World Book Company, 1947.

*Kornhauser, Arthur W., *How to Study*. Chicago: University of Chicago Press, 1943.

*Robinson, Francis P. *Diagnostic and Remedial Techniques for Effective Study*. New York: Harper and Brothers, 1941.

Wrenn, C. G. *Study Hints for High School Students*. Palo Alto: Stanford University Press, 1932.

IMPROVEMENT OF READING

Reading is a process of learning, and the level of ability to read effectively and efficiently is the essential measure of ability to learn. Tests have revealed very wide variations in reading ability among our high-school students, as well as instances of such serious handicaps as to prevent learning. It is strongly recommended that all Jesuit high schools inaugurate a program of diagnosis of reading deficiencies and of remedial and development reading.

1. *Diagnosis of reading deficiencies.* Reading deficiencies are detected by the following means:

By mechanical devices. It is not recommended that the Jesuit school secure such devices as the ophthalmograph, the metronoscope, or the telebinocular unless it is in a position to do real and individual clinical work. It is recommended, however, that where these instruments are available in a near-by clinic that they be used for serious cases.

By tests. The two general divisions of tests in this field are oral and silent reading tests.

Oral tests. If an oral reading test is advisable, the committee recommends Gray, *Standardized Oral Reading Paragraphs*.

Silent reading tests. Silent reading tests are divided into general power or screening tests and diagnostic tests.

General power test. The purpose of a general power test is to distinguish quickly and easily variations in reading ability. Since the *Progressive Reading Tests* are excellent tests and are more economical both in money and time, the committee recommends this test as a general screening test. The Progressive Test can also be used as a diagnostic test. It tests basic vocabulary in mathematics, science, social science, and general vocabulary—it tests directions requiring simple choice, reading definitions, and following directions in the field of reading comprehension. In reference skills, it tests knowledge of the parts of a book, use of the table of contents, use of the index, and selecting references. In the field of interpretations of meanings, it tests selecting topic or central idea, understanding directly stated facts, making inferences, comprehension of author's organization of topics, and sequence of events. It takes about a class period to administer, and is provided with a separate answer sheet.

Diagnostic tests. If a more careful diagnosis is desired, the committee suggests either the *Iowa Silent Reading Test*, elementary form, or Van Wagenen-Dvorak, *Diagnostic Examination of Silent Reading Abilities*, junior division, Parts I, II, III. The Van Wagenen-Dvorak is the more complete in its diagnosis, is easily administered and scored, and is provided with a separate answer sheet. It takes two hours to administer.

By alert teacher observation. Bad reading habits and deficiencies can

be observed by the alert teacher and rapidly corrected. Most of the ordinary bad habits are: movement of lips, throat muscles and head, regressions, spelling, hearing defects, guessing, finger-pointing, squinting, reversals, not-identifying central thought, word calling, and lack of word attack and recognition. As a matter of fact, any teacher will soon recognize a generally poor reader. The teacher with a knowledge of these reading defects can contribute much to supplement the diagnostic test.

2. *Remedial reading instruction.* There are several methods of remedial-reading instruction.

Group instruction. By group instruction the committee understands one teacher supervising a class, consisting of pupils with varied reading disabilities. It is evident that in such a class the teacher must employ varied means to conform with the different grade levels of the different pupils in the class, and to adapt his procedure to the special difficulties of each.

Materials available for instruction:

McCall, W. A., and Crabbs, Lelah M. *Standard Test Lessons in Reading.*

Guiler, W. S., and Coleman, J. H. *Reading for Meaning.*

Mechanical devices: Prefix, suffix, and blend wheels-flash cards (these cards of the Dolch word list). Phrase tachistoscope.

Method of instruction. The method should be suited to the objective and to the grade level and the particular deficiency of each student. Group tests usually show a wide range of reading ability within a grade. There will be some with no systematic word attack, some who do not read by phrases, who show serious deficiencies in sentence meaning, in assimilative and locational reading skills.

Obviously a classroom teacher cannot give exclusive individual attention to twenty-five boys. They must be screened to identify similar reading disabilities and then divided into small groups according to these deficiencies.

It is feasible to carry on large group activities in rate drills, syllabication, and some of the locational reading skills. But with most of the other reading activities, individual and small-group work will be necessary. When a teacher is trying to learn the technique of small-group instruction, it is wise to start with two groups. After he has learned how to keep two groups busily engaged, he can then experiment with finer subdivisions.

While the teacher is working directly with one group the others should be engaged with work-book materials. For this purpose, specific reading material on different levels is to be available in the reading room. The cutting and classification of a few sets of workbooks on different age levels is a favorite and economical practice.

This group-instruction plan will not be successful unless the teacher

makes careful lesson plans and introduces the small-group method gradually.

Measure of improvement. Measures of improvement can be ascertained by: general observation; retesting in deficient areas; and scores made in workbook projects.

Individual instruction. Individual clinical care should be attempted with the unique and most critical cases, particularly with those whose reading level is far below their intelligence or grade level. Frequent clinical help for short periods of time is preferable to long periods once a week. Whenever possible extreme cases should be sent to the public-school or other clinics in order to receive the benefit of a complete and accurate diagnosis and remedial treatment.

Mechanical devices. For the most part in Jesuit schools, mechanical devices will consist in homemade prefix, suffix, and blend wheels and tachistoscope. The clinic will possess the ophthalmograph, telebinocular, and metronoscope.

Exercises for serious cases. By a serious case we mean one who is below the fourth-grade level. For these the methods do not differ fundamentally from the exercises given to groups except to be sure that the material used is below their grade level and that very special individual attention and encouragement be given. It may be necessary to teach the alphabet, and individually supervised oral reading is to be stressed since it is the most effective method of drill for independent word attack.

Measures of improvement. These are the same as for group instruction, namely: general observation; retesting in deficient areas; and scores made in workbook projects.

Subject-matter classroom instruction. In order to insure a successful remedial-reading program, it is essential that teachers be informed of the problem and steps be taken to make them sympathetic towards its solution. They should be made to understand that improvement in reading will have as its end product improvement in grasping the matter in each content subject. The committee recommends that the same group chosen to administer the how-to-study course be chosen to participate in the reading program; that after having the problem explained to them, they lead the discussion at the initial faculty meeting which is to be held in conjunction with the study program. The results of the testing program should be given to each teacher so that he may know in what particular areas lie the weakness or strength of each individual student in his class.

3. *The techniques of reading.* Among essential techniques are the following:

Improving word attack by exercise. The ability to recognize words with ease and rapidity is clearly the basis of all other reading skills. The

first objective in remedial work in reading is to develop complete independence in word attack. To develop this, the student must be trained in the following fourfold attack:

Look at the word carefully and try to recognize it by its general configuration.

Examine the context carefully for hints to identify the word.

Syllabicate the word if possible.

Blend the sounds of the word together softly and pronounce the word.

Improving rate. Rate of reading and comprehension are closely related. The able and intelligent reader is a rapid silent reader and the poor reader is slow. The notion that slow readers tend to retain more than rapid readers is said to be a fallacy. Rate is very easy to improve. Conscious effort to improve will cause improvement. The following devices are useful in increasing silent reading rate: time drills on easy material; extensive reading of easy materials; phrase-reading exercises; pacing devices.

No rate measure should be recorded unless the comprehension is reasonably accurate. The rate may be taken from formal tests and from several trials of reading materials at the level of the student's ability. He is asked to mark the book at the end of a minute and continue to read until the selection is completed. Comprehension is checked by a few true-false questions. If the answers are reasonably correct, have them count the number of words. This may be applied by any teacher in almost any class.

Improving comprehension. Reading instruction which is based on the reproduction of the verbalism of printed symbols is obviously incomplete. To aim at the mastery of meaning of phrases, sentences, paragraphs, chapters, and books is also an integral part of the program. To understand what one is reading follows the know-how to read. The four general types of reading skills are:

Assimilative reading. By assimilative reading is meant the work-type skills which are the basis of study activities of the content subjects of the curriculum. It is the type in which we read accurately, carefully, and with concentrated attention for any of these specific purposes: to be able to recall specific and complete details; to be able to get the significant or central thought; to follow printed directions.

Exercises in each of these skills should be given by tests; the use of workbooks such as McCall-Crabb or Gates-Pearson; and by informal exercises from textbooks.

Locational reading. By locational reading is meant the various skills necessary to find information. Skimming, use of the dictionary, encyclopedias, and library facilities, familiarity with useful reference works,

and the understanding of book organization are among these skills, and exercise in all of these skills should be given by every teacher.

Recreational reading. Reading for amusement or pleasure is called recreational reading. Students, as everyone else, like to do what they can do well. The first step to insure a graduated recreational reading program is to master the skills of independent word attack, sentence meaning, assimilative reading. With a little inspiration, observation, and guidance on the part of the teacher, the rest will follow. Choose the types of books of interest to the individual student suited to his grade level. Strang *et al*, *Gateways to Readable Books* will be helpful.

Critical reading. The highest and most complex form of reading is critical reading. By critical-reading skills are meant those in which we compare our judgments and appreciations with those in the reading materials. The physiological and psychological processes involved in the reading act do not intrude in this type of reading, and the mental powers are free to judge, compare, and criticize without mechanical interferences. This type of reading is thinking and will produce our objective, students who think. Recognition of propaganda, false conclusions, discussions of literary merits, discussions of editorials, the interpretation of opposing viewpoints are some suggestions a teacher may make to stimulate and improve this type of reading.

4. *Reading Specialist.* It is recommended that a quasi specialist in the field of reading be available in each school, and that the director of this program be the same as the director of the study program. It will be his duty to administer and interpret the tests, to inform the teachers of the results, to suggest individual remedial procedures, and to guide and direct the program in general. It is also recommended:

That scholastics be given an introduction to these problems during the summer before regency.

That up-to-date literature on this subject be available in all schools.

That a reading test be given together with, or as a part of, the entrance exam.

Freshmen who are below their grade level should be the first to receive the benefit of this program.

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Jesuit Education and Catholic Action

RAYMOND C. JANCAUSKAS, S.J.

In the June issue of the *JEQ*, Father Hartnett discussed the J.E.A. and the I.S.O.¹ It was an excellent contribution towards a much-desired cooperation between these two national organizations, and there was no harm in stressing again that more men should be trained in the social sciences, both for the sake of our schools and for whatever Jesuit hopes the I.S.O. expresses. However, there were a few jarring notes whenever the discussion touched on the relation between (1) J.E.A. and/or the I.S.O. and (2) Catholic Action.

Mistakes on this point are more serious than any possible error about relations between the J.E.A. and the I.S.O. For both of these organizations are inside of another and more important organization, the Church. All three organizations are working hard to bring Christ into the everyday life of people, but it would be unfortunate if either of the subordinate organizations refused to cooperate with the bigger one.

Now, the Holy See has put the goal of reconstructing the social order before the whole Church and has clearly taught that Catholic Action is the chief and most effective means. In a well-known passage of *Quadragesimo Anno*, Pius XI stated that the goal of a better social order would be more certainly achieved,

[1] the greater the number of technical, professional and social experts who are ready to help, and—what is more important—[2] the greater the contribution of Catholic principles both in theory and practice. . . . We expect [this contribution] from those sons of Ours whom Catholic Action has steeped in those principles and trained to apostolic work under the guidance of the Church. . . .²

In the mind of the Church, then, Christ must come back into the social world via the lay apostle. Hundreds of official papal statements could be given to this effect. In the mind of the popes there is no other practical way of Christianizing a world which is reverting to paganism. That is why Pius XI could say:

We Ourselves . . . from the beginning of Our Pontificate right up to now

¹ Hartnett, Robert C., S.J., "The J.E.A. and the I.S.O.," *JESUIT EDUCATIONAL QUARTERLY* 10:23-30, June 1947.

² *Acta Apostolicae Sedis*, XXIII, pp. 208-09.

[April 1931] have been always teaching and insisting that Catholic Action is necessary, lawful and without a substitute because it shares in the necessity, lawfulness and irreplaceableness of the Church and her Hierarchy in the spread of supernatural life.³

Now, in the face of such clear and insistent papal teaching, Father Hartnett writes that "personally, I do not think that we can get into these problems ['industrial relations . . . politics . . . public housing . . . racial relations'] through the door of Catholic action."⁴ For Jesuits, it seems, cannot use the method in which the Church puts her hopes because "Catholic action is preeminently a diocesan affair" and "the papal encyclicals are addressed primarily to the bishops."⁵ To get into Catholic Action we would have to say to the bishop: "'We can supply twenty or thirty priests for Your Excellency to use as you see fit in your diocesan work.'"⁶ Therefore, since we cannot become diocesan priests, we should have nothing to do with Catholic Action.

What, then, shall we do? Father Lord asks Father Hartnett to stress a point which Father Millar once made: "the urgency of organizing our alumni as agents of Catholic social action."⁷ This will be difficult, of course, since "the faithful are directly subject in religious matters to their bishops"⁸ and the bishops may have that diocesan affair known as Catholic Action. Moreover, the Pope insists that Catholic Action groups be formed in the schools.⁹

Another difficulty is that our alumni are scattered into thousands of parishes. It will be very difficult to encourage a sufficient number of these to do the traveling, and take the time necessary for "the next major development in Jesuit education in this country: the adult education of our own alumni. . . ."¹⁰ For, now that diocesan seminarians are beginning to get obligatory courses in Catholic Action (e.g. the Chicago seminary) and are attending national conventions on Catholic Action, the young diocesan priests are liable to make prior claims on good Catholics.

The future of Jesuit social accomplishment looks bleak, or even hopeless, because Father Hartnett has tried to divorce Jesuits from Catholic Action. Yet it is in the *Acta Romana* of 1936 that one finds in a letter of Cardinal Pacelli to Father Ledochowski:

Rather often and in various circumstances, the August Pontiff comes back to this, that the formation of youths in the apostolic spirit, that which is

³ *Ibid.*, p. 148.

⁴ Hartnett, *op. cit.*, p. 27.

⁵ *Ibid.*

⁶ *Ibid.*

⁷ *Ibid.*, p. 29.

⁸ *Ibid.*, p. 27.

⁹ *Acta Apostolica Sedis*, XXXII, p. 369.

¹⁰ Hartnett, *op. cit.*, p. 29.

proper to Catholic Action, is in these times a necessary element of education.¹¹

In the very same letter, the Pope expressed the hope that the help of religious families to Catholic Action would be greater than the help of any other group. Writing to Cardinal Leme de Silveira Cintra, Pius XI declared:

The many religious orders and congregations both of men and women, . . . will be a very strong and most important help to Catholic Action. They will always give this aid by their continual prayers; also, by giving diligent and ready assistance to priests, even if they themselves have received no special care of souls. Both religious men and women will be a special help if they take pains to prepare boys and girls in their high schools and colleges for Catholic Action.¹²

So, far from saying "Hands off" with Father Hartnett, the right motto should be: "Get into it."

Father Hartnett seems to think that we get into dioceses to run schools and that this is the only work we can do. We cannot go to the bishop and say: "We can supply twenty or thirty priests for Your Excellency to use as you see fit in your diocesan work."¹³ Granted. But why can we not go to the bishop and say: "Here are ten young men trained for a special apostolic task and willing to work under your orders"? This was done by a Jesuit scholastic in Detroit and His Excellency put them in charge of catechism classes in a public school. The boys were fitted into the "diocesan affair."

Suppose the bishop has no official or even stop-gap Catholic Action organization. Are we supposed to stand around and wait? Pius XI writes:

Both religious men and women will be a special help if they take pains to prepare boys and girls in their high schools and colleges for Catholic Action.

At the beginning, youth should be drawn pleasantly to a zeal for the apostolate; then, they should be urged with constancy and zealous goodwill to join organizations of Catholic Action. And if such organizations should be lacking somewhere, they must be promoted by the religious themselves.¹⁴

In brief, Father Hartnett has overlooked several important points because the relation between the I.S.O. and Catholic Action has not been defined. In his mind, these two organizations have nothing but accidental

¹¹ Quoted in "The Jesuit and Catholic Action," *I.S.O. Bulletin* 4:13, February 1947.

¹² *Acta Apostolicae Sedis*, XXVIII, p. 163.

¹³ Hartnett, *op. cit.*, p. 27.

¹⁴ *Acta Apostolicae Sedis*, XXVIII, p. 163.

references to each other. Therefore, he counsels, the busy Jesuit will do well to forget about Catholic Action.

This conclusion is quite contrary to the attitude desired in Jesuits, if one may judge by the question that all Jesuit provincials had to answer in 1936: "(3) What Ours think of Catholic Action; that is, if any should even now be not well-disposed towards it, and why, and what superiors have done to correct them?"¹⁵ The Epitome clearly urges that we co-operate.¹⁶

¹⁵ *Acta Romana* 8:509-10.

¹⁶ 636 *quinquies* §4.

BOOKS

The Humanities in Canada, A Report by the Humanities Research Council of Canada for the Rockefeller Foundation.

By Watson Kirkconnell and A. S. P. Woodhouse. Ottawa: The Humanities Research Council of Canada, 1947. pp. 237. \$2.00.

"Virtually one half of all the scholars produced by Canada have gone to the United States. . . . It is doubtful whether any other nation in history has lost so large a part of its most valuable human resources with such apparent unconcern. If another nation were to receive, without recompense to Canada, over one half of all our gold, or nickel, or uranium or timber, there would be a violent outcry in every community."

Such is the alarming situation that has prompted the formation of the Humanities Research Council of Canada. Its long-range ideal is an "active group of scholars representative of all the major regions, institutions, and humanistic disciplines in Canada, co-ordinating and encouraging workers in the humanities and enhancing their prestige and morale." Its short-range objective is the strengthening of the humanities in Canadian education. This book is the first step towards this goal—it is a report of the data obtained on the present position of humanistic studies in Canada, and of the recommendations made after the data was carefully collated, interpreted, and evaluated.

The work was laborious. Detailed questionnaires were sent to selected persons, an official visitation was made of each institution, and the results were studied. An overall report was then sent to each institution for correction, criticism, and suggestion. Further study produced the final report, this book.

The norms of judgment are above reproach: *finis*—the ideal humanistic studies (pp. 7-12 contain an excellent, brief statement of the aims and methods of the humanities); *principium quo*—curriculum and library; and *principium quod*—the teacher.

Many will learn for the first time how solidly established are Quebec's *collèges classiques*; and they will draw inspiration and encouragement from their high standards and tenacious hold on classical traditions. Let the study of Greek serve as a norm of judgment. "In 1943 when in all the schools of the rest of Canada there were only a few hundred students taking Greek, there were over twelve thousand students in the *collèges classique* of Quebec enrolled for at least four years of Greek (and six years each of Latin, French, and English)—probably about six thousand actually studying Greek in any one year."

The curriculum of these colleges, the whole eight-year period (under

one roof) "forms an organic unity carefully planned on principles that are at both classical and Catholic in order to provide a definitely envisaged form of general education. It leaves no room for options, and emphasizes languages. Great stress is laid on the centrality of the classics." These colleges are dispersed to make them accessible (and extremely inexpensive); but because dispersed, the world does not take much notice of them. "If (their) massive buildings . . . were concentrated in a single city or on a single campus they would constitute a more extensive aggregation of academic architecture than the universities of Oxford or Cambridge."

Of most interest will be the history of and report on the Honours Undergraduate Courses in Arts. This is a specifically Canadian development. "At the undergraduate level the universities of Canada by adapting English practice to Canadian conditions have produced something more or less unique in North American education (Jacques Brazun comments on it in *The Teacher in America*) and there is at least some suggestion that at the graduate level the American ideal of research is being tempered by an ideal of philosophic enquiry and of the free play of the mind which comes from the English universities through the Honours Undergraduate Course."

Anyone who laments the German influence in American education will find consolation in these pages; perhaps he will grow bold enough to react.

More familiar will be the report on the ordinary, general, or (in opposition to the honours course) the Pass, or "fresh-air" course after the American plan. Canadian universities have realized that the elective system is the greatest single enemy of education. They are alarmed at the poor-quality product and the ever sinking standards of achievement. But they insist on their ideal of "distribution" and seek to remedy the situation by adding some "orientation" course or courses in the History of Western Culture. They fail to realize that no amount of orientated information can substitute for formation; and that not in origins, but in destiny lies the key to the solution.

The position of the English-speaking Catholic colleges, reaching away from the *collège classique*, on one side, and from the Honours Course on the other is particularly interesting, but not detailed enough for our liking.

The Appendix on the teaching of fine arts will cause many "Arts" professors and faculties a sharp twinge of conscience.

The chapter on teachers is required reading. Here, as in life, money (or the lack of it) is the root of all evil. Salaries influence directly a professor's weekly burden (and summer burden too), and a faculty's

academic standing. Money is the principal reason why one half of Canada's scholars have gone to the United States. But it is not the only cause of academic sterility among those who remain. The following judgment well represents the tone of the report and the attitude of the investigators:

"It is to be feared that downright academic laziness is sometimes the real explanation for Canadian sterility in research (is Canada alone in this?) and this suspicion deepens when in some institutions one finds that specialist periodicals like *Modern Language Notes* and *Review of English Studies*, conscientiously imported by the librarian, remain month after month and year after year with the pages uncut. . . . There is something to be said for the University president using the whip as well as oats, and withholding promotion, at least to the rank of full professor, until productive scholarship of some magnitude has been published."

All in all this is a most interesting, useful, and stimulating book. No one interested in strengthening Arts' ideal and methods can afford to neglect it. It is not theory.

GERALD MACGUIGAN, S.J.

The Catholic Social Studies Series. II, Christianity and Civilization. By James A. Corbett, M. A. Fitzsimons, and Anthony L. Ostheimer, Ph.D. Edited by Charles J. Mahoney, Ph.D. New York: William H. Sadlier, Inc., 1947. pp. viii, 836. \$3.00.

This volume, the second of four volumes in the *Catholic Social Studies Series*, follows "Christian Living in Our Economic World" and precedes "Christianity and America" and "Christian Principles and National Problems." The series was conceived with a view not only to giving every Catholic high-school student "a knowledge of the backgrounds of present-day national and world society," but to providing him with such knowledge "in the light of our faith in Divine Revelation." And the reverend editor was all the more impelled to these ends in that "the overwhelming majority" of Catholic high-school students terminate their formal schooling with a high-school diploma. Up to the present, surveys of high-school curricula indicate, a year of American history has been the usual history requirement. But in the world of today, a social world whose problems are social problems, intelligent American citizenship "demands an understanding of contemporary society," and such understanding will come only from a study of the origins and history of human society in its "revelations to God" and from the acceptance of His "divinely revealed truths." The Catholic high-school boy and girl should find in these texts a mirror by which to properly evaluate present-day religious, political,

economic, and social institutions. He should, in short, be prepared by these texts for Catholic American citizenship and even for leadership in his chosen field of life-work. In such a series of volumes, that of a world history will naturally take an important place.

The volume under review is made up of thirteen units which are in turn subdivided into three, four, or five chapters each. Prehistory, what historians now prefer to term "preliterate" history, and the world before Christ comprise the first two units. The matter is sound, though the discussion of primitives should distinguish more clearly the early types of man and should mention the use of the term "homo sapiens" by modern anthropologists. Thus the authors could early have come to grips with a knotty problem; and our Catholic teaching on the mystical body of Christ would have received illumination from the historical fact of the common origin and unity of the human race. I do not think the authors have succeeded in clarifying these matters for 'teen-age minds, while their selections of reading are generally far above the capacity of their pupils. For example, the very first reference one comes upon is Phelan, G. B., *On the Governance of Rulers*. This defect I believe, of selecting readings too advanced for high-school students, is common throughout the book. Other selections are at best mediocre; e.g., everything written by Belloc is listed.

With the matter, arrangement, and treatment of Units II to VI, ancient and medieval civilizations, I have little fault to find. Unfortunately there is not a good map in the whole book—a very serious defect in my view. There are, it is true, some sketch maps, valuable aids in teaching indeed, and some very excellent time charts; but there certainly should have been included at least three critical maps, ancient, medieval, and modern, to introduce the young student to the importance of this aid to a better understanding of a given period. There are also a few slips of omission and commission. The time chart on page 87 places the destruction of Jerusalem before A.D. 50. On page 107 it is stated that Constantine was converted; it does not say what this conversion implied. One is left to believe he became a Catholic as early as 312. On page 109 the great St. Athanasius should have been mentioned. On page 136 the dates on the time chart should be A.D. 1-300 and 300-500. The old myth about Henry IV standing for three days and nights in the wintry cold of Canossa is unfortunately repeated (p. 146); and the explanation of William of Normandy's right to the throne of England in 1066 is uncritical (p. 149). St. Thomas à Becket was not murdered while saying Mass (p. 152). On the map on page 212 Tripoli is omitted; on the time chart on page 220 Conrad III is Conrad VII. Strangely, on page 219 there is no mention of the Teutonic Knights.

Units VI to IX carry the story of mankind's development through the discovery of the water route to the Far East and of America to the close of the Congress of Vienna, and, on the whole, the treatment is good. Again there are some inaccuracies which a new addition can easily correct. On page 236 it is stated that Michelangelo "was generously supported by Lorenzo the Magnificent," on page 247, that the English held Calais "for two centuries" after 1453. On page 249 too much emphasis is placed on the emblems, red and white rose, while on page 264 mention is made of one Minuendo as founder of St. Augustine in Florida. This name should read Pedro Menéndez de Avilés, a very famous man indeed. The statement about Las Casas on page 266 is altogether too sweeping: some natives were won to the faith. The treatment of Luther's revolt from Rome is adequate and fair as is that of Henry VIII. But were "thousands executed" by the latter? The part played by Somerset in protestizing the Anglican Church during the reign of Edward VI is not mentioned. The Jesuits are praised warmly for their part in the Catholic Reformation, but the Capuchins are not even mentioned (p. 285).

The dynastic wars of the eighteenth century and the rise of national states are well treated. (Louis XV is called on page 295 the grandson of Louis XIV.) Rival systems in politics, the development of commerce, the rise of towns, the beginnings of industry, the introduction of coinage and banking, the use of mercenary troops—in short the transition to modern times—is graphically presented. The change effected in the hearts of men by the introduction of a money economy is noted, but the contribution of this change to the Protestant Revolt is not emphasized. However, pauperism is justly represented as a by-product of this same revolt, and the rise of statism and consequent loss of personal liberty are shown to spring from the same source. The contributions of the Moslem world to western culture are emphasized and rightly so.

The place of the Church in the world, its relationship to the state, its various agencies and orders are briefly discussed. The new nations of the New World with their fresh political philosophies are duly listed, as well as the new views of government and society in the Old World consequent on the French Revolution. Properly, place is given to the *philosophes* and the encyclopedists in bringing about these changes. No mention is made of the Jesuit attempts to channel this new thought into moderate and gradual change, i.e., into true reform and real progress. The outbreak of the French Revolution is rapidly described. In treating of the Civil Constitution of the Clergy, this peculiar sentence is found on page 421: "A large number of the clergy followed the advice of the Pope and refused to take the oath of loyalty to the 'civil constitution.' " From this wording the reader is led to think the clergy of France were

as free to follow the pope as they were to follow the state. This is an unfortunate presentation of this matter. The portrayal of the part played by Louis XVI is rather unsympathetic, while that of the "republican" leaders is too sympathetic by far. The unnatural cruelties to which Louis XVI and other members of the royal family were subjected are not even hinted at. In the bibliography on this period, while many works suited to upper-division college students are listed there is no mention of Miss M. V. Woodgate's books, especially of the life of the Abbe Edgeworth, which are suited to students of high-school age. Generally speaking, the authors seem to be in the grip of the great delusion that the god of democracy rose from the ruins of the old order. Such notions are popular; they are hardly historical. Marat, for instance, is a great democratic leader who "protested vigorously against a constitution that limited popular action in any way." Martyrs to the Faith, and so proclaimed by the Catholic Church, are never mentioned in this section. Napoleon's career is sketched with fairness; and the reactionary policies of many statesmen and churchmen are properly scored. Their attitude produced a tragic breach between liberalism and Catholicism, and the new national states were consequently largely secular. The work of the Congress of Vienna and the subsequent congresses is ably discussed. Of the former it is rightly said that it did not produce "a proper peace"; but on the same page (447) one reads that it "was followed by no wars until 1914" and that it "led to wars more savage and vengeful." Brief sketches of the Revolutions of 1830 and 1848 conclude Unit VIII. Sometimes translations from the French are awkward. Thus a caption on page 450 states that the duke of Orleans rode "from the Royal Palace to the City House." Neither of these terms has any meaning in English. The rise of the middle classes to power is well set forth.

The "New Age" from 1815 is covered by Units IX to XIII. Properly the first of these units begins with a study of the advance of science. The contributions of the great scientists are summarized and the influence of experimentation on religion as well as upon industry and agriculture is noted. Whitney's invention should be dated 1793 (p. 483). In fact the interaction of experimentation and industry is well presented, as is the resultant system of finance capitalism. The conditions of the working classes are graphically sketched, as are the various plans for their amelioration. Literature, music, and the arts of the period come in for brief mention, as does the paradox of great and undeniable material progress accompanied by and begetting dire poverty and social unrest among the masses.

Unit X, "New Political Patterns," surveys briefly the rise of Italy and Germany as national states, and the failure of these states to control

the new forces of nationalism and liberalism. Accordingly their downfall was preordained. The effects of Pope Pius IX's prohibition of participation of Catholics in the political life of Italy are frankly stated, but the year of repeal of this prohibition is erroneously given as 1914. On page 534 the true meaning of *Deutschland über Alles* is perverted to imply world hegemony by Germany. In fact from this book, one would conclude that Germany and Germany alone "bred war." In the matter of the *Kulturkampf* the names of von Ketteler and Windthorst are only mentioned incidentally (p. 536). Two mistakes are made in the latter's name: It should not have the prefix "von" and the spelling is not "Windhorst." The rise of Balkan kingdoms and the struggles for freedom of Finns, Poles, and Irish are briefly touched on. Reform legislation in England, France, and Russia is ably sketched.

The economic expansion of Europe, its frantic search for new materials and for markets, and the part of the United States in such ventures, is the subject of Unit XI. The various steps in the spread of Western civilization subsequent to 1871 are stated in some detail, while the moderating influence of Christian missionaries on the worst effects of imperialism is noted. Recent developments in India, Japan, and the Western Hemisphere are briefly but accurately sketched. There is too brief a summation of international events prior to World War I, wherein the futility of successive conferences is well brought out. Now and again there is a certain amount of overlapping.

Unit XII narrates in chronological order the chief events in World War I. The frightful losses in human lives, in morale, and in property are set forth and the failure of various attempts at a peaceful settlement is portrayed. The resultant rise of dictators and the revolutions which brought them into power, social and economic conditions in the post-war world, the stock market collapse of 1929, and the great depression which followed are touched upon. The effect of nationalistic policies on world prosperity is emphasized. The Spanish Civil War, Nazi aggression in Austria, Czechoslovakia, and finally in Poland—steps on the road to global war—are briefly described. The course of World War II is followed step by step. Unit XIII, in five chapters, is an excellent introduction to modern problems, although the discussion of the policies of free trade versus tariffs is rather naïve. The moral breakdown of society since the Renaissance and especially since the French Revolution is rapidly depicted; and by contrast the need for Christian living by individuals, if a true reformation of society is to be brought about, is rightly emphasized. The papal peace programs are mentioned. One does wonder at times whether high-school students can be expected to understand in one school-year all the materials in this volume. There is a good index.

This reviewer cannot recommend this book in its present edition. There are too many errors of fact and some of interpretation; there are no accurate maps or genealogical tables or list of popes; organization could be improved, and the bibliography is wholly inadequate. The preparation of this latter item should be turned over to librarians competent in the field of high-school bibliography and should include leading works of fiction and selections from the classics illustrative of the ages they portray: e.g., *The Lays of Ancient Rome* and *The Lady of the Lake*. This reviewer is very sympathetic with the general purpose of the reverend editor and the authors; he hopes he can recommend a second edition.

W. L. DAVIS, S.J.

Our Quest for Happiness. Book One, Our Goal and Our Guides; Book Two, Through Christ Our Lord; Book Three, The Ark and the Dove; Book Four, Toward the Eternal Commencement. Edited by Roy J. Deferrari. Chicago: Mentzer, Bush, and Company, 1945-1946. pp. 476; pp. 650; pp. 624; pp. 576. \$2.00 each.

It is no easy task to prepare a text in any high-school subject which will satisfy both the demand of the teacher for an orderly, logical development of the subject matter, and the need of the untrained, adolescent mind for a psychological treatment which will provide variety and stimulate interest. In no subject, moreover, is this more likely to be the case than in the religion course, particularly when the teacher is a priest, trained for years in the scholastic method.

The ideal text, of course, is the one which best combines the advantages of both the logical and the psychological methods. While not maintaining that the Elwell series of religious texts, *Our Quest for Happiness*, meets that ideal fully, this reviewer believes that it does approach more nearly to it than other texts that he has so far seen.

From the point of view of the student, the series is unusually well written, easy to read and understand, and most pleasing in format. Extensive use is made of charts and illustrations, while the many full-page color reproductions of the best in Christian art add much to the beauty and attractiveness of the volumes.

The teacher, on the other hand, will find a complete and clear presentation of Catholic doctrine, which, although it departs from the traditional division into commandments, sacraments, Creed, etc., is fitted skillfully into a well organized pattern over the four-year course.

The chart which appears at the beginning of each volume shows the general plan and division of the series. The main theme of the first-

year text is God, creation, and man's destiny in God. This first volume will probably be the most difficult to teach, largely because of the very depth of the subject matter.

The second volume is devoted to the life of our Lord and the Redemption, with a splendid treatment of the Holy Eucharist as a sacrament and as a sacrifice. The third volume has for its principal subject the Holy Spirit and the Church, while the fourth-year text turns the student's attention to the future: the four last things and the choice of a state in life.

Of particular importance, in the present writer's opinion, is the emphasis given throughout the series, and especially in the fourth-year text, to Catholic social principles and their practical application to everyday life. If the charge is true that few lay Catholics possess a truly Catholic social sense, if they fail to realize the connection between their Catholic faith and business practice, between their faith and politics, or between their faith and their attitude toward capital or toward labor, must not some of the blame rest with the religion text which relegates such vital issues to an occasional paragraph, or with the teacher who disposes of these thorny problems in a five- or ten-minute discourse?

In the absence of a formal course in Catholic social principles that would be compulsory for all students, it is imperative that the religion course emphasize not only the Church's social teaching, but also provide over the four years the necessary motivation to lead the students to translate that teaching into positive action.

The two objections most likely to suggest themselves to the teacher are the following: first, that too much material is assigned to be covered in the course; and second, that it will be difficult, at least for the student, to distinguish the essential matter from what is nonessential.

In considering these objections, the purpose of the authors should be kept in mind. To begin with, it is partly their intention to provide Catholic instruction for the home as well as for the school, for Dad and Mother as well as for Junior and Jane, with the hope that, at the close of the high-school course, the series will remain as part of the family library.

Moreover, the series is designed for a thirty-six week course consisting of five forty-five minute class periods per week. In those schools where less time than this is devoted to formal instruction in religion, a syllabus should be drawn up by experienced teachers which will point out the minimum essentials, to receive thorough treatment in class and to be required for examinations. Of the other sections, some would be omitted, others assigned for outside reading, others given brief treatment in the classroom.

The teacher's manual which accompanies the series should likewise prove to be of assistance in the selection of essential material. A searching list of questions, provided for each volume of the series, brings out all important points, and may be dictated or mimeographed for the convenience of both student and teacher. The manual also provides several objective-type year-end tests for each volume which may serve as models for the tests and examinations which the teacher will give in the course of the year. If these various aids are used to the full, the teacher need not fear that any essential points will be overlooked.

JOHN R. KELLY, S.J.

Speech Models. Selected and edited by William R. Duffey and Aloysius Croft. Milwaukee: The Bruce Publishing Company, 1945. pp. xiv, 291. \$2.50.

The present volume is subtitled "Effective Construction and Expression." Its method is summed up in a quotation printed opposite the title page—"Long is the way by rules, short and effective by examples" (Seneca, Ep. 6). Its purpose is primarily to teach effective speech writing through the use of copious examples and, secondly, to acquaint Catholic students of the *ars rhetorica* with "the treasury of great oratory that was and is within the Church; that it will inspire them to give fitting form to their vocal expression of their faith."

It is the latter aim that is peculiarly characteristic of this collection. The selections are from Catholic sources, and constitute, according to the blurb, the first book of its kind in the Catholic field, a claim which the reviewer does not feel competent to dispute. The idea is certainly commendable, and its achievement is enlightening.

For purposes of order in their treatment of the matter, the compilers have divided the book into five parts: Essentials of Oral Composition, Forms of Composition, Persuasion, Kinds of Speaking, Presentation. These are in turn subdivided, and each subdivision is headed by a statement of the principles of speech to be exemplified in the examples that follow. The principles are expressed with admirable brevity and amazing clarity, two qualities which are not often found in such books. For this reason alone, if for no other, the book would deserve to be recommended. In addition there is a short paragraph before each main example, that points out what, in particular, is being exemplified, and how the desired effect is achieved. Also helpful are the brief biographical notes that the editors have inserted where they thought necessary. A nine-page bibliography and indices of speakers and or selections respectively complete the book.

Professors in juniorates and arts colleges, and in all speech classes, will

find *Speech Models* quite helpful for their personal use or as a reference book for their students. It would also provide a variety of selections for declamation in public-speaking classes. Whether it would be suitable for use as a textbook for students of rhetoric might be debated. It is the reviewer's opinion that it would indeed be suitable.

MICHAEL COSTELLO, S. J.

NEWS FROM THE FIELD

GENERAL

Directory. The 1947-1948 edition of the Director of the Jesuit Educational Association is now in process of publication, and it is hoped will be off the press in September. Copies will be mailed to each person whose name appears in it. Additional copies will be available at cost. Rectors were circularized as to the exact number of extra copies they would require.

Correction. Seventeen part-time special students were included in "Status of Graduate Studies in the Assistancy 1946-1947" in the June QUARTERLY. To make the figures consistent with previous reports, which record only full-time students, the following corrections should be made: In 1946-1947, the total of full-time graduate students was 194; Priest graduate students, 168; Scholastics, 26; Candidates for Ph.D., 123; M.A., 23; M.S., 18; other degrees, 26; no degree, 4. The corrected total of degrees sought by provinces should read: California, 25; Chicago, 27; Maryland, 14; Missouri, 15; New England, 42; New Orleans, 7; New York, 37; Oregon, 23.

Radio. The Sacred Heart Program now embraces over 300 stations, receives grants of time from stations equivalent to sixty thousand dollars to broadcast about 1,000 times a week, and in 1946 had an audience response of 20,000 letters.

The Catholic Hospital Association. Under the direction of its new executive director, Father John Flanagan, the Association is now closely lined to Saint Louis University.

Woodstock Letters celebrated their seventy-fifth birthday.

Spearhead. ISO's *Spearhead* is bridging the big gap between high school and graduate school by bringing Catholic social doctrine accurately and interestingly into the classroom.

Britannica. Among the Catholic theologians contributing to the 1947 *Encyclopedia Britannica* are the Jesuit Fathers Gerald Ellard, Hilary Werts, Edward A. Ryan, John J. Healy, Paul J. Palmer, Charles P. Loughran, Michael J. Gruenthauer, Neil J. Twombly, and Edward L. Murphy.

Alumnus. Former Austrian Chancellor Kurt Von Schusnigg, a Jesuit alumnus, has spoken at several Jesuit colleges and universities throughout the country.

Father Wilfrid Parsons is a member of the Advisory Committee of the Division of International Education of the United States Office of Education.

Lectures. Father John LaFarge, who delivered the Dudlean Lectures

on Natural Theology at Harvard University, was the first Catholic priest to give the series.

Delayed Vocations. The School of Delayed Vocations has changed its name to The School of Saint Philip Neri. In March, 25 of its students were aspiring to the diocesan clergy and 45 to religious orders. Ten plan to enter the Society. The school achieved international recognition when a successful Shanghai businessman applied for admission.

COLLEGE AND UNIVERSITY

New College. New arrival, Fairfield, brings the total of Jesuit colleges and universities to twenty-seven.

Le Moyne College opened its first freshman class in September with 450 students of whom about 30 are girls, in regular session, and about 70 per cent veterans.

Rosary Crusade. Father Mahoney, student counselor at Lake Shore campus, Loyola, Chicago, proposed a schedule from 10 until 2 whereby students recite between classes a rosary a week in the Students' Chapel. 450 students eagerly joined the crusade. Downtown campus, despite the distance to the Cathedral, took up the plan and has over 300.

Sodality. Twenty-five members of the Canisius College Sodality are engaged in teaching catechism in public schools of the Buffalo vicinity. In one school alone, they have 234 pupils, almost the entire student body.

Enrollment. By the time the copy for this issue had to be in the hands of the printer, complete figures on enrollment for 1947-1948 were not yet released. A most interesting study on anticipated enrollment, as of March 1947, appeared in a national magazine for July 1947 covering 542 colleges in the United States among which 23 Jesuit colleges, or 88 per cent, were represented. This is a smaller coverage than the 93 per cent of all schools who returned the questionnaires.

Between June 15 and July 15 of 1947, the per cent of Jesuit colleges still planning to accept applications were 56 per cent yes, 9 per cent uncertain, 26 per cent no, 9 per cent no reply. On the average, 205 students were being admitted between those dates.

Asked, "Have you sufficient housing for students?" 19 Jesuit schools replied: 78 per cent said yes, 9 per cent no, 13 per cent uncertain. These figures are considerably more encouraging than those of the entire group which reported 53 per cent yes, 35 per cent no, 12 per cent uncertain.

All schools in the United States expect an increase in enrollment in 1947-1948 over 1946-1947 of 10.7 per cent, while Jesuits schools plan on an increase of 17.5 per cent. With our total for 1946-1947 of 81,794, this should bring the Jesuit college and university enrollment in 1947-1948 to about 96,000. Recent reports from colleges and universities indicate an increase in enrollment that may even exceed this figure.

As a further item of interest, Jesuit schools are charging an average tuition of about \$174 per semester.

Counselors. Significant contribution in the field is Father James F. Moynihan's "Student Counseling in Catholic Education" which appeared in the *Journal of Higher Education*. Editor R. H. Eckelberry is most anxious to receive other Catholic contributions to his widely known educational periodical.

New Graduate School. Xavier University's Graduate School was fully recognized by the North Central Association at its annual meeting to be qualified to administer graduate courses in English, chemistry, history, Latin, and education.

Graduate Work. Between the years 1940-1945 fourteen Jesuit colleges and universities offered courses leading to 233 doctorates, 2,854 master's degrees, or a total of 3,087 graduate degrees.

WWL Anniversary. Loyola University, New Orleans, Radio Station WWL celebrated its twenty-fifth anniversary. It started as a physics laboratory experiment.

FM. Saint Louis University WFW-FM began broadcasting May 8 on completion of its new 538-foot antenna on the campus. Programs were heard 160 miles, twice the distance expected.

Television. In the third demonstration of its kind in the country, The Creighton University televised a stomach operation a half-block away. The new technique allows staff members and students a close-up of surgery which they cannot get in an operating amphitheatre.

Radio. In the period from Thanksgiving 1946 to closing of classes 1947, Boston College faculty members took part in over 100 broadcasts.

Greek Play. The Class of Rhetoric at St. Andrew-on-Hudson presented Sophocles' *Oedipus Tyrannus* in the original in honor of the sixteenth centenary of the birth of their patron, St. John Chrysostom.

Communication Arts. Fordham University's new Department of Communication Arts began this summer offering "professional training in the principal art media by which thought is communicated in Society, by which public opinion is influenced and formed, and by which social progress is fostered in a continuous educational process."

New Seismographs. Two long-period horizontal component seismographs were among the seismologic equipment donated to Canisius College by the Greater Buffalo Advertising Club.

Medical Expansion. Cardinal Stritch spoke in behalf of Loyola University, Chicago, 24 million dollar drive, half of which is destined for the dental and medical schools.

Law. Boston College Law School introduced a new grading system and a new curriculum. Streamlining a fifty-year-old standard curriculum,

the faculty, after four years of research, has eliminated overlapping subject matter and introduced new courses especially in the expanding field of public law.

Aviation. American Aviation, Inc., has joined with Regis College in the establishment of a complete modern school of aviation with flight and ground courses.

Lay Teacher Aid. St. Joseph's College Committee on Rank and Tenure has worked out several recommendations to assist lay teachers defray the expenses of graduate studies and to enable them to take part in educational conferences.

Retirement Plan. Fordham University has established a retirement plan for its full-time faculty members. There is no possible contingency in which the individual will not have returned to him at least the full sum of all his contributions with interest.

Marquette University instituted a retirement plan embracing all full-time administrative, teaching, and clerical employees between 30 and 60 years of age.

Alumni. Word from Tokyo informs us of a rapidly growing Jesuit Alumni Organization there. About a dozen attorneys from Fordham Law School, several doctors from Saint Louis University, a dozen diplomats from Georgetown School of Foreign Service, several graduates of Stonyhurst, a Philippines' judge, and others of equal standing are numbered among its members.

Public Relations. Saint Louis University was host to the 30th Annual Convention of the American College Public Relations Association.

Foreign Students. Of a total of 15,350 foreign students listed in *The Unofficial Ambassadors* as studying in the United States in 1946-1947, 426 attended fifteen Jesuit colleges and universities.

Labor Degree. Le Moyne College will be among the first six schools in the country to offer a full four-year course in industrial relations leading to the bachelor of science degree.

First bachelor of science degree in industrial relations at Rockhurst College was conferred on two members of the June graduating class.

Fordham University Press. Publications of the Fordham University Press are now being printed by Declan X. McMullen Co., New York. The title page, legend, and seal, will remain the same.

Rare Documents. Recent additions to the Talbot Collection of Catholic Documents at Georgetown University are three autographed letters of Archbishop John Carroll, a letter of Gerard Manley Hopkins, another written by Francis Thompson, and a bound volume containing twenty-three of Aline Kilmer's poems in her own hand.

Great Books. Marquette University faculty members are preparing

an educational project in which they will present the adults of Milwaukee with an opportunity of studying the "Great Books."

Portuguese Grammar. Thirty-seven universities are using Father Rossi's grammar, *Portuguese, The Language of Brazil*.

Premier. Joan of Lorraine, with modified dialogue, made its West Coast premier at the University of San Francisco.

Portrait. Loyola College Memorial Chapel acquired a portrait of St. Ignatius which once belonged to Napoleon I.

Swing Master. Loyola University, New Orleans, Music College junior, Al Belletto, whose all-Southern band played at Carnegie Hall, took seven trophies in the *Look* Magazine National Teen-Age Swing Contest.

Photographer. University of San Francisco alumnus, Joe Rosenthal, was awarded the highest award of the Treasury Department, a gold coin. His famous photograph of the flag-raising scene on Iwo Jima made the Seventh War Loan Drive the most inspirational of the nation's bond drives.

Faculty Notes. A new publication issued by the President's Office of John Carroll University keeps members abreast of new developments and brings important items to their attention.

Shuttle. To transport faculty members and expedite mail, Loyola University, Chicago, runs its private automobile shuttle on regular schedule between its uptown and downtown campuses.

Champs. Friday, May 9, was designated by the City Government of Worcester as "Holy Cross Day" in recognition of the N.C.A.A. basketball champs of 1947.

HIGH SCHOOL

Latin Contest. Clarence Miller of Rockhurst won first place in the Twentieth Annual Interscholastic Latin Contest of the high schools of Chicago and Missouri Provinces. Second and third places went to Richard J. Blackwell, St. Ignatius, Cleveland, and Leger Brasnahan, Rockhurst, respectively.

Religion. In a survey of time devoted to formal religious instruction in Jesuit schools, three provinces have ninety minutes a week, three have one hundred minutes a week, and two have one hundred and thirty-five minutes a week.

New Site. Canisius High School moved all its classes into the Delaware Branch on completion of a new classroom wing.

Centenary. Xavier High School, New York, celebrated its centenary with solemn pontifical Mass, presided at by His Eminence, Cardinal Spellman, April 27.

Scholarship. Leonard Brueman, student at St. Xavier High School,

Cincinnati, was one of twenty-four boys throughout the country to win a six-year scholarship to Fournier Institute of Technology, Chicago.

Pepsi-Cola. Among the nation's 126 winners of Pepsi-Cola four-year college scholarships is Thomas Patrick Gorman of Regis High School, New York, who has registered at Fordham.

Alumnus. His Excellency, Most Rev. Allen J. Babcock, D.D., new auxiliary bishop of the archdiocese of Detroit, is proudly claimed as alumnus of Detroit University High School.

Mission Benefit. Reaching an all-time high in attendance, Loyola School's annual luncheon and bridge for the Jesuit Seminary Fund and Philippine Missions, attracted 1,160 to the Waldorf-Astoria.

Latin. Regis High School, New York, sent one of its teachers to give a classroom demonstration in Caesar before the Classical Forum of New York.

Guest Editor. Gerald Hoag, senior of Jesuit High School, Dallas, competing with thousands of Catholic high-school students, was awarded a prize and assigned duties as guest editor on *Extension*, the national Catholic weekly, March 1947.

Time Ink. The *Ignatian* of St. Ignatius, San Francisco, with its adaptation of *Time* Magazine's format, proved a huge success.

Debates. Cheverus High School won the New England sectional debating championship of the National Forensic League.

Centenary. Webster Club at Marquette University High School commemorated with a mimeographed brochure one hundred years of debating in the school.

Debates. Marquette University High School speakers won five trophies in the Wisconsin Catholic Speech League Forensic Tournament.

Oratorical Contest. The Sixteenth Annual All-Eastern Jesuit High School Oratorical Contest, sponsored by Fordham University, proclaimed Bernard F. Suffrey of Fordham Prep as winner; Eugene J. Ahern of St. Joseph's Prep as runner-up.

Sports. At Madison Square Garden, St. Peter's Prep track team won the National Relay Title.

In an undefeated season, Canisius High School won the Western New York Catholic High School League championship, second victory in succession, fifth in its seven-year history.

Mock Trial. Macbeth revived was tried for murder at Los Gatos before robed judges and costumed witnesses, one a witch. He was acquitted by the jury 8-4 on grounds of temporary insanity.

Brainstorm. Surplus property proves a boon to some, brings laughs to others. One hundred handles for axes and mattocks ordered by Los Gatos were delivered with interest: one hundred gross of them.

INDEPENDENT SCHOOLS AND THE FUTURE

"At the meeting of the Executive Committee much concern was expressed over increasing evidence of a return to complacency on the part of independent schools. There was a time, during the depression, of deep pessimism in many quarters. It was also a time of challenge in which we all had to examine carefully our philosophy and practice. Out of the stress there rose new hope, fresh endeavor, purposeful unity; a realization that we had responsibility and opportunity as well as privilege in American Education. During, and especially at the end of the war, our schools were filled, and we found an unprecedented demand for places in them. There are signs that this has led some schools back into the old unhappy state of mind which assumes that all is well and that we need have no part in national responsibility, as we need have no concern for our own little futures. There are other straws blowing in a rising wind which some very wise, devoted, and experienced independent school teachers think warn of just the opposite. It is risky for a teacher to attempt economic or political predictions, but it does not seem extravagantly conservative nor extravagantly wild to say that money *may* be less plentiful, that the demand for places in our schools *may* grow less, that as prices fall so may incomes, that as times grow hard, say, between now and 1952, we may again be in a position of having to justify our existence by our works. And it might happen that at the very time such pressures arise, the wave of hostility to independent schools, which is a very real and towering thing, would reach its crest and pour its full weight upon us. We may think our cause is just and our performance worthy of our opportunity, but millions of our fellow countrymen do not agree with us, either through ignorance or fear, and many frankly regard us as a menace to the very causes we believe we serve. To the Executive Committee of the National Council, at least, it seems there is an abiding need for a constant reiteration of the contributions of and need for independent schools, of constant and genuine cooperation with public agencies of various sorts, and of constant care lest we drive wedges of discord between different types of schools in our own group. At a great price we possess our freedom; the old price of liberty which is responsibility."

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