

Jesuit Educational Quarterly

JANUARY 1949

JESUIT EDUCATION AND THE JESUIT THEATRE

THE *RATIO* AND SELF-ACTIVITY

ANALYSIS OF NATIONAL STATISTICS 1948-1949

VOL. XI, No. 3

(FOR PRIVATE CIRCULATION)

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Jesuit Educational Quarterly

January 1949

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

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49 EAST 84TH STREET

NEW YORK 28, N. Y.

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JESUIT EDUCATIONAL QUARTERLY

Jesuit Education and the Jesuit Theatre

VICTOR R. YANITELLI, S.J.

The roots of Jesuit drama go deep into the origins of the Order. They evolve through the stages of its early apostolate and finally flower with the first of its educational schemes. It is interesting to note that the founding fathers of the Society of Jesus, Ignatius Loyola, Peter Faber, Francis Xavier, James Lainez, Alonso Salmeron, Nicholas Bodadilla, Simon Rodriguez, Claude La Jay, Jean Codure, Paschase Brouet, all of whom pronounced their first vows of Poverty and Chastity in a little chapel at Montmartre, Paris, on the Feast of the Assumption, August 15, 1534. pronounced also a vow to go to the Holy Land within two years time. The vow was taken for the purpose of imitating the Christ who travelled the Levant in an effort to bring salvation there; their aim was one of pure evangelization. That pilgrimage, which, incidentally, never was realized, may be said to have been the first purpose for which the primitive Society was founded.

However, after waiting fruitlessly for three years in Rome, these men, several of whom had scattered meanwhile among the university towns of Italy, offered their services to the Farnese Pope, Paul III, for him to use as he saw fit in the interests of the Church. It was with this offer and the Pope's acceptance that the work of the Society of Jesus officially began.

The history of the Society as an ecclesiastical organization begins with the *Constitutions* written by St. Ignatius, and their final acceptance on September 27, 1540; as such, it has little place here. What is of moment though, is the fact that the fourth part of these Constitutions entitled *De nostrorum institutione in studiis aliisque mediis iuvandi proximum atque de institutione iuventutis*, defined the Society's first program of education as being purely catechetical, limiting its scope to the teaching of Christian Doctrine in the classroom and from the pulpit.¹ In fact, the first title, unofficial, of the founding fathers was "Theologians of Paris."²

¹ It was already decided in the "Deliberationes" of May, 1539, "Quod docendi erunt pueri vel alii quicumque ipsa mandata." See *Monumenta Historica Societatis Iesu* (MHSI), *Constitutiones*, I, 19; also C. Gomez Rodeles, S.J., *La Compañia de Jesús catequista*, Madrid, Blass, 1913, ch. I.

² See Simon Rodrigues, *Commentarium de origine et progressu Societatis Iesu*, in MHSI, *Epistolae P. Roderici*, p. 486.

It is rather startling to find that education, in the sense of a definite aim in teaching the Humanities, was not a part of the first pedagogy of the Society of Jesus, although it was not long in becoming so.

The founders of the Society came without exception from a university environment and all held the degree of Master of Arts. Nevertheless, it would be an error to imagine Ignatius at Paris mulling over programs of study and planning the foundation of colleges. He did not do so even during the early years of his generalship over the Society.³

The first step came when, as General, he had to choose the course of training for his future priests after their spiritual formation had been completed in the *Exercitia*,⁴ and in the novitiate. In making this all-important choice, Ignatius preferred the humanistic course, according to the ideals of Lebrija, Vives, and Erasmus,⁵ rather than the medieval ideal of a clear, intellectual but inelegant Latin which would serve as a practical preparation for Dialectic and Scholastic philosophy. Ignatius was very definite on this point. His talent for action and organization showed itself in the unhesitating manner in which he charged superiors and obliged students to follow none but the humanistic way of studies. They were to do this: "without hurry, without shortcuts or confusion of courses, and without succumbing to the attractions of theology."⁶

The logical sequence to this decision was the foundation of colleges *exclusively for students of the Order*. This step was taken at the suggestion of Father Lainez⁷ with the result that Jesuit colleges came into being at Paris, Louvain, Padua, Coimbra, Alcalá, and Valencia, right in the shadow of many famous universities. There were no Jesuit professors attached to these colleges, because the men attended the lectures at the universities with which they were affiliated.⁸ The advantages of such a system were remarked by secretary Polanco who emphasized the progress that the Jesuit students were making at Coimbra because they shared both the benefits of community life and the advantages of the lectures given by the famous professors of that university.⁹

St. Ignatius still was not satisfied. Something more was wanting. His

³ See J. Quicherat, *Histoire de Sainte-Barbe: collèges, communautés, institutions*, Paris, 1860, p. 231.

⁴ See *Exercitia spiritualia S. P. Ignatii de Loyola*, Brussels, De Brouwer, 1932.

⁵ "Litteras amas. Recte, si propter Christum"; wrote Erasmus in his *Enchiridion militis christiani*, Basle, 1519, p. 45. See also M. Bataillon, *Erasme et l'Espagne*, Paris, 1937.

⁶ *MHSI, S. Ignatii epistolae*, III, 502; see also *Constitutiones*, I, 177; and *Scripta de S. Ignatio*, I, 448, 262, 281.

⁷ "Quién inventó los Colegios? R. Lainez fué el Primero que tocó este punto." In the "Memorial" of G. de Camara, n. 138, *MHSI, Scripta de S. Ignatio*, I, 220.

⁸ The "Deliberationes" of 1541 had decided: "Hacer colegios en Universidades. . . . No estudios ni lecciones en la Compañía." *MHSI, Constitutiones*, I, 47.

⁹ See *MHSI, Polanci chronicon*, I, 157.

practical vision extended further to a Jesuit college, for Jesuit students, complete with Jesuit faculty. His dream was realized as early as 1545 through the beneficence of one Francis Borgia, the Duke of Gandia, who later became a Jesuit himself, General of the Society and finally adorned the altars of the Church as a saint.¹⁰ His foundation was called the College of Gandia after the municipality in which it was located.

In the year following the establishment of Gandia, 1546, St. Ignatius opened more of these colleges to extern students, though he did not do this entirely on his own initiative. Rather, he was persuaded to this step by the influence of externs who wanted the youth of their town to share in the advantages of the knowledge and virtue they perceived in the new religious.¹¹ Jesuits had already been employed as instructors of externs in India and in Germany, because paganism and heresy had made the need for Christian instruction imperative in those places. To the College of Diego de Bourba in Goa, Xavier sent some of his all too few missionaries, while to Ingolstadt, Ignatius sent four Theologians, of whom we know three by name, Lainez, Salmeron and Claude Le Jay.¹²

Colleges destined exclusively for externs were not sanctioned until the Sixth General Congregation convened under Father Aquaviva in 1608. This had not been done sooner because it was the Society's first care to assure herself of new recruits and it was rightly thought that these could be more easily drawn from the Seminary-College type of Institution, that is, from a college in which young Jesuit aspirants to the priesthood studied side by side with extern students.¹³

In such a college, the Jesuit students lived apart from the others and were referred to as "scholastici nostri." At the same time, classes were attended by all in common, both Jesuit and non-Jesuit students. Here again, the Jesuit scholastics sat in a separate group by themselves.

The extern group was made up of four different classes of men. The "alumni" were non-paying students who were accepted ". . . si pacta cum Fundatoribus inita id exigent, siquidem ad finem, quem sibi praefigit

¹⁰ See *MHSI, Epistolae mixtae*, I, 315, II, 102; and *Monumenta Ignatiana*, series Ia, I, 698.

¹¹ "Por la misma Razón de caridad con que se aceptan colegios, y se tienen en ellos escuelas públicas para la edificación en doctrina y vida, no solamente de los Nuestrs, pero aún más de los fuera de la Compañía, se podrá ella extender á tomar asunto de universidades, en las cuales se extienda más universalmente este fruto . . . á gloria de Dios Nostro Señor." José Manuel Aicardo, S.J., *Comentario a las constituciones de la Compañía de Jesús*, 6 vols., Madrid, Blass, 1918-1932, III, 114. See also J. B. Herman, S.J., *La pédagogie des Jésuites au XVIIe siècle*, Paris, Picard, 1914, pp. 13-15.

¹² For Goa see F. Tournier, S.J., "Monseigneur Guillaume de Prat au Concile de Trente," *Etudes Religieuses, Philosophiques et Littéraires*, IIC (1904), 479, and A. P. Farrell, S.J., *The Jesuit code of liberal education*, Milwaukee, Bruce, 1938, pp. 16, 21. For Ingolstadt see *MHSI, Polanci chronicon*, I, 113, 132, 152-153.

¹³ See Herman, S.J., *op. cit.*, p. 13.

Societas, cum hujusmodi conditionibus Collegium admittere utile censebitur vel ob causas alias raras et non levis momenti."¹⁴ The "convictiores" came from rich and noble families and lived in the college as *pensionnaires*. They were also known as "commensales." Poor students, whom Stoekius calls "die geistlichen Zöglinge," received the appellation of "stipendiati" or "pauperes," but were most frequently confused with the "alumni" and known as such. The only non-boarding group was composed of the day students whose residence was with their families in the town. These were known simply as "externi."¹⁵ This was the basic organization of the constituents of the Jesuit college until 1608, but the program of education, already existing in seed, needed to be developed into its full flower.

It was really the foundation of Messina in 1548 that unfolded to Ignatius the broad horizons of the educational possibilities of his Order. This College was opened at the request of the Municipality of Messina, led by Don Juan de Vega, vice-regent of Sicily, and his two aides, Doctor Ignatius Lopez and Diego de Cardona.¹⁶ By 1549 Messina had inspired Ignatius with the plan of the Collegio Romano, which shortly afterwards was to be converted into an international center of knowledge and virtue, and, under the guardianship of the Pope, was to be transformed into a model for all the other colleges of the Society.

When this plan had taken shape, Ignatius sent a circular to the whole Society dated December 1, 1551, officially advising all communities of the new form of apostolate, recommending that similar colleges be opened all over Europe, and transmitting the basic norms for the system of teaching to be adopted wherever such a college was founded.¹⁷ In 1552 the Collegium Germanicum was started in Rome, and by 1556 a swarm of colleges dotted the boot of Italy and the rest of the Continent. There were colleges in Palermo (Nov. 1549), Tivoli (1549), Venice (Easter 1551), Ferrara (June 1551), Bologna (Oct. 1551), Florence (Jan. 1552), Naples (Jan. 1552), Perugia (June 1552), Padua (Sept. 1552), Modena (1552), Gubbio (Nov. 1552), Vienna (beginning of 1553), Lisbon (Feb. 1553), Monreale (July 1553), Cordova (Dec. 1553), Genoa

¹⁴ G. M. Pachtler, S.J. *Ratio studiorum et institutiones scholasticae Societatis Iesu*, 4 vols., Berlin, Hofmann, 1894, I, 21.

¹⁵ H. Stoekius, *Studien über die Pädagogik der Gesellschaft Jesu im 16 Jahrhundert, Erste tuck, Prinzip der Trennung*, Nordlingen, Beck, n.d., pp. 1-7. See also Aicardo, S.J., *op. cit.*, III, 129, for "alumni"; 144-145 for "convictiores." August Oswald, S.J., *Commentarium in decem partes constitutionum Societatis Iesu*, Limburg, De Brouwer, 1895, pp. 680-681 gives the various opinions on whether the "convictiores" could properly be called "familiares" of the Society. He interprets the Council of Trent in the affirmative on this point. The new *Codex Iuris Canonici*, c. 514, par. 1, promulgated May 19, 1918, has made this a law.

¹⁶ See MHSI, *Polanci chronicon*, I, 242.

¹⁷ See MHSI, *S. Ignatii epistolae*, IV, 5, 648.

(Nov. 1554), Loreto (Easter 1555), Burgos (Sept. 1555), Coimbra (Oct. 1555), Bibona in Sicily (Jan. 1556), Galicia (April 1556), Siena (May 1556), Prague (July 1556), Cologne (Aug. 1556), Catania (autumn of 1556), and others less important.

Such growth could not be allowed to continue unbridled. It had to be stopped somewhere lest the Colleges, grown too numerous, devour the Society. Hence, it is not surprising to read that by 1600 Aquaviva was refusing requests to open colleges for the simple reason that they could not be adequately managed. It seems that after a period in which he had been induced to open twelve colleges in one year, he realized a halt was necessary in order to consolidate the foundations already under the Society's care.¹⁸ To growth and expansion he added the elements of balance and control.

St. Ignatius, foreseeing something of this marvelous development as early as 1549, now endeavored to endow the new apostolate with that canonical basis which was lacking, at least in explicit form, in the Bull that constituted the Order. Pope Paul III acceded to his request in a new Bull *Licet debitum*, on October 23, 1549, which contained the following clause: "Praeposito Generali eiusdem Societatis, ut quos de suis idoneos iudicaverit ad lectiones theologiae et aliarum facultatum, alterius licentia ad id minime requisita, ubi libet deputare possit . . . concedimus et indulgemus."¹⁹ Jesuits now had canonical permission to teach theology and whatever subjects might be included under the indefinite phrase "aliarum facultatum."

Once approved Jesuits were granted permission to teach, confirmation of the Society as a teaching Order soon followed as an explicit fact in the Bull of Julius III, *Exposcit debitum*, of July 21, 1550. This Papal letter of approbation included for the first time the word "lectiones" in its description of the purpose for which the Order was established.²⁰

Legislation for these colleges was an obvious necessity. Order and unity were indispensable. Yet it had to be order and unity with flexibility, a

¹⁸ See Antonio Astrain, S.J., *Historia de la Compañia de Jesús en la Asistencia de España*, 6 vols., Madrid, "Sucesores de Rivadeneyra," 1902-1913, IV, 774-775.

¹⁹ See *MHSI, Constitutiones*, I, 367.

²⁰ Here are the two formulae:

1540

" . . . Societas ad hoc potissimum instituta, ut ad profectum animarum in vita et doctrina christiana, et ad fidei propagationem per publicas praedicationes et verbi Dei ministerium, spiritualia exercitia et charitatis opera, et nominatim per puerorum ac rudium in christianismo institutionem, ad christifidelium in confessionibus audiendis spiritualem consolationem praecipue intendat."

1550

" . . . Societas etc. ut ad fidei propagationem per publicas praedicationes, lectiones et aliud quodcumque verbi Dei ministerium etc."

quality provided for in Part IV of the *Constitutiones*, whereby every college was left free to make the rules and regulations that best suited its own circumstances of personnel and locale. These variations, however, had to follow in principle the rules established for the Roman College in so far as this was feasible, since the latter was meant to serve as a model for all the others.²¹ With experience and with the modifications suggested by use, it would be possible in time, adds St. Ignatius, to outline a more general and uniform statute.²²

There had been plans of study aplenty before the definitive edition of the *Ratio Studiorum* appeared. The *Constitutions* laid down the basic foundation for studies, the make-up of college faculties and curricula, but stated nothing specifically with regard to the theatre.²³ That the idea of public exhibitions as a pedagogical means of stirring up interest occurred to St. Ignatius in those early days of Jesuit education, cannot be doubted. In 1556 he sent a memorandum to Polanco regarding the college of Ingolstadt, which read:

Si accetteranno nelle schuole ogni sorte de persone, che vogliano servar la modestia et disciplina conveniente, et per animarli più, et consolarli et anche li parente loro, fra l'anno alcune volte si faranno pronunciare alcune orationi, et versi, et dialogi, al modo di Roma, del che etiam crescerà l'autorità della schuola.²⁴

Just what these "dialogi al modo di Roma," "dialogues in the Roman manner," were is somewhat sketchily outlined for us in one of the *Epistolae* written to Ignatius by Polanco in the previous year, 1555. Polanco was in Rome at that time, and he summed up the substance of the "dialogus" as a piece which "actus est a pueris qui in collegio nostro instituntur . . . iucundissimo utilissimoque argumento, et actus duabus horis . . ." ²⁵ From this it can be deduced that the "dialogus" was just what

In addition to Father Farrell's *The Jesuit Code of Liberal Education*, two of the best treatises on this question of the origin and development of the *Ratio Studiorum* are to be found in the articles of Alban J. Goodier, S.J., "The Society of Jesus and Education," *The Month*, CVIII (1906), 457-470, 585-600; CIX (1907), 8-23, 136-150, 391-406; CX (1907), 270-284, and of the Mario Barbera, S.J., series on "La Ratio Studiorum," *Civiltà Cattolica*, XC (1939), I, 428-436; II, 135-145; III, 405-413; IV, 163-171; XCI (1940), I, 116-122; 362-369.

²¹ Cf. MHSI, *Const.*, Pars. IV, c. 7, n. 2, *Declaratio C.*

²² *Ibid.*, c. 13, *Declaratio A.* The future *Ratio studiorum*.

²³ See MHSI, *Constitutiones*, Pars. IV, cc. 1-17. For a more thorough treatment, cf. Farrell, S.J., *op. cit.*, pp. 142-149.

²⁴ Pachtler, S.J., *op. cit.*, III, 472. See also *Epistolae et instructiones*, X, 421.

²⁵ MHSI, *Monumenta Ignatiana, epistolae et instructiones*, X, 421.

"Our schools will accept persons from every walk of life provided they wish to observe modesty and ordinary discipline. And in order to arouse their enthusiasm a little more and to give them and even their parents a little consolation, let them present, several times a year, a public recitation of orations, verses, and dialogues in the Roman manner, whereat even the good standing of the school will be increased."

its name implied: a rudimentary form of drama in which a simple fact or incident was discussed or portrayed by two or more alternating speakers. The argument, lasting about two hours, was intended to be pleasing but it also had to be instructive, for the Jesuits subordinated always the "art for art's sake" aesthetic to the moral values involved in educating a man for his ultimate destiny.

Thus, the "dialogus," was the door through which drama entered the Jesuit college. By 1566 Rome was sending out similar memoranda in which the instructions specified ". . . habeantur orationes latinae, graecae et habraicae, et recitetur dialogus, tragoedia aliqua vel comoedia . . ." ²⁶ The simple "dialogus" had been formally expanded into "tragoedia aliqua vel comoedia."

The appointment of Father Ledesma by Lainez to prepare a plan of studies for the Roman College, resulted in the *De ratione et ordine studiorum Collegii Romani*, a document whose inception goes back to the preliminary and experimental plans worked out between 1560 and 1570 by Fathers Perpinian and Nadal, and the other members of the various committees that worked under Ledesma's direction, but which the director himself did not live to see completed. ²⁷ Among the rules for teaching, holding repetitions and recitations, there appeared a section entitled, "De dialogis, comoediis seu tragoediis exhibendis." ²⁸ Herein certain definite rules for the management of dramatics were outlined officially for the first time. Plays were to be given only once a year either in the college itself, in a church, or even in a theatre, if there happened to be one available.

In the Roman College they were to be produced only once a year, at the opening of studies. However, in the German College, it was decided to present their single play at Carnival time. ²⁹ This occasion was chosen in order to keep the students under a careful tutorial eye during a season of bacchanalian festivity. The plays, of course, were to be edifying, usually with a strong moral lesson attached, and were not to treat of mythical subjects, i.e., were not to personify the gods and, *a fortiori*, the goddesses; the same held for demons and spirits of the nether world. Females and female costumes were to be eschewed, but if such costume were needed to represent "religio, acclesia, virtus et similes," the actors were to play the part in a cassock, "non vero muliebri veste, praesertim caput aut pectus, cum experientia ostendat nocere spectatoribus et

²⁶ Pachtler, S.J., *op. cit.*, "Gubernatio Collegii Romani," I, 194.

²⁷ See MHSI, *Monumenta paedagogica*, pp. 150, 141-149; 150-163.

²⁸ The full text is contained in MHSI, *Monumenta Paedagogica*, pp. 372-373.

²⁹ See MHSI, *Monumenta paedagogica*, pp. 372, 373.

actoribus quoque ipsis." Both costuming and scenery were to be simple and moderate rather than excessively elaborate.³⁰

The first *Ratio* of 1586 prescribed definitely that the Provincial supervise the theatre in Jesuit colleges, imposing upon him the command that he should permit the performance of comedies and tragedies but on very rare occasions, and even then he was to see to it that they were recited only in Latin and after strict censorship—necessitated, no doubt, by the low state of the Renaissance theatre then in Italy.³¹ Yet the same document states, somewhat coyly it seems, that plays are a help in winning the favor of parents to the Society, since the latter are made so proud by watching their offspring perform in public. The same lengthy comment now takes care that the work of producing the play be divided in order to save the health of the author, a clear reference to the fact that Jesuits had been writing their own plays for production. It also suggests very wisely that eclogues, dialogues and detached scenes should be put on in the Humanities classes in order to keep the boys in practice and most of all because without this practice, ". . . poësis pene omnis friget ac iacet."³²

In 1591, a second *Ratio*, now known as the *Ratio intermedia*, came off the presses of the Collegio Romano. It was the last step towards a definitive plan of studies that was to come into being eight years later. In it, a chapter on the "incitamenta studiorum" directs that plays be offered at the end of the year to celebrate the occasion of the distribution of prizes. This meant that plays could be held twice a year, once at the opening of school and again at the closing. Here again, a constant contact with the drama is recommended, and again the reason is because "friget enim poësis sine Theatro." This document is noteworthy for two things: the first is that together with the usual admonition against female characters and female attire, it added the hitherto unspoken admonition forbidding even the attendance of women at the plays. "Neque quo vero loco dramata exhibentur, aditus sit mulieribus."³³ The second appears in two later chapters entitled "Scholarum adiumenta," and "Scribendi certamen," in which an exception is made to permit womanly dress, if the director should deem such costume necessary.³⁴

The definitive *Ratio Studiorum* of 1599 ascribes to the Rectors of

³⁰ *Ibid.*

³¹ "Regulae P. Provincialis," n. 58, in *Ratio atque institutio studiorum per sex patres ad id iussu R. P. Praepositi Generalis deputatos conscripta*, Romae, in Collegio Societatis Iesu, Anno Domini MDLXXVI, quoted in Pachtler, S.J., *op. cit.*, I, 129.

³² The official document is quoted in Corcoran, S.J., *Renatae litterae*, Dublin, 1927, pp. 174-175.

³³ *Ratio atque institutio studiorum*, Romae, in Collegio Societatis Iesu, Anno Domini MDXCI, also cited in T. Corcoran, S.J., *op. cit.*, p. 195.

³⁴ *Ibid.*, pp. 202-203, 214.

Colleges the same rule that was formerly directed to the Provincial in the first *Ratio*.³⁵ By this time, dramatic recitation had become a definite part of the curriculum for the Academies of Rhetoric and Humanities. This is the most concise of the three *Ratio*'s and it withdraws the exceptional authorization of feminine accoutrement made above when it states simply, ". . . nec persona ulla muliebris vel habitus introducatur."³⁶

The *Ratio* used today with certain modifications, was published in 1832. In it, the last rule is entirely omitted. In its place there is added an admonition to the Rector that he take care to put in his library a copy of all publications of Jesuit authorship including plays.³⁷ Otherwise, the dramatic recitation preceding the distribution of prizes continued to hold its place in Jesuit scholastic custom.³⁸

The documents just under consideration have been, for the most part, of the official, inviolable type, applying to the Society in every part of the world, to every college run by the Society and to every superior in the Society. As time went by, Generals and their vicars were forced by circumstances to make a special interpretation of a rule or to define it more accurately for the sake of some peculiar situation arising in one or other of the colleges under their care.

Thus Father General Everard Mercurian in 1577 insisted on the rule concerning the rarity with which tragedies and comedies were to be presented, and then he added that an exception might always be made if the ruler of a country should request such a production of one of the colleges in his domain.³⁹ Then in 1602, Father General Claudius Aquaviva allowed exception to the rule forbidding the impersonation of female characters, but with this condition that the ladies represented be "gravesque et modestae."⁴⁰

Drama was definitely permitted in the vernacular by 1829 when a prescription was sent out from Rome stating that it was far simpler to preserve the laws of decorum in the vernacular rather than in Latin because of the times, and the fear of popular odium.⁴¹ However it must be

³⁵ See Pachtler, S.J., *op. cit.*, II, 272.

³⁶ Pachtler, S.J., *op. cit.*, II, 272.

³⁷ "Servandum curet Rector quod est in regulis Praefecti bibliothecae de referendis in codicem his rebus, quae publice exhibentur, scribunturque in Collegio seu extra Collegium a nostris, i.e. dialogis, orationibus, versibus et aliis hujusmodi . . ." Pachtler, S.J., *op. cit.*, II, 272.

³⁸ *Ibid.*, II, 366.

³⁹ ". . . si tamen Principes aliquando serio urgeant, poterit Provincialis uti epicea (leni indulgentia)." Pachtler, S.J., *op. cit.*, I, 274.

⁴⁰ C. Aquaviva, S.J., *Proposita circa rationem studiorum*, in Pachtler, S.J., *op. cit.*, II, 488.

⁴¹ The phrase used is "alioquin in odium abolitionis incidimus." See *De ratione studiorum nostris temporibus accomodanda Annotationes*, *ibid.*, IV, 387-388. This was sent out in 1829 as a preliminary to the formation of the new *Ratio* of 1832. Cf. also p. 479.

realized that such plays had appeared, and with at least the silent approbation of Rome, long before this date.⁴²

While this fluctuation in the rules was taking place, a gradual but constant growth carried the Jesuit theatre to greater heights on the Continent during the Eighteenth Century. There are extant notices of tremendous pageants, of stage scenery weighing tons, of forests imitated in perspective, of a hundred palaces aflame, reduced to smoke and ashes, machines for deities to descend and disappear into clouds, of a saint coming down from heaven and setting fire to a château filled with fireworks.⁴³

Felix Hemon reviewing Boyse's book on the Jesuit Theatre, emphasizes that the stage equipment at the college of Louis-le-Grand was greater and more complete than that of the Comédie Française; that one play alone required a wardrobe of 203 costumes.⁴⁴ The German Province had been producing monster pageants as early as 1600. Father Duhr quotes the description:

Es ziehen in den verschiedenen Teilen des Zuges alle handelnden Personen auf, ferner Riesen, Juden, 160 gerüstete deutsche und 130 spanische Pferde, 230 gerüstete Mannen zu Fuss, Trommler, Pfeifer, Triumphwagen, Schlitten, Teufel, Menschen mit Löwenköpfen, Neptun, ein Elefant mit Mohren, wilde Männer, Delphine, ein Tiger, ein Wolf, ein Lindwurm, den zwei Jungfrauen führen, Götzendiener, Jäger, ein Wagen mit Werwundeteten, Janitscharen, artilleria mit ihren Pyxenmaistern, Zauberer, Henker, Likatoren usw.⁴⁵

The natural reaction to such elaborate excess was an effort towards moderation as expressed in the *Ratio* of 1832. Once again the law against "persona muliebris vel habitus," was promulgated, and together with it a whole list of anathematized representations, such as demons, wanton boys, drunkards, gamblers, speakers of impiety, dances, and spectacles of

⁴² Giovanni Granelli, S.J., and Saverio Battinelli, S.J., published their tragedies in the "volgare" in 1761 and in 1788 respectively, to mention only two of the better known Italian Jesuit authors.

⁴³ See E. Boyse, *Le théâtre des Jésuites*, Paris, Vaton, 1880, p. 142. Cf. also L. V. Gofflot, *Le théâtre au collège*, Paris, Champion, 1907, p. 97, and Lee Simonson, *The stage is set*, New York, Harcourt Brace, 1932, pp. 199-204. Renee Fülöp-Miller, *Macht und Geheimnis der Jesuiten*, Leipzig, Grethlein, 1929, pp. 469-474, tells of a pageant in Munich (1575) in which four hundred horsemen in Roman armor appeared; apparitions achieved by use of the magic lantern appeared, and he holds that the Jesuit Father Kircher was one of the first to experiment with this device.

⁴⁴ Felix Hemon, "Le comédie chez Jésuites," *Revue Politique et Littéraire*, XI (1879), 529-534; XII (1880), 867-874.

⁴⁵ Bernard Duhr, S.J., *Geschichte des Jesuiten in den Ländern deutscher Zunge*, 4 vols., Freiburg im Breisgau, Herder, 1907, I, 345. "In the various parts of the procession there marched all kinds of characters, strange giants, Jews, 160 German and 130

the shades from the nether world. Magic fire and certain types of guns referred to in the Jesuit epistolary Latin as "disposae fistulae," gladiatorial combat and exhibitions, all diversions of arms, were absolutely forbidden—unless the superior permitted their use for some grave reason.⁴⁶

It seems though, that the magnitude and importance of such a theatre had been perceived within the Society long before the dramas had reached their apogee before the public of the Eighteenth Century. Evidences are found in the prescription that the "Decanum" be put in charge of the dressing and costume rooms, which must have been quite large affairs since he received explicit instructions as to how he should keep his books. Bearing the responsibility for all the valuables therein, he was obliged to make a duplicate list of all the properties used, especially those "quae pretiosiora sunt," and he was to see to it that nothing went out of the property room without the permission of the Rector. It was his duty also to make sure that whatever went out of the room was returned in good order.⁴⁷

The pageantry and spectacle together with the increasing size of the theatrical equipment bespeaks a drama whose running time was exceedingly long. As early as 1593 (before the final and definitive *Ratio* appeared), colleges had been warned not to bore the audience with these excessively extended presentations. Rome advised cutting down on the running time of all public performances, and in order that there be moderation in all things, a golden mean was prescribed that limited Comedies to a mere four hours playing time, and dialogues, briefest of all dramatic types, were restricted to one or two hours depending upon the subject.⁴⁸ Deans and superiors were also admonished to beware of putting on too great a show, lest the time, weeks, even months, spent on the production of a long play, prove to be harmful both to the director and to his charges, by causing both to neglect their class work.⁴⁹

Spanish fully equipped war-horses, 230 footmen fully armed, trumpeters, fifemen, triumphal chariots, sleigh carriages, devils, men costumed in lion heads, Neptune, an elephant accompanied by Moors, savages, dolphins, a tiger, a wolf, a dragon reined by two maidens, idolaters, huntsmen, a carriage laden with the wounded, janissaries, artillery with attendant cannoneers, magicians, executioners, lictors, etc."

⁴⁶ See *De exercitatione extraordinaria*, 1736, in Pachtler, S.J., *op. cit.*, IV, 143-144.

⁴⁷ See *Liber statutorum facultatis artisticae Ingolstadii recognitus*, in Pachtler, S.J., *op. cit.*, IV, 274, 344.

⁴⁸ It was the German Province that received the warning: "Omnino curandum est, ne longitudino comoediarum et dialogorum spectatoribus molesti simus. Longitudinis autem videtur comoediis plus satis esse 4 horas; dialogis vero pro ratione materiae una aut alter." Pachtler, S.J., *op. cit.*, I, 313.

⁴⁹ "Modus nempe adhibendus in omnibus; neque ita id genus ludis, licet eruditissimis maxime atque ad dignitatem literis conciliandam perappositis, indulgendum, ut, dum populari servimus aerae, scholam interea negligentius geramus." Pachtler, S.J., *op. cit.*, IV, 144.

These, then, are the outlines of the size, growth and importance of the Jesuit Theatre as manifested within the Society itself, and as expressed in the formal and official documents of the Jesuit archives.⁵⁰

It would be well to keep in mind the fact that even at the peak of its greatest glory, the Eighteenth Century, Jesuit theatre in Italy was never an end in itself. Be the pageantry and alarums ever so elaborate, the action ever so vast, Jesuit theatre remained an instrument in the hands of its masters, a creature to be used "Tantum Quantum" unto the good of souls. From the very beginning of the Society, Saint Ignatius wanted only this. In fact, he did not even consider the apostolate of education until he had caught a glimpse of the vast benefit such a work would offer to humanity. From the work of education was born the theatre, and again this would never have been permitted to function by Saint Ignatius, if he had not realized its value as an aid in achieving the ultimate goal which was always the salvation of souls. It is one of the sadder facts in the history of the Jesuit theatre, that the very system which had engendered it, was forced also to keep it subordinate to a higher end, to suppress its primary purposes be forgotten and what was once a means become a goal sufficient unto itself. So thorough was this standard kept that even the skeptical Fülöp-Miller was forced to remark on the correspondence between the Jesuit theatre and the "Spiritual Exercises." He says:

In ganz unverkennbarer Weise entsprechen Tendenz, Stoff, Dramaturgia und Regie des Jesuitentheaters der von Ignatius in den Exerzitien vorgezeichneten Höllen-und-Passionsdramatik. Es ist als hätten die Dramaturgen und Regisseure dieses Theaters bewusst alles das, was Ignatius in der Phantasie seiner Jünger mit sinnfälliger Ausschaulichkeit zu erwecken gesucht hatte, nunmehr mit Hilfe von effektvollen Dekorationen, Kostümen und Maschinerien auf die wirkliche Bühne gestellt.⁵¹

⁵⁰ Much of this primary material has been derived from Pedro Leturia, S.J., "Perchè la Compagnia di Gesù divenne un Ordine insegnante," *Georgianum*, XXI (1940), 350-382, and also from Alban J. Goodier, S.J., "The Society of Jesus and education," *The Month*, CVIII (1906), 457-470; CIX (1907), 8-23, 136-150, 391-406; CX (1907), 270-284; and Mario Barbera, S.J., "La Ratio Studiorum," *Civiltà Cattolica*, XC serie 1a (1939), 428-436; serie 2a, 135-145. serie 3a, 405-413; serie 4a, 163-171.

⁵¹ R. Fülöp-Miller, *Macht und Geheimnis der Jesuiten*, Leipzig, Grethlein, 1929, pp. 469-470. "In quite an unmistakable manner the purpose, substance, dramaturgy and management of the Jesuit theatre corresponds with the dramatic technique used by Ignatius in the *Spiritual Exercises* on Hell and the Passion. It is as if the dramatists and producers of this theatre had realized what Ignatius tried to awaken in the imaginations of his disciples by means of easily perceptible pictures for the mind, and had thenceforth represented the same on the actual stage with the help of effective decorations, costumes, props and apparatus."

For the Jesuit College did not come into being in order to perform the function of a storehouse of knowledge; but rather to develop the personality of its charges in a balanced corporal and spiritual completeness. Learning and knowledge are but the raw materials through which ability is nurtured and capacity developed and broadened. Studies, the Humanities, the whole classical curriculum, serve only as a basic theory which must be transferred to practice according to the fullness of every individual's capacity.

The Jesuit College theatre, though more limited in scope, stands even now as it did in its more famous days, an instrument, a means for educating men to the objective realities of life, to a sense of values, to standards and norms of action compatible with the greater importance of the life to come, and like the higher educational system of which it is an integral part, it has dedicated itself to use as a means to achieve this end, together with the Humanities, all the artistic and cultural pursuits.

The *Ratio* and Self-Activity

JOSEPH C. GLOSE, S.J.¹

In his book entitled, *The Jesuits and Education*, Father McGucken wrote: "The *Ratio Studiorum* is neither a pedagogical treatise nor a theory of education. It merely mirrors, by way of rules, the methods and practices of Jesuit educational establishments of the sixteenth century."² In a set of notes on the *Ratio*, Father Farrell expresses a like thought: "The *Ratio* was an educational code, i.e., general and particular aims and principles reduced to a set of rules or prescriptions governing: a) administration; b) curricula; c) methodology; d) teaching techniques; e) disciplinary matters."³ In his recently published book, *The Nature of the Liberal Arts*, Father Wise reiterates these opinions when discussing St. Ignatius' influence upon the *Ratio Studiorum*: "The *Exercises* (of St. Ignatius) are to be made, not read, and this is the clue to the study of the *Ratio*, which emphasizes ends and means as affecting practice, and is not the exposition of an educational theory, as found for example, in Newman. But certain principles are stated in the *Exercises* almost without interpretation. As for self-activity, the work of the learner is emphasized above that of the teacher."⁴

From these statements two pertinent facts emerge. First of all the *Ratio* is not a treatise on education. It is not a speculative or theoretical discussion of education but, like the *Code of Canon Law* in Church discipline, it gives the rules and regulations of Jesuit educational practice. Yet principles are implicit in the regulations of canon law. The same must be said for the *Ratio*. This brings us to the second fact that emerges from the statements quoted above. Though the *Ratio* emphasizes ends and means of affecting practice, certain pedagogical principles are implicit in the rules of the *Ratio*. One of these is self-activity or preferably student activity.

That this principle is implicit in the *Ratio* is clear both from intrinsic and extrinsic evidence. The principle of self or student activity is written into the prelection; it is written into the rules for oral and written work.

¹ This paper was prepared for and read at the Annual Meeting of the Jesuit Educational Association, San Francisco, California, March 29, 1948.

² Wm. J. McGucken, S.J., *The Jesuits and Education*, Milwaukee, The Bruce Publishing Company, 1932, p. 34.

³ Allan P. Farrell, S.J., *Ratio Notes—The Jesuit Code of Liberal Education, An Outline*, p. 2.

⁴ John E. Wise, S.J., *The Nature of the Liberal Arts*, Milwaukee, The Bruce Publishing Company, 1947. pp. 120, 121.

It is the principle which gives point to the honest rivalry so highly recommended in the class room repetitions. It is the principle which sponsors interest and individual progress in the academies or seminars.

The extrinsic evidence is quite as clear. The makers of the *Ratio* confessed their dependence upon the *Constitutions* of the Society drawn up by St. Ignatius, especially upon the fourth part of the *Constitutions*⁵ where the Saint treated education both of Jesuits and externs, and where, in an explicit statement, he anticipated the preparation of the *Ratio*. Now St. Ignatius evidently wrote the fourth part of the *Constitutions* with the great educational principles of the *Spiritual Exercises* uppermost in his mind. He had learned the value of self-activity as a principle of self perfection. In the second Annotation of the *Spiritual Exercises* he wrote: "He who gives to another the method and order of a meditation or contemplation ought faithfully to narrate the history of the contemplation or meditation, going through the points however only briefly, and with a short *explanation*: because when the person who contemplates, takes the true groundwork of the history, discussing and reasoning by himself, and meeting with something that makes the history clearer and better felt (whether this happen through his own reasoning, or through the enlightenment of his understanding by Divine grace), he thereby enjoys greater spiritual relish and fruit than if he who gives the exercises had minutely explained and developed the meaning of the history; for it is not to know much, but it is to understand and savour the matter interiorly, that fills and satisfies the soul."

Here the Saint reveals his mind on the subject of self perfection and the concomitant training process. The nature of the training process is one of self-education through self-activity. The retreatant with the assistance of Divine grace makes his own conclusions and applications.

This principle, implicit in the *Ratio*, is all important in training youth. It is the basis of all learning. Students, for example, will learn to think reflectively only by going through experiences of reasoning. So much of school work is apt to be mere repetition of what has been read or heard, and involves little of real thinking. A student learns through his own activities or as the Boy Scout manual and the progressive education program would put it: "we learn by doing." This is a very ancient truth in education. Aristotle expressed this truth by saying that the intellect is perfected by activity. St. Thomas put it this way in his tract, "De Magistro": "Sicut ergo medicus dicitur causare sanitatem in infirmo natura operante, ita etiam, homo dicitur causare scientiam in alio

⁵ Allan P. Farrell, S.J., *The Jesuit Code of Liberal Education*, Milwaukee, The Bruce Publishing Company, 1938, p. 225.

⁶ *Constitutions*, IV. 13. 2.

operante rationis naturalis illius; et hoc est docere,"⁷ Just as the doctor is said to bring back health to the sick person through the operation of nature, so also man is said to cause knowledge in another through the operation of the learner's natural reason; and this is to teach. Father Cunningham in his book *The Pivotal Problems of Education* gives a modern expression of this truth. He quotes a university president as follows: "A student learns through his own activities, not by *being sprayed with ideas*."⁸

All of this sums up to the well known fact that in learning we acquire intellectual and moral habits which is a most personal process. Each student must develop his own habits. They are not handed over to him ready made. He may be pleased or displeased with the intellectual and moral habits he observes in another. If pleased, he may be tempted to imitate them, but the imitation, which results in student learning, is the sole effort of the student. The teacher can at best present patterns for imitation, he can give plenty of motivation for student activity and he can demand achievement; but it will be only by co-operating with the teacher in the last of the three steps that the student will be really learning.

Having refreshed our minds about the top ranking of self-activity in the process of learning and about its pivotal status in the *Ratio*, we are ready to analyze some of the special means of self-activity proposed in the rules of the *Ratio*. Since Father Britt devoted a whole paper to the prelectio, I shall not trespass upon his acreage.⁹ My references are taken from the translation of the *Ratio* of 1599 found in Edward A. Fitzpatrick's book, *Saint Ignatius and the Ratio Studiorum*.

In rule 19 of the Rules Common to Professors of the Lower Classes mention is made of the exercise of memory. According to this rule, memory was to be a serious matter. The teacher was to seek out the lazier ones especially, lest they escape the rigor of the daily lesson and fall behind in their assignments. The memory lesson was to be cumulative. The past lesson was to be added to the new lesson and this accumulation might continue for several weeks depending, I dare say, upon the nature of the assignment. Occasionally someone was to be chosen to recite a lengthy piece and at times publicly. For this a reward was to be given. Memory is an important part of school learning. The rule of the *Ratio* tells us how well its makers sensed this fact. To be of value memory training should include the learning of the spelling of words, the accurate learning of vocabularies, dates, symbols, formulas, facts and events; the

⁷ St. Thomas, *De Veritate*, Quaestio XI, *De Magistro*, Articulus Primus.

⁸ Wm. F. Cunningham, C.S.C., *The Pivotal Problems of Education*, New York, The Macmillan Company, 1940, p. 138.

memorizing of prose and poetry, rules, definitions and principles. These form the raw material we use in thinking and writing. Unless we insist upon accuracy and an abundance in memorizing we cannot expect that automatism which is so helpful in accomplishment. "Memory maketh a ready man." Abundant memory exercise makes the mind so ready and so apt in quotation, so sure and sound in statement, so full and so rich in potency. To take but one example of the worth of memory lessons—the ready and extensive knowledge of the Bible, common to so many educated Protestants.

Memory is a self-activity which makes the student more ready and more thorough in his intellectual habits. And yet it is one of the *Ratio* rules which does not always receive as much attention as it should. Some teachers seek a bare minimum of achievement in this process of learning, looking upon it as of very minor importance in the training of the student. Others make no attempt to show the student how to memorize profitably and with less effort. It is little wonder, then, that we so seldom find among our students those who can quote at length from the classical and other authors.

Rules 20-24 (inclusive) of the Rules Common to the Professors of the Lower Classes give a set of instructions for written work. They apply to all different types of composition work. They contain some interesting hints for developing student activity. The composition should be a daily event, as also should the correction. The method of correction should be such as will arouse mental activity and reflection on the part of the student. Mistakes should be corrected publicly as well as privately, and a revised version of the written exercise should be required. There should be great variety in the assignments lest monotony kill the ardor of the student. And lastly, in the special rules proposed for the teachers of the different classes there is much stress put upon the application of these written exercises to the acquiring of elegance of style or of familiarity with the rules of grammar.

All of these points are excellent means of learning. Were the student compelled to observe them faithfully, there can be no doubt that he would make great progress. It was this type of student activity which produced such exceptional results in the early schools of the Society. There is no better means of developing sound reasoning and cultivated expression. At present the variety of subjects and the burden of many assignments makes the task more difficult. Yet it would seem practicable

⁹ Britt, Laurence V., S.J., "The Prelection Method," *Jesuit Educational Quarterly*, Vol. XI, No. 1, pp. 49-57.

¹⁰ Fitzpatrick, Edward A., *St. Ignatius and the Ratio Studiorum*, New York, McGraw-Hill Book Company, 1933.

to insist upon all of these elements of self-activity in at least a lesser degree. There is no good reason for omitting a daily assignment in Latin composition. It need not be long. Nor is there any reason for omitting a public correction of this exercise where a discussion of the reasons for particular forms and expressions can be had. Variety can be secured by individual teacher effort. Sentences and specimens of continuous discourse must be worked up anew annually or oftener. Teaching can easily be made more functional by encouraging the students to assist in formulating sentences which exemplify rules of grammar and points of style. And what has been said of Latin composition can be applied to all composition and even in the exercises of other classes. Mathematics, above all other subjects, lends itself to intensive student activity. Where the teacher of mathematics gives plenty of class assignment, and devotes most of his time to directing the students rather than exhibiting his own knowledge of the subject, the students grow increasingly interested and successful in the subject. In this way also the home work of the student can be made part of the class work. It saves the teacher giving long written assignments to be done at home.

In rule 25 of the Rules Common to the Professors of the Lower Classes directions are given for the recitation or repetition. I shall touch but briefly upon this rule though its skillful use shows the master teacher. Two instructions are important for self-activity. Only the repetition of the most important and useful points should be asked, and, secondly, the students should be made to answer in continuous recitation or else in one interrupted by questions. The aim of the recitation or repetition is not to seek a photographic report of what the student heard or read. This would stultify the learning process. The student must be made to sense that, unless he can answer the guiding questions of the teacher, he is not grasping the salient parts of the lesson and their integration with the whole. The teacher must lead him on until the student is moved to see that there is much matter for thought in the lesson, that he has perhaps attacked it wrongly, and must correct his way of approaching a lesson, and above all that in the lesson there is much of beauty and truth which he missed and now ought acquire. The other instruction helpful to self-activity is the suggestion of the rule to have the student answer in continued recitation. Here the teacher treats with the student who wishes to go off on his own. He gives him free rein and checks him only when he is leaving the subject or is becoming too verbose. He usually proposes to such student a topic for discussion and watches the student's progress in precision of expression and use of vocabulary and particularly in his reflective thinking. Such a student is always a challenge to the teacher, but when handled skilfully gives stimulus to the whole class. The recita-

tion or repetition affords the greatest opportunity for self-activity when properly used. Teachers should be urged by every means to cultivate this talent. It is difficult of achievement but pays the highest dividends in student progress precisely because it gives the greatest play to self-activity.

The contests and public exhibitions explained in rules 31-36 of the Rules Common to the Professors of the Lower Classes are a sure method of inciting the students to study and self-activity. The rule tells us that contests are to be highly esteemed by the teacher and employed as often as time will permit. The public exhibitions are also declared to be very useful. However only the well prepared ought to give exhibitions and this preparation is to be of their own doing. The teacher may correct and suggest, but the drudgery of accomplishment is to be the task of the student. Other instructions are given for the contests and the public exhibitions. They need not be mentioned because they are irrelevant to our purpose. The points given are sufficient to clarify the position of the *Ratio* on these excellent means of motivating boys to study. The rivalry which is the basis of these rules is ingrained in nature. If it is kept on an honorable plane, it is the best incentive to learning. Despite the objections urged against its validity, it has become the common practice in educational circles over the whole world. Contests and public exhibitions in every field of learning have become the heritage of modern man. Science, literature, philosophy offer generous rewards for the merit of accomplishment.

Yet, strange to say, there seems to be a lessening of these practices in our schools. A few may be encouraged to try for national awards, but the great bulk of the student body is not given much opportunity to exercise honest rivalry. What is so valuable in itself and so highly praised by the *Ratio* ought not be neglected. The plea of too little time is the usual excuse. This is hardly justifiable when the results can be so exceptional. When well organized and well conducted, the "concertationes" can make the students apply themselves and exercise ingenuity as no other exercise is able. All of us, at one time or other, have had occasion to see even college students work and discuss and think as never before when preparing for one of these contests or public exhibitions. Boys will go beyond themselves on occasion on the playing field. They will do the same in the class room and with no harm to their character training provided they are taught to keep their eyes fixed not on the defeat of an opponent, but on the possibility of self-improvement and outdoing themselves.

At the very end of the *Ratio*, eight rules are given for Academies of the Students of Grammar. Of these rules, the last is of the most im-

portance. It reads: "Finally, such exercises should be assigned in sufficient variety as have besides their utility the additional value of combining pleasure and interest so that the members of the academy may joyfully and whole-heartedly draw therefrom a keen interest in their studies." Note the concluding words: "that the members of the academy may joyfully and whole-heartedly draw therefrom a keen interest in their studies." That is the prime aim of the academy-intellectual activity. When extra-curricular activities in our high schools are so many and so varied and so frequently of mere propaganda value, a good academy can give a fine intellectual tone to a school. For here the more talented students give time and energy to deepen their knowledge of a subject and acquire scholarly habits of oral and written expression. It is a place to encourage initiative in intellectual life and exactitude in study. In the academies the students are expected to discuss the work of their confreres with sureness and elegance. As a result, members of academies invariably find themselves doing better work in the class room. It is only natural that this esteem for study inculcated in the academy should find its outlet in the class assignments. And what is best of all, this spirit of intellectual interest gradually comes to be the pride of the school.

What a fertile field for student endeavor! It needs, however, much more cultivation than we seem to be giving it. Perhaps this is where courage and the teacher's self-activity is most in demand. While preparing this paper I found myself examining my conscience and noting my deficiencies in encouraging the *Ratio's* techniques for promoting intellectual self-activity among the high school students. I wonder if all the Principals and all the teachers in the high schools might not likewise make a profitable examination of conscience on this topic.

The Place of Letters in Liberal Education¹

REPORT OF THE COMMISSION ON LIBERAL EDUCATION
OF THE ASSOCIATION OF AMERICAN COLLEGES

I

Literature, by its nature, has always been at the centre of liberal education. In the mid-twentieth century, when the individual and society are alike in crisis, the study of literature has become not less but more important.

We mean by literature the great stories, plays, and poems that reveal human nature and give meaning to experience, that give notable expression to men's varied responses to the world. Many expository writings (e.g., biography, history, essays), when they are not merely and coldly factual, and when their form is an intrinsic part of their value, are also literature.

The study of literature is central to liberal education because:

1. Reading is an almost universal source of pleasure. The enjoyment of some reading (magazine fiction, detective stories, popular novels, and the like) requires no study; but for the full enjoyment of the best literature of all epochs, study is necessary.

2. Literature arrests the rapid flow of experience, holds it up for contemplation and understanding. It removes us momentarily to new worlds, and returns us to the familiar with fresh awareness. What was ours becomes more ours, and we recognize the familiar for the first time. Literature reveals the complexity of human character—the working of desires and motives, the traits in which men are alike and different. It explores the meaning of men's relations to one another; it reveals the connection of character and destiny.

3. Literature makes real the continuity of past with present by helping to explain the societies that have existed at any time and how they came to be.

4. In showing forth the various kinds of life, evil as well as heroic,

¹Reprinted from *Association of American Colleges Bulletin*, Vol. XXXIII, No. 4, p. 692-697 (Dec. 1947).

Editor's Note: Because of the special interest of this report to Jesuit educators we have reprinted it here and asked Dr. Hamm, a guest of the Commission, to relate some of his impressions.

literature reveals the moral problems and meanings of experience. It therefore acquaints the student with moral choice and the consequence of action. Proper teaching, of literature should create in the student a resistance on the one hand, to corrosive cynicism, and on the other, to narrow and unenlightened fanaticism. It should make him aware of the variety as well as the constancy of moral responses to experience. The full understanding of a piece of literature entails the commitment of one's affections and sometimes even one's beliefs, and thus the effect of the intensive study of literature should be growth in the extent and clarity of one's allegiances. So literary study, both secular and religious, provides moral enlightenment by making more elaborate and more firm the understanding of what it is to be human.

II

"Literature" does not mean merely literature in the English language. Its study therefore involves the problem of reading either in translation or in foreign languages. It will often be necessary to use translations. But this Commission believes that it is of utmost importance for students to pursue at least one foreign language, ancient or modern, until they have read some significant literature in that language. Not otherwise can the larger aims of literary study be achieved. Secondary schools can render great service by providing for relatively early study of language, and for fair mastery of a single foreign language, instead of allowing merely superficial training in more than one language other than English.

Though the remark may sound austere, it is still true that the study of Greek offers the finest discipline that may be had in literature. This statement is suggested by the fact that masterpieces of Greek literature appear to be the largest common element in the "great books" and "humanities" courses.

III

Obstacles that hinder our bringing the values of literature into forceful operation:

1. Too few teachers are by gift and training competent to teach literature as it has been described in Part I.

2. The study of literature is a discipline. In all civilized societies, it has been honored as one. Directors of our public schools show an increasing tendency to ignore this fact. As a result, too many students are poorly equipped, both in use of language and in capacity to read,

either for collegiate study of literature or for their own adult life. They turn away, therefore, from literature, to the kind of writing which is merely commercialized entertainment. In the opinion of this Commission, the chief responsibility for this situation belongs with those who direct and administer the system of secondary education and who have too readily accepted educational theories which make of literature something other than itself. The sentimental idea that literature is first and last a dreamland of desire has led many school administrators, under the impression that they are being progressive, to permit the old-fashioned hard work of grammar, language and letters to be displaced by an elaborate picnic of adolescent emotions. Many a school board and school superintendent will agree that preparation for science means hard work in mathematics but are unwilling to admit that the comparable disciplines of literature—grammar and language—are necessary to a liberal education. The conception of letters has deteriorated at all levels—among teachers, parents, the general public. Many school officials find it especially easy to give in to the popular distaste for hard work, since to neglect the subtle and difficult disciplines of literature constitutes an economy in the budget. Something similar is true of college and university presidents. It is the opinion of the Commission that if more school and college administrators knew the importance of literary understanding to individual and group life they would see to it that human and financial resources are made available for the literary disciplines.

3. Our society is preoccupied with activities that obscure, and in effect deny, the importance of knowing and understanding letters. This unhappy situation arises partly from technology's promise of great physical comfort, partly from the material rewards most esteemed in a materialistic society, and partly from the dangers of our time that seem to demand immediate and material solution. Young people therefore take inordinate interest in what they think is practical study, failing to realize that self-knowledge, which is indispensable to the most practical judgments, is the highest practicality. It has been said, with painful truth, that for many college graduates liberal education ends on Commencement Day.

In colleges and in schools, some able teachers are doing admirable work. They deserve support and encouragement, for their task is made extremely and needlessly difficult by the low esteem in which it is widely held. The popular imagination, captivated by achievements more spectacular than those of the teacher of literature, frequently regards him and his subject as inconsequential luxuries.

IV

The faults in the teaching of literature and in the training of its teachers are the same. We believe that the present training of teachers of literature is ill calculated to produce the kind of teacher needed for the attainment of the ends proposed in this report. We do not, however, propose a teaching degree nor any change intended simply to make for better teaching. We believe that once the problem of sound training for scholarship has been solved, the problem of sound preparation for teaching will have been solved. Fundamental progress will not be possible until preoccupation with mere historical processes has been corrected by the development of a well-rounded scholarship, including education in reading poetry, in the theory and practice of criticism, and practice in imaginative writing as well. For the attainment of this end, we recommend some discipline in fine arts, philosophy, and music. Too often the student is left to consider meanings all alone by himself and never in class. Meaning should not be an extra-curricular activity. Graduate schools must arouse in their students a sense of literature being read and written both in the present and in the past and a lively interest in teaching how to read and write. Once such an interest is generated, the present gap between high school and college teaching will begin to close.

V

Despite the deterrents to its proper study, literature is of first importance in twentieth century American education. Ours, we are reminded, is a mass age; people are living and thinking in standardized fashion. Military censors observed during the war that all American soldiers wrote the same letters. In peace, not less than in war, the mass attitudes of a highly complicated society persist. The idea of the declining importance of the individual, already widespread in political and economic thought, is gaining acceptance in educational theory. The effect of many well-meant reforms in education during the first half of the century has been to magnify the importance of social welfare and efficiency and to minimize that of the individual. Attention to the group welfare has brought ways of thinking and teaching that deprive young people of the conceptions that mature the individual.

These conceptions are best conveyed by the great and lasting stories. They are best communicated by words. Understanding of self and of society grows through many stages of aesthetic and ethical importance from Mother Goose to Sophocles and Shakespeare. In a period of technological prodigies and of economic complexity, the crucial problem of

education is to sustain and develop the individual. If social and economic welfare are realized, we are told, the individual can take care of himself. It is at least equally true that if an adequate number of individuals are unusually elevated, society can take care of itself. Education must be concerned both with man and with society. Its purpose must be to create a community of persons, not a mere aggregation of people. The distinctive value of literature is that it enables one to share intensely and imaginatively the rich, varied experience of men of all ages who have been confronted with human problems and conditions of life common to men. It thereby leads to self-discovery and self-realization.

To the unprecedented leisure which people now enjoy our society offers an enormous volume of entertainment. Much of that entertainment—the motion picture, the radio, periodicals, and books—is meagre, vulgar, and meretricious. Its primary effect is the debasement of taste, the creation of false standards of value, the blunting of the capacity to find strength and happiness in the ordinary course of life. Literature is public property; it can become a common body of experience. Its effective use in schools and colleges will certainly, though slowly, be followed by an elevation of public taste. The radio, motion pictures, and television cannot exploit their latent artistic capacities until genuine literary discernment is much more widespread in society than at present.

This era of triumphant technology provides abundant means for better material living; it poses, perhaps more acutely than ever before, the problems of ends and values. Many men are bewildered. Modern youth, it has been said, are moved not by ambition but by anxiety. The great stories re-create powerful examples of human thought and conduct—show principles in action. There, the abstractions of philosophy become concrete and pertinent. The ends of life are their primary consideration, the values of experience, their essential matter. Literature has always been a powerful force for illuminating our true nature and for influencing men in their separate and their social lives. Its study was never more necessary to education than now.

Notes on the Commission's Report

VICTOR M. HAMM, Ph.D.

In the comfortable Princeton Inn, surrounded by the pleasant fields and splendid buildings of the Princeton campus, the embattled humanists sat and pondered the plight of the humanities. We had gathered from all parts of the country, including California at the other end, to discuss the meaning and place of literature in the college.

We are all united on fundamentals (though not on the ultimate issues), and had accordingly to spend little time convincing one another of the dignity of literature and its important place in education. It was rather on the precise nature of that dignity and that place that there was some debate. The ghost of Matthew Arnold hovered in the background, and his name was even mentioned once or twice. (Indeed, Professor Trilling of Columbia University, perhaps *the* authority on Arnold in this country, was present and vocal.) No one quoted Arnold's remark that "most of what now passes for religion and philosophy will be replaced by poetry," and perhaps no one there thought so, but it was difficult for some of us to keep others of us from making literature in effect a substitute for the old philosophical and theological disciplines. The Puritan emphasis on individual morality, together with the deliquescence of Protestant theology, both dominant factors in the intellectual climate of most American colleges, inclined many to the opinion that literature constituted *the* school of morals. (Mother Madaleva made her presence felt in this connection and helped to define the relation between literature on the one hand and religion and ethics on the other.) The purely aesthetic approach to literature as an art of rhythm and imagery rather than a human discipline had few proponents. Mr. Robert Hillyer stands out in my recollection of this part of the discussion. It seemed to me that his poet's approach to the subject did not get a fair hearing. We were all educators, and tended to think of letters only or at least predominantly in their educational aspect. Well, that was the purpose of the meeting. We were after all not trying to define literature as such.

Part I summarizes our conclusions on the general topic of the nature and educative powers of literature, emphasizing its centrality among the

instrumentalities of culture on five counts: aesthetic, intellectual, psychological, sociological, and moral. The order is significant.

The narrow view of literary studies as exclusively English studies came next for discussion. It was felt that a broader base was required. Professor Foerster's explicit plea in favor of Greek was, however, by some considered impractical. It is true that Greek, both as a language and as a literature, is, absolutely considered, the *principium et fons* of humane letters, yet practical considerations might suggest the substitution of Latin in its place at this time of few Greek scholars and of the virtual unavailability of students prepared in the elements of this subject. The general feeling that the study of English literature alone would provincialize culture and that a smattering of modern languages is a waste of time should encourage our conviction that the classical languages deserve a pivotal place in liberal education. Part II expresses the group's consideration of this aspect of the discussion.

We came, then, to the matter of implementing our principles. Parts III and IV are devoted to a critique of contemporary educational objectives and methods. Our statement on the obstacles that hinder bringing the values of literature into forceful operation in the schools would, it was realized, irritate some educators, particularly in secondary and teacher-training school. (It has already provoked dissenting opinions.) However, it seemed impossible and disingenuous to avoid stating the case as all of us without exception saw it: Here in fact, in incompetent teachers and indifferent or even hostile school administrators, are the concrete obstacles to making effective the report of the Commission. The *Zeitgeist* conditions and reinforces the depreciation of letters; our sensate and technological culture is unwilling and unable to understand the view that literature is one of the central and indispensable humane disciplines. It is significant that the Report devotes two of its five sections to this phase of the problem.

Part V, stressing the role of literature in the development of the human individual, the person *totus, teres atque rotundus*, will strike a sympathetic chord in the souls of all Jesuit and Jesuit-trained teachers and readers. The reiteration of the ethical and generally humanizing power of letters, at the end of the Report, indicates the emphasis throughout the entire discussion. A sounder and solider philosophy of education than some of us dared hope for inspired the conduct of the sessions. Here it is appropriate and agreeable to pay tribute to the genuine Christian humanism of the chairman of the Commission, President Chalmers of Kenyon College, who kept the ends of the meeting firmly before us throughout the two days. No more understanding

and able pilot could have been found for the specific purposes of the symposium.

To most of us, I dare say, there was nothing novel in the conclusions to which we came, but we had at least been given the opportunity to come together and declare our faith in a body, and we found in this agreement an access of conviction in our educational principles.

Whether a report such as that which emerged can really influence the future of the humanities in our high schools, colleges, and graduate schools, is another matter. Whether the declaration of humane principles can energize education without a deeper probing into the meaning of life and the end of man and an agreement not alone on fundamentals but on the ultimates, that is the question. Some of us are more than skeptical. Meanwhile the technological Juggernaut rolls on and the forces of tyranny gather menacing strength, and we are actively planning ways and means of fleeing the terror to come. Humanism, it seems clear, is not enough.

Guidance at Scranton Prep

JOHN F. LENNY, S.J.

The remarks on guidance that follow have not been written by a master in this field. If special courses, summaries of studies and questionnaires, wide reading in the field and production of brochures make an expert in this particular phase of secondary education, then the writer does not qualify even as one of those quasi-specialists of Denver fame. Some unregenerate soul might bravely question the necessity of such a quasi-specialist. Some other gentleman with really amazing courage might even rebel at making our schools just one more departmentalized and experimental station along the testing highway. These are interesting and very debatable points but this article simply presents one school's efforts to help its pupils. There is no claim, even veiled, that Scranton Prep is superior in this area. This is just a presentation of facts.

It might be well to begin with our idea of guidance. The secondary school pupil comes to us a child and leaves a young man. He is a groping, stumbling individual who needs and wants guidance in the free choices that are a consequence of our divinely-bestowed freedom and that determine our ultimate end. Guidance then is the assistance given to the pupil to enable him to choose correctly and intelligently. Guidance is not dictation—it is assistance. The child does the choosing—the counselor does not. Guidance is a deeply spiritual thing, alive with spiritual principles. Correct choice only comes when inordination is removed as an influencing motive in the election of an alternative. The guidance counselor assists in removing the inordination of the adolescent; inordination that is born of awakening passions, appalling (as we view it) ignorance, instability of purpose or insufficiency of reflection. The function of the counselor is primarily and fundamentally to assist the pupil to make an ordered and intelligent choice.

A simple division of guidance would be into occupational, educational and moral. It is evident that these divisions overlap and a Counselor deals with a living individual whose motives and actions are complex. At Scranton Prep we follow the above division simply for clarity's sake. It affords an opportunity for a distinct presentation of the problems under each heading. It also seems to assure at least a brief glance over the whole field and its connecting links.

Before narrating our efforts, it might be well to present a few cautionary remarks. First of all, Scranton Prep is a small school and what

is possible here may not be feasible elsewhere. Secondly, the problem of vocational and educational guidance is not quite as complicated as might at first appear. Of last year's graduating class (our first) 92% went on to College. This year will probably show a similar proportion. Hence vocational and educational guidance is rather circumscribed in extent. The urgent problem of job-getting doesn't have an immediate impact on the student. The outlook is rather toward the choice of further educational preparation for a subsequent remunerative opportunity in a certain general field. This fact, of course, renders comparatively useless several excellent monographs on various jobs. Thirdly, in contrast to much expert opinion, we don't even begin to think that we can line up our pupils and after a series of tests and interviews pick out for them their exact peg in life. Finally, we don't like the name, guidance. It seems to savor too much of leading-by-hand and professional uplift efforts. Actually, I suppose, very little can be done about terminology except to wince when you use it.

Division is an old rhetorical device so we will divide our remarks into two sections. The first part will deal with the general Guidance offered to each boy as he plods through the course. Every school more or less follows this pattern. Our second part will present what may or may not be unique in our program—the Guidance Period.

The best way to present the over-all picture appears to be a summary of the facts. In passing it might be apropos to note that everything is really done with a purpose. Nothing is done just to say it has been done. This might be unique. Glancing over six pages of mimeographed notes on our Guidance Program (given to each teacher), our little student knowingly or unknowingly will go through the following steps. Before entrance he and his parents usually come in for a talk with the Headmaster. After qualifying for entrance through the medium of three exams, an I.Q., an English and Arithmetic test (these last two not standardized), our lad enters his first class. Each year soon after school opens he has an interview with the Headmaster to discuss studies and participation in extra-curricular activities. Membership in the Honor Society is immediately presented to him as an objective of his four years' work. In the second semester of each year he fills out an activity and informational blank which includes discussion of his vocational and educational plans. It is hoped, perhaps naively, that this will make the young man give some serious thought to his future right from his early days. Each year as the choice of Greek and a modern language comes up, personal interviews follow the general presentation of the question. In fourth year a special effort is made to set the boy's mind on his future. Three distinct talks are given early in the year, one on the Priesthood, one

on Marriage and one on Colleges and Catholic Colleges. These are followed by two tests, the A.C.E. Psychological Examination for high school seniors and the Kuder Preference Record. At least two personal interviews are held with each senior during this time. The results of these tests together with the record of his vocational and educational choices throughout his four years in addition to his recorded I.Q. in first and third years, present a fair picture of the boy, his desires, and capabilities. The head of the Federal Employment Bureau comes in to explain the many functions of his office and the local opportunities. This session is followed by a series of talks by representative professional and business men, ranging through teaching, medicine, law, engineering, social service, salesmanship, and other fields. Special follow-up tests are given in particular areas when this seems indicated by the results of the previous tests.

All through his four years a systematic effort is made to check on the boy's scholastic progress. Marks are given ten times a year and after each marking period a boy who has failed in any subject is interviewed by the Headmaster. Causes are examined and remedies sought. Each teacher must hand in a slip for each failure explaining its causes and the remedies attempted. These slips are then mailed home. Follow-up work is continued through the monthly meetings of the Mothers' Club (after each report has been distributed) and through personal letters to parents which are sent out about four times annually. The Library keeps an up-to-date file of Catholic college catalogues and has a special section on occupations and vocations which is constantly brought to the attention of the boys. The catalogues of non-Catholic colleges are kept in the Headmaster's office.

In the realm of moral guidance we are particularly fortunate for our Student Counselor is also the religion lecturer for all classes and thus comes in normal contact with all the pupils. (Lest someone quibble about the word "fortunate," it is to be noted that our entire school has only seven classes.) After studying the confidential questionnaire that each student fills out for him, the Student Counselor begins his own interviews. He sees each boy personally twice a year. Of course he is in charge of all those spiritual activities so distinctive of Jesuit schools and so essential in moral guidance, such as Rereats, weekly Confession and Communion, May talks, etc.

Our monthly assemblies (with programs and student direction), our Student Council, class meetings, class outings, school dances, debating societies, etc., are all pointed toward that supreme goal of modern education: preparation for democratic and meaningful living in a democratic society. But, to be serious, the real values of these activities and functions are stressed and a sincere effort is made to achieve them.

When I look back over the preceding paragraphs, they just seem a conglomeration of things that are done in every school. Maybe they are. Maybe they aren't. But anyone who wishes further information is welcome to our mimeographed notes on this phase of the program.

All the above items and practices refer to the guidance done by the Headmaster and the Student Counselor and that guidance which is definitely aimed at through various activities, which, though perhaps unknown to the student, are basically planned with these values in mind. However, the Jesuit system of education is built upon the Class and the Class Teacher. In practice such a procedure may not be followed. Real hewers to the letter will tell you that you won't find it in the *Ratio*. But the whole deposit of faith isn't in the four Gospels. I have never thought there is much argument on this point. That may be a rather cavalier fashion of disposing of objections but at least from the standpoint of tradition and better practice it seems that our system is predicated on a Class and a Class Teacher. (At the moment I am only discussing what we term secondary education in modern America.) The class is a unit of about twenty boys (in our school), who progress in their studies as a unit, take the same subjects, take these subjects together and have a real and intimate life as a class. It is a distinctive and distinguishing feature of Jesuit education—or was. It is not a home-room, for the class is a perpetual home-room.

Over this unit, as the chief responsible party, the Jesuit system places a man known as the Class Teacher. The boys in his class are in a special way his class, his boys. He takes care of their class functions; he is coach or moderator of their class teams; he is their main source of help in difficulties. The Headmaster and Student Counselor do not, cannot, and are not intended to displace this Class Teacher as the guide of the class. His is the constant and daily job; his is the important work. He meets them as teacher for at least two periods per day. They know him. He makes himself a part of their normal school lives. He is the personal, constant, fatherly guide providentially given to these boys. His is the most essential task in the whole guidance program for it crosses into all divisions of the program and embraces all its angles.

"Tempora muntantur" and the changing times are well on the way to eliminating the most valuable features of our old and remembered Class Teachers—their moral digressions, their disquisitions on the recreational and leisure aspects of our lives, refinement and good manners, their personal direction of our reading, their human interest in us as individuals and all the other informal but important educative processes that gave us our bearing for the life of youth and the life of older years. Though I have my own ideas concerning the causes for this lapse from

ancient practice, the fact can scarcely be questioned. To try to regain some of the vanished glory we originated a Guidance Period. It runs for fifteen minutes every morning from Monday through Thursday. The class teacher, of course, is the guiding hand in this period. It is supposed to be a happy combination of individual and group guidance. Each teacher is to interview his boys individually at least every six weeks. Don't immediately conclude that we expect the impossible, that we envision each lad opening his heart and soul at the teacher's desk. We don't expect that, nor do we wish it. The real idea behind these personal interviews is twofold. First of all it forces a teacher to know his pupils personally. Don't reveal your real naivete by thinking they all do. Secondly, we hope that the pupil will come to see his teacher as a human being sincerely interested in him. When real problems come, there is hope that he will seek this teacher out and find the answer before his problem becomes a gigantic difficulty. It gives two personalities an opportunity to meet each other on almost common ground—and discuss the varying problems that arise at home, in class, and at play.

What is meant by group guidance is rather clear from the term itself. A long list of topics, far from complete, has been prepared for the teachers. The list is constantly receiving accretions. Methods of presentation to the class and ways of accomplishing interested and animated class participation are studied and discussed. There is no space here to outline these topics and these methods, but the offer made earlier in this paper still stands. This brief outline should bring out one point. This writer, at least, believes in the old Jesuit system with little departmentalization and much human contact. He believes that boys really hunger for this personal touch, this manly and fatherly help, this sensible camaraderie that carves a lad's character and etches his memory for life. The guidance period is a sincere effort to recapture this old class spirit that gilded the days of my own youth and that modern practices somehow or other seem to have rubbed away. Take it, if you wish, as a small rebellion against standardization and mass education.

Before concluding it might not be amiss to attempt an evaluation of the strong and weak points of the program as two years of experience have discovered them.

On the debit side there can be a complaint of too little time. That is debatable. It is rightly claimed that the program requires intensive preparation—and this will always be distasteful to some. A lazy man surely can't operate this class. There must be progression in topics from year to year. That contention is true and such a progression is being prepared. The period is used often enough for class meetings and discussion of the Minutes of the Student Council Meetings. Therefore what? Do you have

to stretch the term to call this good group guidance? Finally on the red side of the ledger we meet the same stumbling block that falls before our feet in the question of teaching. All men can't teach. And all men can't be Guidance Directors. A serious effort is made to choose wisely and until men become angels (I wonder is that the solution) that is about all that can be done.

On the good side some excellent points do come into focus. Our whole reading program has been stepped up. Personal questionings on reading have uncovered some amazing facts and the teachers have made an immediate effort to correct the difficulty by proper direction. The movie problem (and it is a problem) has been honestly and carefully discussed. The Legion of Decency List is now generally used by the boys. Proper methods of procedure in teacher-pupil difficulties have been explained and put into practice. First year boys have found their adjustment to high school made easy and pleasant. Some scholastic problem cases have been corrected—but not all. At the close of last year when the option was given to the teachers of dropping this period, they voted to retain it. That is the most heartening sign.

All these little benefits are truly but small straws in the wind. There is nothing conclusive. Maybe there never will be. All that can be claimed is that a sincere effort is being made to help these boys, to educate them in the true sense of the word. There will always be a bit more to life than Latin and Greek.

Enrollment, 1948-1949, Jesuit Colleges and Universities

	Liberal Arts	Commerce		Dentistry	Divinity	Education Univ. College	Engineering	Graduate	Law		Medicine	Nursing	Pharmacy	Miscellaneous	Full-Time	Totals			Extension, et	Short Course Low Tuition	Grand Totals	Veterans	Summer	
		Day	Night						Day	Night						Part-Time	Full & Part	Graduate					Undergrad.	
Boston College	3,339	1,369	..	..	109	..	..	475	504	165	..	429	..	813	6,179	1,024	7,203	..	1,530	8,733	3,554	320	1,101
Canisius College	1,176	690	213	..	..	..	..	286	..	..	..	44	..	912	2,138	1,183	3,321	136	..	3,457	1,368	143	575
College of the Holy Cross	1,836	..	..	..	..	..	..	6	..	..	..	..	..	1	1,843	0	1,843	..	134	1,977	802	..	..
Creighton University, The	1,109	665	..	129	..	..	..	89	177	..	254	278	143	..	2,701	143	2,844	..	110	2,954	1,702	238	945
Fairfield University	541	..	..	..	..	..	..	..	..	..	..	..	..	..	541	0	541	..	..	541	178	..	..
Fordham University	2,569	1,297	561	..	..	2,511	..	978	422	286	..	..	419	734	7,134	2,643	9,777	167	..	9,944	4,052	623	2,383
Georgetown University	1,693	..	..	278	..	..	..	516	485	432	389	137	..	1,699	4,211	1,418	5,629	..	..	5,629	3,180	692	1,319
Gonzaga University	683	..	..	..	..	111	327	42	..	296	..	238	..	361	1,988	70	2,058	403	150	2,611	1,057	49	433
John Carroll University	1,948	266	46	..	..	..	..	25	..	..	..	..	..	..	1,942	343	2,285	..	..	2,285	1,258	46	884
Le Moyne College	1,030	..	..	..	..	..	..	..	..	..	..	..	..	..	856	174	1,030	200	136	1,366	418	..	..
Loyola College, Baltimore	738	263	211	..	..	..	..	..	..	..	..	..	..	307	1,073	446	1,519	..	..	1,519	..	..	..
Loyola Univ., Chicago	1,345	1,097	1,033	317	83	1,498	..	456	221	112	292	824	..	417	4,717	2,978	7,695	600	..E	8,295	2,625	287	1,896	
Loyola Univ., Los Angeles	683	681	..	..	..	..	160	..	..	..	..	..	..	..	1,524	A	1,524	207	..	1,731	690	..	572
Loyola Univ., New Orleans	1,182	470	223	150	..	..	..	..	136	47	..	..	237	152	1,959	638	2,597	..	501	3,098	1,600	..	1,138
Marquette University	2,404	1,357	1,255	331	..	..	1,300	410	350B	..	350	500	..	427	7,276	1,408	8,684	..	100B	8,784	4,675	539	1,851
Regis College	637	..	..	..	..	..	..	..	..	..	..	..	..	..	535	102	637	..	..	637	265	..	130
Rockhurst College	525	280	304	..	..	..	..	..	..	..	..	..	..	..	790	319	1,109	..	200B	1,309	649C	..	433
St. Joseph's College	2,325	..	..	..	..	..	..	..	..	..	..	..	..	..	1,674	651	2,325	..	270	2,595	..	..	..
St. Louis University	2,678D	1,491	1,374	246	143	1,128	464	600	246	139	436	476	..	552	8,032	1,941	9,973	42	..	10,015	4,930	847	3,178	
St. Peter's College	841	341	530	..	..	..	..	..	..	..	..	..	..	..	1,541	171	1,712	..	..	1,712	951	..	45
Seattle University	1,236	471	78	..	..	15	296	10	..	..	..	419	..	182	2,424	283	2,707	180	250	3,137	1,287	400	785
Spring Hill College	803	..	..	..	..	..	..	..	..	..	..	..	..	..	702	101	803	..	..	803	290	..	347
University of Detroit	2,996	1,830	1,289	198	..	..	2,787	221	354	112	..	..	..	..	7,570	2,217	9,787	..	..	9,787	5,650	175	1,679
University of San Francisco	1,041F	835	437	..	..	..	..	..	316	134	..	48	..	233	2,213	831	3,044	..	134	3,178	1,840	..	1,127
University of Santa Clara	464	322	141	..	..	..	319	..	118	..	..	..	..	..	1,223	141	1,364	..	..	1,364	681	..	..
University of Scranton	1,499	563	521	..	..	..	..	..	..	..	..	..	..	132	1,989	726	2,715	..	..	2,715	1,950	..	858
Woodstock College	150	..	..	..	147	..	..	..	..	..	..	..	..	..	297	..	297	..	..	297	..	..	..
Xavier University	1,347	671	819	..	..	..	..	125	..	..	..	..	..	467	1,938	1,491	3,429	..	..	3,429	1,556	206	703
Totals 1948-1949	38,818	14,959	9,035	1,649	482	5,263	5,653	4,239	3,329	1,723	1,721	3,393	799	7,389	77,010	21,442	98,452	1,935	3,515	103,902	47,208	4,565	22,382	
Totals 1947-1948	38,405	15,144	8,973	1,482	478	3,779	5,787	3,944	3,479	1,675	1,680	2,926	753	5,553	73,824	20,234	94,058	883	2,012	96,953	49,665	4,161	25,494	
Increase or Decrease	413	-185	62	167	4	1,484	-134	295	-150	48	41	467	46	1,836	3,186	1,208	4,394	1,052	1,503	6,949	-2,457	404	-3,112	

A) 14 in Entire School; B) Estimated; C) Day and Evening Classes Only; D) Includes Corporate Colleges; E) Included in School Enrollments; F) 233 Science Students Included Under "Miscellaneous."

Freshmen

	Liberal Arts		Engineering		Commerce		Totals		Increase or Decrease
	1948-1949	1947-1948	1948-1949	1947-1948	1948-1949	1947-1948	1948-1949	1947-1948	
Boston College	806	825	..	..	416	325	1,222	1,150	+72
Canisius College	376	411	..	..	199	216	575	627	-52
College of the Holy Cross	474	464	..	..	..	..	474	464	+10
Creighton University, The	320	328	..	..	156	139	476	467	+9
Fairfield University	541	303	..	..	..	..	541	303	+238
Fordham University	540	803	..	..	617	582	1,157	1,385	-228
Georgetown University	530	556	..	..	380	658	910	1,214	-304
Gonzaga University	187	64	92	124	70	77	349	265	+84
John Carroll University	708	899	..	..	..	..	708	899	-191
Le Moyne College	430	443	..	..	..	..	430	443	-13
Loyola College	152	201	..	..	98	112	250	313	-63
Loyola University, Chicago	614	828	..	..	2,257	441	2,871	1,269	+1,602
Loyola University, New Orleans	310	326	..	..	261	314	571	640	-69
Loyola University, Los Angeles	164	157	53	95	171	241	388	493	-105
Marquette University	750	761	460	450	500	550	1,710	1,761	-51
Regis College	205	195	..	..	..	..	205	195	+10
Rockhurst College	179	194	..	..	82	98	261	292	-31
St. Joseph's College	359	739	..	..	..	..	359	739	-380
St. Louis University	906	1,175	288	350	801	1,394	1,995	2,919	-924
St. Peter's College	223	245	..	..	260	..	483	245	+238
Seattle University	913	153	82	120	125	161	1,120	434	+686
Spring Hill College	218	320	..	..	..	..	218	320	-102
University of Detroit	789	1,244	526	873	665	950	1,980	3,067	-1,087
University of San Francisco	240	362	..	..	187	255	427	617	-190
University of Santa Clara	154	134	81	93	92	81	327	308	+19
University of Scranton	262	314	82	93	127	183	471	590	-119
Woodstock College	25	26	..	..	..	..	25	26	-1
Xavier University	441	426	..	..	206	233	647	659	-12
Totals	11,816	12,896	1,664	2,198	7,670	7,010	21,150	22,104	
Increase or Decrease	-1,080		-534		+660				-954

Jesuit Educational Association—High School Enrollments—1948-1949

	Freshmen	Sophomores	Juniors	Seniors	Specials	Total 1948-1949	Total 1947-1948	Increase
Bellarmino College Preparatory, San Jose	217	163	173	160	..	713	630	83
Bellarmino High School, Tacoma	112	86	96	68	1	363	330	33
Boston College High School, Boston	411	342	314	371	..	1,438	1,585	-147
Brooklyn Preparatory School, Brooklyn	342	257	187	209	..	995	995	0
Campion, Prairie du Chien, Wisc.	154	124	105	99	..	482	486	-4
Canisius High School, Buffalo	272	233	231	183	2	921	985	-64
Cheverus Classical High School, Portland	122	72	61	49	..	304	280	24
Cranwell Preparatory School, Lenox	28	29	42	38	17	154	153	1
Creighton University High School, Omaha	141	126	111	140	..	518	496	22
Fairfield College Preparatory School, Fairfield	297	248	200	168	22	935	848	87
Fordham Preparatory School, New York	172	108	116	155	..	551	598	-47
Georgetown Preparatory School, Garrett Park	56	44	61	53	39	253	240	13
Gonzaga High School, Spokane	116	123	116	129	2	486	501	-15
Gonzaga High School, Washington, D. C.	184	121	143	109	..	557	565	-8
Jesuit High School, Dallas	72	49	50	51	..	222	222	0
Jesuit High School, New Orleans	209	199	186	96	..	690	755	-65
Jesuit High School, Tampa	50	45	35	23	..	153	158	-5
Loyola Academy, Chicago	191	175	141	172	..	679	675	4
Loyola High School, Towson	165	133	114	126	..	538	640	-102
Loyola High School, Los Angeles	228	198	209	214	..	849	890	-41
Loyola School, New York	7	24	10	12	23	76	98	-22
Marquette High School, Yakima	79	45	53	48	..	225	215	10
Marquette University High School, Milwaukee	207	185	194	187	..	773	816	-43
Regis High School, Denver	90	86	84	64	..	324	342	-18
Regis High School, New York	176	154	117	117	..	564	630	-66
Rockhurst High School, Kansas City	83	87	81	73	..	324	350	-26
St. Ignatius High School, Chicago	282	236	223	240	1	982	991	-9
St. Ignatius High School, Cleveland	267	228	213	225	2	935	979	-44
St. Ignatius High School, San Francisco	291	243	242	238	..	1,014	1,009	5
St. John's High School, Shreveport	61	36	28	26	70	221	242	-21
St. Joseph's College High School, Philadelphia	262	210	188	190	4	854	897	-43
St. Louis University High School, St. Louis	202	193	179	181	..	755	743	12
St. Peter's College High School, Jersey City	319	253	197	184	..	953	972	-19
St. Xavier's High School, Cincinnati	164	167	174	180	..	685	786	-101
Scranton Preparatory School, Scranton	65	34	24	26	1	150	141	9
Seattle Preparatory School, Seattle	116	114	77	87	..	394	414	-20
University of Detroit High School, Detroit	269	206	170	178	..	823	875	-52
Xavier High School, New York	351	357	204	186	..	1,098	1,100	-2
TOTALS 1948-1949	6,830	5,733	5,149	5,055	184	22,951	..	..
TOTALS 1947-1948	6,831	5,900	5,535	5,135	231	..	23,632	-681
DECREASE	-1	-167	-386	-80	-47	..	..	-681

An Analysis of National Statistics, 1948-1949

CHARLES M. O'HARA, S.J.

The privilege of making the analysis of enrollment statistics in our Jesuit schools becomes annually more interesting, and also more complicated. It was easier during the war years. The high schools were increasing in size for reasons that were quite obvious. The colleges were decreasing for reasons equally obvious. Predictions from year to year could be made with a goodly measure of probability. Today many more factors that might affect the total may be seen beforehand, but the sum total of their impact on the final result can hardly be foreseen.

Perhaps it is best, then, to start with the simple statement of comparison of national totals for this year with last year. The high school total has dropped for the first time since the start of the war from 23,632 to 22,951, a decrease of 681, or 2.46 per cent. This was expected.

The colleges and universities national total has, however, increased. Last year the national grand total, exclusive of summer sessions, was 96,953. This year the national total has risen over 100,000 for the first time in history. The figure is 103,902. Thus there are enrolled today in Jesuit schools in the United States 126,852 students. This is larger than the 1944 population of Spokane, Washington. The summer session count is given in the accompanying table and it is anyone's privilege to estimate how many are not duplicates and might be added to the grand total. It is hard enough to get duplicates out of the school year enrollment. Incidentally, note quite a drop in summer session undergraduate enrollment.

The accompanying graph in Diagram 1 may be studied to gain an idea of the changes in enrollment in the past eight years.

Father William J. Mehok, S.J., the managing editor of the *Quarterly*, very kindly compiled the general enrollment charts and the Interpretative Notes again this year.

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

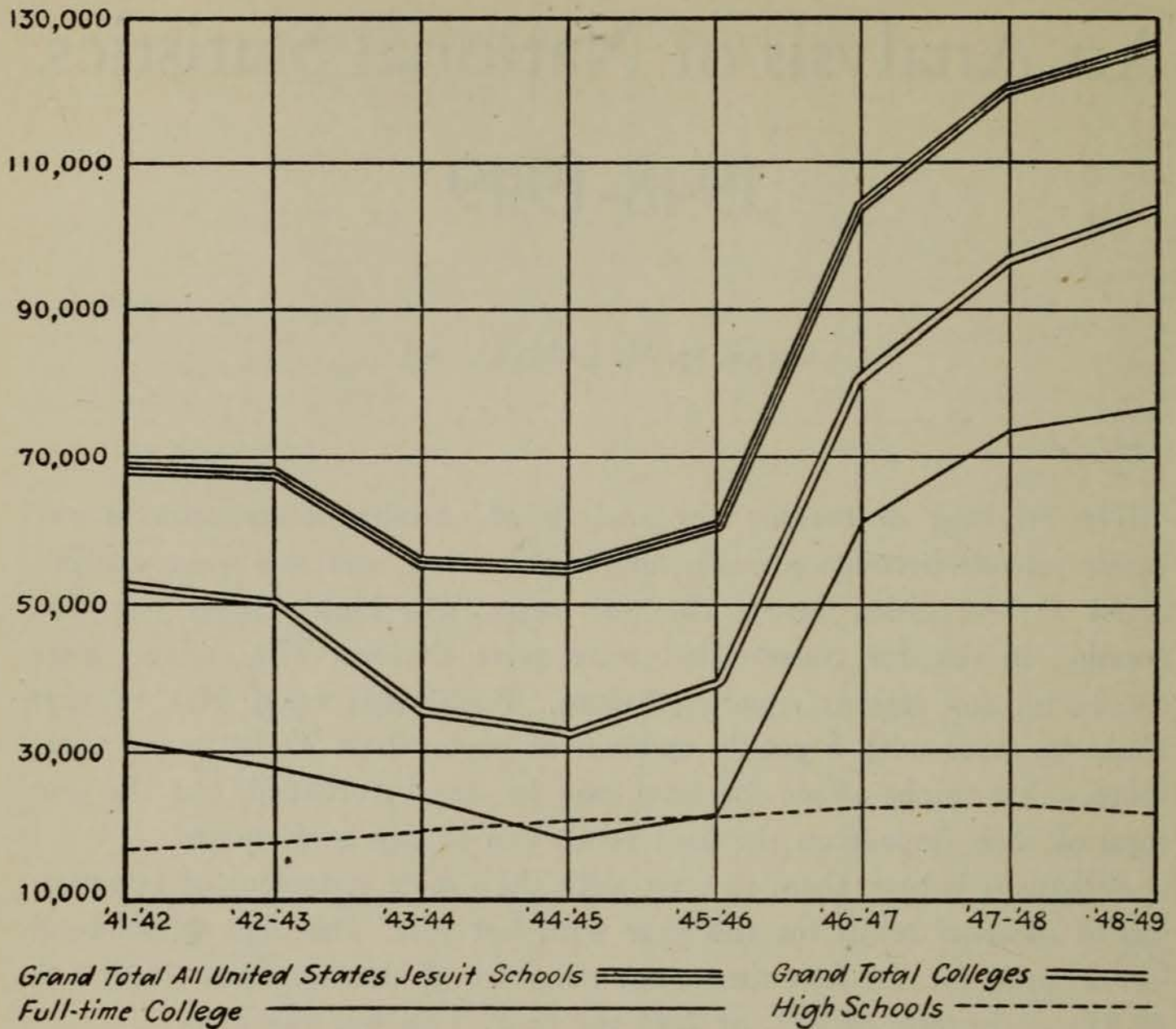


Diagram 1.

Student enrollment in the Jesuit colleges, universities, and high schools in the United States. Grand total in all institutions; grand total in all colleges and universities; total full-time students in colleges and universities; total high schools.

I. THE HIGH SCHOOLS

There is a decrease in the high school enrollment of 681, or 2.46 per cent as compared to last year.

The high school percentages of increase or decrease for the war and post-war years are as follows:

1942-43	8.52	1946-47	4.33
1943-44	8.12	1947-48	.58
1944-45	8.26	1948-49	—2.46
1945-46	4.25		

These percentages seem to present a definitely consistent pattern.

It will be remembered that some of the increases of the earlier years were due in part to the founding of new schools. However, this year marks the first year of decrease since the war started.

We follow this with a percentage breakdown into the four high school classes since the largest freshman class, proportionately, 1944-45. This is the class that graduated last June.

	Freshmen	Sophomores	Juniors	Seniors
1944-45	35.2	27.2	20.7	16.3
1945-46	32.3	28.3	21.9	16.8
1946-47	28.8	26.7	23.7	19.6
1947-48	28.9	24.9	22.4	21.7
1948-49	29.8	24.1	22.4	22.0

Last June, 21.7 per cent of the high school total left the senior year. This is an abnormally large percentage for a senior class. This September 16.1 per cent of last year's freshmen did not return, and 12.7 per cent of last year's sophomores. This is about normal, as indicated by the fact that the percentages of the sophomore and junior classes are about the same as last year. The real difficulty is the senior 21.7 per cent. Yet the freshman class increased only .9 per cent over last year. And right there is the statistical reason for the deficit.

This September a large freshman class would have been necessary to keep the national total. But, as in the past two years, it did not reach, proportionately, 30 per cent of the total. One explanation is that classrooms, still occupied by the large upper classes, are unavailable. This situation should be eased next year. But it also seems, from survey, that fewer freshman candidates applied. After all, more and more Catholic high schools are opening and others are enlarging. Our guess is that there will be a further relatively small decrease for at least one more year.

For the past three years the number of our 38 high schools showing decreases were, respectively seven, twenty, and twenty-four. This year more than before, the decreases are to be found in the older, larger schools. A glance at the accompanying table of high school enrollment will verify this statement. Creighton with an increase of 22 might be called the only exception. The increases are in the newer, smaller schools.

Boston is still far ahead with 1,438, now the only school in the 1,000 class, but it also leads in losses with 147. The largest gains are reported by Fairfield with 87 and Bellarmine, San Jose, with 83. The next largest numerical increase is 33, at Bellarmine, Tacoma.

II. THE COLLEGES AND UNIVERSITIES

There is a total of 77,010 full-time students, and a grand total of

103,902 students registered in our colleges and universities this year. Note in the lower row of the following table the shrinkage in the per cent of increase in our colleges and universities since the war. Of course our numbers have become very large.

	1946-47	1947-48	1948-49
Full-time enrollment	62,108	73,824	77,010
Per cent of increase over previous year	179.87	18.9	4.31

Last year our grand total was 96,953. Our increase this year amounts to 7.17 per cent. Last year the increase was 18.5 per cent.

The "levelling off" tendency, so obvious last year, was expected to swing over into a deficit this year. But we have continued to gain. It was thought that the great decrease in entering veterans and the smaller freshman classes would bring about this effect, especially as the graduating classes would be large. Many more must have returned to the intermediate classes than was expected.

Last year the "levelling off" tendency was noted in Liberal Arts, Commerce, Dentistry, and Engineering. How did these schools fare this year?

Liberal Arts: last year there was an increase (slight compared to the year before) of 7,743 or 25.2 per cent. This year the increase was 413, or 1.07 per cent. This is really "levelling off." Freshman classes are smaller, graduating classes remain large. Next year: decrease. The Arts figure is distorted because more than half the students reported by St. Louis University are in "corporate colleges," girls' schools, under no practical control.

Commerce: last year, an increase of 4,723 or 24.3 per cent. This year a slight, but actual, decrease, although the freshman class shows an increase of 660. This, however, is far more than accounted for by Loyola, Chicago's, tremendous freshman commerce enrollment gain from 441 last year to 2,257 this year. Lewis Towers? Next year for the country: more decrease.

Dentistry: last year there was an increase of 150. This year, a further increase of 167. The Dental schools are filling up fast, but there is probably still some room for more, so there might be a slight increase next year.

Engineering: last year there was a gain of 629. This year there is a decrease of 134. This is despite the fact that the Detroit freshman class has shown a gain of 347. However, engineering should remain rather stable around the present figure for about two years.

As to the other schools and colleges, Law and Medicine have probably become stabilized. The Law schools are apparently now filled for the first time since the war. The one shows a slight decrease, the other a

slight increase. It is gratifying to note that Nursing enrollment continues to increase in our schools. It is the profession in which there is a real shortage.

Something of the future can be gleaned from a study of the special freshman tables. There is a decrease in the all-important Liberal Arts colleges of 1,080, or 8.4 per cent. This will have its effect in the future, and may be the forerunner of another smaller class next year. The engineering freshman figure shows a decrease of 534 or 24 per cent. The commerce figure would be a deficit, and a tidy one, were it not for Chicago.

Our schools have grown very large. It seems that they will be somewhat smaller next year, a situation which most will welcome.

For national comparisons, the reader is referred to Dr. Benjamin Fine's analysis in the *New York Times* for November 22, 1948, pp. 1 and 17. As far as insight into the present situation is concerned, Fine is fine.

In comparison with the comprehensive figures just released by the United States Office of Education, involving reports from 1,733 institutions of higher education out of the 1,788 in the country, and including estimates of those schools which missed the survey, our position remains definitely satisfactory. The national increase of this comprehensive survey is three percent, as compared with ours of 7.17 percent.

III. INTERPRETATIVE NOTES ON THE TABLES

In the columns of college and university statistics, the *Nursing* column includes students registered in either the B.S. or R.N. curriculum. The breakdown is as follows: Boston College, 374 R.N., 445 B.S.; Canisius, 44 B.S.; Creighton, 221 R.N., 57 B.S.; Georgetown, 95 R.N., 42 B.S.; Gonzaga, 231 R.N., 7 B.S.; Loyola, Chicago, 590 R.N., 234 B.S.; Marquette, 500 B.S.; St. Louis, 36 R.N., 440 B.S.; Seattle, 250 R.N., 169 B.S.; San Francisco, 48 B.S.

The *Miscellaneous* column includes: Boston College, social work 109; evening college of arts, sciences and business administration 704; Canisius, prenursing—day, 151; evening sessions 761; Holy Cross, special 1; Fordham, social work 339; adult education 395; Georgetown, foreign service—day 978; foreign service—night 721; Gonzaga, journalism 8, business administration 353; Loyola College, Baltimore, liberal arts—night 307; Loyola, Chicago, social work 213, public health nursing 204; Loyola, New Orleans, music 152; Marquette, journalism 275, dental technology 72, medical technology 25, speech 55; St. Louis, social work 95, aeronautical technology 457; Seattle, medical technology 35, music 36, social work 111; San Francisco, science 233; Scranton, pre-engineering 132; Xavier, liberal arts—evening 467.

The *Extension* column includes: Canisius, extension 136; Fordham, extension 167; Gonzaga, extension 403; Lamoyne, industrial relations 200;

Loyola, Chicago, home study 600; Loyola, Los Angeles, extension 207; St. Louis, extension 42; Seattle, extension 180.

The explanation of *Low-Tuition* or *Short* courses is: Boston College, institute of adult education 1,530; Holy Cross, labor 134; Creighton, labor 110; Gonzaga, labor 150; Le Moyne, labor 136; Loyola, New Orleans, labor 150; other 351; Marquette, labor 100 (estimated); Rockhurst, labor 200 (estimated); St. Joseph's, labor 270; Seattle, cultural 200, labor 50 (deduct 30 counted more than once); San Francisco, labor 134.

Part-time students, as well as they can be separated, total as follows:
Boston College: liberal arts 2; graduate 312; law—day 1; law—night 5; nursing—R.N. 287; social work 26; evening college of arts, sciences and business administration 391. Total 1,024.

Canisius College: liberal arts 19; commerce—night 179; graduate 225; nursing—B.S. 34; prenursing—day 2; evening sessions 724. Total 1,183.

Creighton: liberal arts 46; commerce—day 7; graduate 67; law—day 1; medicine 2; nursing—B.S. 17; pharmacy 3. Total 143.

Fordham: commerce—day 1; commerce—night 32; education 1,497; graduate 542; law—night 2; social work 215; adult education 354. Total 2,643.

Georgetown: dentistry 6; graduate 281; law—night 432; foreign service—day 403; foreign service—night 296. Total 1,418.

Gonzaga: liberal arts 5; education 4; engineering 30; graduate 2; law—night 8; business administration 21. Total 70.

John Carroll: liberal arts 272; commerce—night 46; graduate 25. Total 343.

Le Moyne: liberal arts 174. Total 174.

Loyola College, Baltimore: commerce—night 177; liberal arts—night 269. Total 446.

Loyola, Chicago: liberal arts 34, commerce—day 9, commerce—night 847, education 1,212, graduate 395, nursing—B.S. 182, social work 126, public health nursing 173. Total 2,978.

Loyola, Los Angeles: 14 part-time students in entire day school not counted in total.

Loyola, New Orleans: liberal arts 340; commerce—night 223; law—night 47; music 28. Total 638.

Marquette: liberal arts 83; commerce—day 25; commerce—night 905; graduate 270; journalism 5; nursing—B.S. 120. Total 1,408.

Regis: liberal arts 102. Total 102.

Rockhurst: liberal arts 12; commerce—day 3; commerce—night 304. Total 319.

St. Joseph's: liberal arts 651. Total 651.

St. Louis: liberal arts 426; commerce—day 14; commerce—night 291; university college 727; engineering 5; graduate 267; law—day 1; law—night 11; medicine 1; nursing—R.N. 8; nursing B.S. 139; social work 51. Total 1,941.

St. Peter's: liberal arts 17; commerce—night 154. Total 171.

Seattle: liberal arts 136, commerce—day 71, education 5, engineering 46, nursing—B.S. 19, music 6. Total 283.

Spring Hill: liberal arts 101. Total 101.

University of Detroit: liberal arts 993; commerce—day 29; commerce—night 639; engineering 337; graduate 162; law—day 15; law—night 42. Total 2,217.

University of San Francisco: liberal arts 260; commerce—night 437; law—night 134. Total 831.

University of Santa Clara: commerce—night 141. Total 141.

University of Scranton: liberal arts 421; commerce—night 305. Total 726.

Xavier University: liberal arts 94; commerce—day 4; commerce—night 818; graduate 111; liberal arts—evening 464. Total 1,491.

A Challenge to Catholic Colleges

JAMES W. CULLITON, Ph.D.

How well do Catholic colleges train men for business? My experience on the staff of a graduate school of business administration has enabled me to assemble concrete evidence on the performance of Catholic college graduates in competition with graduates of non-Catholic and non-sectarian schools. The inferences which flow from this evidence lead me to conclude that Catholic colleges are faced with a wonderful opportunity and a grave responsibility in the field of business education.

My interest in comparing the graduates of Catholic colleges with those of other colleges was aroused by a professor at the Graduate School of Business Administration of Harvard University who, in a chat one day, asked me why it was that so few graduates of Catholic colleges became outstanding scholars in graduate business work. He admired the Catholic system of education and was disappointed that so few graduates of Catholic colleges distinguished themselves at the Harvard Business School.

First of all, to get some specific facts together, I made a survey of the classes graduating from the Harvard Business School for a 10 year period. The Harvard Business School grants Master of Business Administration degrees; to its honor students it grants degrees "with Distinction" (roughly corresponding to "Cum laude") and "With High Distinction" (roughly the equivalent of "Magna cum laude"). Certificates are given to men who have completed the course work but have not fully qualified for a degree. From June, 1932, through June, 1941, 3,599 degrees and certificates were granted. The division of honors among Catholic college graduates and others appears in Table I:

Thus, while over 12% of the graduates from non-Catholic colleges received honors upon their graduation from the Harvard Business School, not even 2% of the Catholic college graduates distinguished themselves.

One inference that could be drawn from these figures is that Catholic colleges and universities—insofar as training for business is concerned—are inferior to the other colleges and universities. Even though this inference may not be wholly substantiated in fact and the record can be explained, one's first and natural reaction upon looking at the record is to suspect that something might be wrong with Catholic education. In all fairness to the faculty and administrative staff of the Harvard Business School, it should be stated without equivocation that they have not accepted the obvious inference as a fact but have sought information and

Table I

Division of Honors upon Graduation from Harvard Business School¹
Among Graduates of Catholic Colleges and of Other Colleges
1932-1941

	Graduates of 28 Catholic Colleges		Graduates of Other Colleges	
	Number	%	Number	%
M.B.A. Degrees, without honors	172	98.3	2,971	86.8
M.B.A. Degrees, with honors				
Distinction	1	.6	326	9.5
High Distinction	2	1.1	86	2.5
Total	3	1.7	412	12.0
Certificates	—	—	41	1.2
Total	175	100.0	3,424	100.0

explanations and have developed an interesting hypothesis which might explain the facts.

The record of Catholic college graduates is, I am certain, in no way influenced by the fact that they are Catholic college graduates. I attended Harvard Business School and was conscious of absolutely no religious discrimination, but only of an indifferentism toward religion. This does not mean that the Harvard Business School, as an institution, lacks an appreciation of its social responsibilities and of the social responsibilities of business, nor that the individuals who make up its faculty are either irreligious or anti-religious. The School does appreciate its responsibilities, and its faculty members are, on the whole, religious men. But since Protestantism and non-sectarianism insist upon the individual interpretation of morals, no satisfactory group action results; what was intended to produce full freedom for religion has produced instead indifferentism toward religion. Yet, because in its practical effects indifferentism may be more dangerous than antagonism, it is this self-enforced religious indifferentism maintained by universities like Harvard in their studies of business that leaves such a responsibility on the Catholic educational system where

¹The Harvard Business School is a graduate school accepting only men with bachelor's degrees or their equivalent; it offers a two-year course leading to the degree of Master of Business Administration.

This table was prepared by the author of this article especially for it and does not constitute a regular comparison made by the Harvard Business School. Permission for use of the figures was, however, granted by the Dean of the Harvard Business School.

indifferentism can be put aside for certainties with regard to morals, duties, and rights.

The professor who aroused my interest in the question of the performance of the graduates of Catholic colleges also proposed a theory which goes a long way toward explaining the lack of outstanding scholars among the graduates of Catholic colleges at the Harvard Business School. He is of the opinion that the sample of Catholic college graduates attending the Harvard Business School is not truly representative of the graduates of Catholic colleges. It is his theory that most of the better men graduating from Catholic colleges enter the professions, principally the clergy, the law, and medicine. I do not believe that any factual study has been made public about the correlation between the grades attained by, and the careers of, Catholic college graduates; but the deans of some Catholic colleges confirmed in personal conversation the theory as being generally true.

On the other hand, there are other explanations of the figures shown in this article. Four deans of Jesuit business schools, the president of one of these, and a dean of another Catholic business school upon looking at the records of some of the individual students who had not made impressive scholastic records at the Harvard Business School explained them on various grounds: some were obviously poor students and probably should not have entered Harvard; some became overly interested in the students attending nearby women's colleges; while others stumbled for a variety of reasons, well understood by the Catholic schools, yet hidden in any group of statistics.

One further explanation of the record may lie in financial reasons. Many Catholic families struggle hard to give their sons four years in a Catholic college and further study is extremely difficult. Since as yet it is not impossible to get a job in business without graduate training, Catholic college graduates entering the study of business in graduate schools may be relatively fewer than those entering upon study for the professions where graduate training is absolutely prerequisite. Thus, for financial reasons the ability of Catholic college graduates may not be fairly represented in the figures presented here.

Consequently, in itself the fact that few graduates of Catholic colleges received honors from the Harvard Business School may not be of any important significance to Catholic colleges. The figures from Harvard were used only to indicate, that so far as business training is concerned, there seems to be something lacking in Catholic education; *per se*, they do not prove anything and I do not intend to claim that they do. They do, however, point to some important areas for thought by the administrators of Catholic colleges, especially if the theory is correct that the

better graduates of Catholic colleges do not enter business.

For many years the Catholic educational system has stood firm in its insistence that "education" had to develop the whole man; it trained him first of all for life, but never neglected to train him further for professional service. The Catholic system, while stressing philosophy and ethics, never neglected history and the arts, especially for the men who were to go on to further study for the priesthood and law; insisted on chemistry, physics, and biology for those who were going into medicine; and offered arts and science courses well suited to the development of teachers. But what about those who were going to enter business?

A few weeks ago the president of one of America's foremost Catholic universities remarked that for too many years students in college gave no thought to their life's work until their senior year. When a senior was asked what he was going to do after graduation, too frequently the answer was: "Well, I guess I'll get a job, or go to law school." Many Catholic colleges are working on vocational guidance programs to overcome this evil of unplanned entrance into any walk of life. Yet, fundamentally, as far as business is concerned, the required action is more basic than vocational guidance.

Let us assume for the moment that the better graduates of Catholic colleges are attracted to the professions rather than to business. What does this mean? In a narrow sense it means just what appears on the surface: the men who have benefited most from the Catholic system of training for life have entered professions; as a corollary of this, those entering business, while having been exposed to Catholic education, can be presumed to have got less out of it or to have less natural ability than those entering the professions (otherwise grading systems are useless). In a broader sense it probably means that the Church is attempting to get Catholic principles well established in business, indirectly through the pulpit, rather than directly through the well-trained businessman.

I do not wish to argue that good scholars with religious vocations should be told not to enter the priesthood and urged to become missionaries in business. But I do suggest that the Catholic educational system has a wonderful opportunity, because of its fundamental training for life, to train men to be Catholic in business. More than having an opportunity, however, the Catholic educational system has a graver responsibility to get its principles into business by training businessmen.

There is plenty of evidence that business needs Catholic principles: the Catholic press is filled with articles pointing out instances of the failure of business management to recognize the rights of labor and the principles upon which the right to unionize is based; of selfishness and dishonesty; of changing bases of right and wrong; and of principles of

morality based only on the stigma of "getting caught." On the other hand, I also believe that business would be benefited by Catholic principles, for if they had been universally and effectively adopted, the 1929 runaway boom, for instance, could not have occurred, the depression which followed would have been less severe, the suffering of labor would have been reduced, and, because there would have been less need for it, much of the governmental interference of which businessmen complain would have been avoided.

Specifically, what do these generalizations mean to an individual Catholic college? I believe it is this: those schools which have the ability to do it well should include some fundamental business subjects in their curricula. Business courses should not be, as they have been sometimes in the past, the place where students who could not get through the arts and science courses, are put. In all probability, the regular requirements for philosophy and ethics should not be reduced but, just as students intending to study medicine are required to take chemistry and physics, so also men going into business should be taught fundamental business subjects. By fundamental I do not mean such frills as advertising copy writing, but the fundamentals of economics, of production, and of distribution. Accounting and statistics are also desirable for they are important tools, but, on the whole, highly specialized courses, such as those training men to pass C.P.A. examinations do not develop the well-trained individual whom I picture as being able to put Catholicism into actual business. Those men should be well-rounded Catholics, trained for life, but not ignorant of the workings of the world of business into which they are going.

The requirements of the social order demand that businessmen approach their jobs as if business were in reality "the newest of the professions." Business, however, is not as yet like medicine or dentistry where science has assembled a large number of laws and experiences that are universally accepted and where the mastering of such scientific knowledge is necessary for ethical and successful work. Business is still the "oldest of the arts" and as such the training for life which Catholic education gives a practical training for business. Thus, Catholic education plus courses in the fundamentals of business should give to many men the equipment necessary to make themselves good businessmen, good Catholics, and good citizens. From many points of view, then, the job of the Catholic college is to continue training men for life, but not to neglect the opportunity and responsibility to teach the fundamentals of business to many of its students so that they can help themselves and society by getting Catholic principles more directly into business which, many recognize, is in dire need of them.

BOOKS

The Nature of the Liberal Arts. By John E. Wise, S.J. Milwaukee: The Bruce Publishing Company, 1947. Pp. 225. \$3.50. (The Catholic Education Series).

Father Wise here presents an analysis of traditional liberal studies and a defense of their usefulness in modern education. Eight chapters outline the views of great writers: Plato, Aristotle, Cicero, Quintilian, St. Augustine, St. Thomas, the authors of the *Ratio Studiorum*, and finally Cardinal Newman. Three further chapters are devoted to formal training, the propaedeutic function of the liberal arts, and the content of the liberal arts. The book is, thus, a broad study, ranging over the whole field of history, literature, psychology, educational theory, philosophy, and theology; and there is hardly a single aspect of the subject that is not treated or at least mentioned. Father Wise has read widely in all the various fields of his study, and presents copious documentation in his footnotes. His judgments are balanced and sane. He appreciates scientific as well as literary studies, he recognizes many reasonable modern developments, and he shows how humanistic ideals and intellectual culture must be informed by the supernatural.

The eight historical chapters, which present the substance of important works by means of summaries and quotations, are open to criticism in many places. There is no discussion of Plato's views on poetry or of Aristotle's attitude towards rhetoric. In the chapter on St. Augustine, which begins with a preliminary sketch of the transition from pagan to Christian culture, Father Wise gives, in all too brief compass and exceedingly obscure terms, a profound interpretation of Roman civilization, which only a careful study of Cochrane's *Christianity and Classical Culture* could render intelligible. This chapter might have been more appropriately introduced with an account of the study of the liberal arts in the schools of the late Empire. Augustine's *De Ordine* and *De Doctrina Christiana* are analyzed, but there is no treatment of Augustine's criticism (in the *Confessions*) of his own literary training. The introduction of St. Thomas into the company of those who have written on the liberal arts is somewhat puzzling. The chapter on St. Thomas contains, besides a history of the saint's education, an analysis of his philosophy of learning and of his attitude towards empirical knowledge.

The best chapters of the book are Chapter IX, "Cardinal Newman," and Chapter X, "Formal Training." Newman's view of knowledge as an end in itself is carefully scrutinized and subjected to the proper distinctions. The claims of formal training are justly evaluated in the light of recent discoveries and theories of the psychologists. But the quality of scholarship throughout the rest of the book is uneven. Little wonder that it is, for no one man could master all the subjects into which Father Wise has delved. Unfortunately he has not sufficiently limited his treatment but has tried to include within one small book almost everything that could be said on the subject of education. The style, too, leaves much to be desired. Obscure expressions, infelicitous diction, careless sentence structure might have been removed by a more careful revision before publication.

JOHN H. TAYLOR, S.J.

Introduction to Philosophy. By Louis De Raeymaeker. Translated by Harry McNeill, Ph.D. New York: Joseph F. Wagner, 1948, pp. iii-297, 8, \$4.00.

To those already acquainted with the works of the noted Belgian scholar, Canon Louis De Raeymaeker, the title of the present work may give rise to some confusion. For Canon De Raeymaeker is perhaps better known for his Latin text *Introductio Generalis ad Philosophiam et ad Thomismum*, which first appeared in 1931. The present work, however, is the translation of a French text, *Introduction à la Philosophie*, which was published in Louvain in 1938. Omitting the introduction to Thomism, the French text reorganized the material of the *General Introduction* to bring into sharper focus the author's views regarding the nature of a general introductory text to the study of philosophy. The French text was then published as the introductory manual for the course in Philosophy of the Higher Institute of Philosophy in the University of Louvain.

The authorized English translation, by Harry McNeill, himself an *Agrégé* of the Higher Institute of Philosophy, was made from the second French edition, extensively revised by the author in order to bring the translation up to date. The work of translation, though literal, has been careful, and on the whole, faithful to the thought of the author.

Fundamentally the text is an effort to provide an adequate textbook for a beginner's course in philosophy. What should be the content of such a course? Is an "Introduction to Philosophy" merely an invitation,

a guide perhaps, or at the most an approach to philosophy? Does an Introduction carry us to the threshold of philosophy but no further? Or does an Introduction carry us over that threshold into the domain of philosophy itself? In this way it would be a beginning, a movement, within the science itself. Is it, as the Germans have asked, "*Einleitung*" or "*Einführung*" in die Philosophie?

The position of Canon De Raeymaeker on this fundamental problem is clear. The function of an Introduction is not "*Einführung*," a beginning in the science itself. We do not cross the threshold; we stop short of philosophy itself: "Since this initiation is meant to be general, a stop is deliberately made at the threshold of philosophy" (p. v). It is, he holds, "*Einleitung*" or "*Inleiding tot de Wijsbegeerte*," merely a guide, an invitation, an approach to philosophy: "One must be satisfied with a summary outline of the material treated and with provoking discreetly the spirit of research. In this way the author hopes to arouse in the reader an effective desire for advanced philosophical study" (p. v).

Granted an author's basic position, the problem now becomes: From what direction are we to approach the threshold? For philosophy is a structure of many sides. Three approaches have been tried to date: The doctrinal, the historical, the organizational. Some, using the doctrinal approach, review the principal problems of philosophy and the most important solutions offered to them. Others, preferring the historical approach, examine the birth and growth of philosophy, the more daring attempting a broad survey of the life-span of philosophy, the more conservative confining themselves to a more penetrating analysis of Greek philosophy. A very few, finally, content themselves with providing for the novice the technical accoutrements indispensable for a study of philosophy—Bibliographies, Biographies, Monographs, Philosophical Reviews, etc.

Canon De Raeymaeker has sought to encompass all three methods within the confines of a single text, resorting to the simple stratagem of a mechanical division into Part I doctrinal, Part II historical, Part III organizational.

A work of such magnitude, confined within such narrow limits, must necessarily fall short of the ideal of its constituent parts. The ideal of the doctrinal approach is reduced from a review of the principal problems of philosophy *and the most important solutions offered to them* to simply a review of the principal problems of philosophy. By the same token, an historical approach, confined to the limits of eighty pages, yet presenting a continuous view of philosophy from its origins in Grecian antiquity to, and including, contemporary tendencies in philosophical

thought, must necessarily lose the penetration which the historical method demands. Finally, the value of the documentary part, though carefully reviewed by the author, suffers necessarily from the continuing disturbances created by the last war.

W. H. TURNER, Ph.D.

Whither American Education? The Report of the President's Commission on Higher Education. Edited by Allan P. Farrell, S.J. New York, The America Press, 1948, pp. 95, \$.25.

Whither American Education? is a competently written and engagingly presented series of essays by leading Catholic educators on the report of the President's Commission on Higher Education. Out of the sprawling and repetitious six volume report, this little booklet of some 95 pages manages admirably to shift and succinctly to bring together the central problems and proposals of the report. The essays are constructive and their comments on implications to American higher education and, in particular, to Catholic education are sober, reserved and well reasoned. In a concluding essay the editor summarizes for us the essayists' appraisal of the strength and weakness of the report. The little booklet comes as a timely and valuable aid to all who are giving serious study and discussion to this important document which is bound to play an influential part in the steering educational policy in the United States in the years to come.

Among the many recommendations of the Commission which the authors report for our sympathetic study are: its social emphasis; special and separate attention to the teaching function in the graduate school; the pattern of pre-service and in-service training for teachers; the stepped adult education program; the advisory, as differentiated from administrative, function of government in education; the leveling of economic and discriminatory barriers; and its federal aid through scholarships to deserving students.

Aside from censuring the Commission's passion for tax supported education *only* which is revealed in its inequity in establishing two fiscal policies—one for private and another for tax supported universities—and its deliberate and unregretted exclusion of the non-tax-supported college from the expanded program, the other main point of criticism of the report made by the Catholic educators is the Commission's tendency (however indeliberate) toward a totalitarian religious interpretation of democracy to be spread and prosyletized through government controlled schools. The Commission views education dominantly in terms of democracy rather than in terms of the individual. Democracy, as is pointed out in the most provocative of the essays (II), "instead of providing the fair field for cultivating the good life, turns democracy into the Good Life,

making it a religion, an end" and the public school, its church. The President's Commission has drawn the master plan for effecting "a democratarianism," another type of controlled culture or monopoly or slavery of thought.

To complement this valuable little booklet there is need now on the part of Catholic educators for presentation of a more extensive and searching analysis of the underlying concepts embodied in the report, such as its inadequate concept of education, of the man it seeks to educate, and the kind of society it is seeking to construct.

ALBERT I. LEMIEUX, S.J.

Handbook for Remedial Reading. By William Kottmeyer, Director, Reading Clinic, St. Louis Public Schools. Webster Publishing Co. 1947. pp. 179. \$1.68.

In the introduction, the author says, in part: "This book is comparatively short . . . it constitutes a sincere effort to be simple and practical." We feel that the author's own description of his excellent book is apt: for, it is not burdened down with page after page of case-history; technical terminology is restricted to the barest minimum and principles and procedures and remedial material are offered in its pages.

A very important principle is given due emphasis: "Reading instruction and reading materials must be adjusted to individual differences without regard for grade level placement of children." For, "when reading instruction and reading materials are not beyond the level at which a student is, he may improve in his use of reading skills; if instruction and materials are beyond his level, he will not improve."

After giving us "simplified descriptions" of eyes and their behaviour, the author explains the reading processes: fixations, return sweeps, regressions, recognition-spans. He also tells us that we receive a great deal of knowledge about reading from photography, through the eye-movement camera. Next, reading disabilities are discussed. They are divided into two categories—physical factors and reading readiness factors. Under this latter general heading, amongst other things, we are told "that a mental age of seventy-eight months is a desirable requisite for formal instruction in beginning reading."

Reading skills are next discussed: word recognition, with a four-fold attack—general configuration, context clues, breakdown into syllables, sound blending; phrase reading—"At any rate, the ability to read printed matter by natural units of thought is a significant advance in development over word calling and marks a second stage of progress towards

skillful reading;" basic skills for longer unit reading—assimilative, locational, recreational, critical; finally, rate and vocabulary.

Methods, tests for diagnoses of reading disabilities are followed by individual, remedial treatment. Here we have a fine treatment, amongst other things, of sound blends, prefixes, suffixes and syllabication.

There are many other features of the book which would provide valuable teaching material for one who has had little or no experience in the field, for example, suggested commercial readings, method of teaching correct usage of the dictionary, word meanings, prefixes, suffixes, roots—and especially the last chapter on classroom organization.

Briefly, then, this book with its clear and simple presentation of principles, procedures and materials should be accessible to all remedialists and especially to those who are just beginning. Of course, different cases will demand different procedure and material. But here is excellent material, from which a judicious selection can easily be made to meet these varying cases.

JOHN W. PAONE, S.J.

A History of Boston College. By David R. Dunigan, S.J. Milwaukee: The Bruce Publishing Company. 1947. pp. XXV 362. \$6.00.

It is not easy to put life into the few facts found in province or college catalogs, or into the formal reports sent every three years to Rome. The historian of a college finds it hard to put up with diaries of school activities lost, with administrator's correspondence destroyed, with memoirs and documents scattered. The gaps are many, the documents few. Hence, the story of an institution might turn out to be a pamphlet on the occasion of a century of growth and service, or worse an annotated list of names, places, curricula, and money appeals.

Father Dunigan must have met the usual obstacles, but has cleared them in no usual fashion in his *History of Boston College*, the second volume in the Bruce Publishing Company's recent "Catholic Education Series" under the supervision of Dr. Francis M. Crowley of Fordham University.

This scholarly account of Boston College gives no irreverent anthology such as Horace Coon's, *Columbia, Colossus on the Hudson*, nor in the opposite direction no unreadable chronicle as Jesse L. Rosenberger's, *Rochester: The Making of a University*. How Boston College won over the native Yankees of Commonwealth Avenue to an appreciation of its ideals and service to the community; how the Irish could pass over the burning of a convent in what is now Somerville—and is still called the Nunnery Grounds; how Father McElroy was frustrated by bigoted

citizens in his first attempts to buy land for the school is impassionately and interestingly told. Because not all Yankees were members of the Evangelical church, many prominent names on Beacon Hill publicly declared their sympathy for the land purchase. Bigots did elect on a Know-Nothing platform a Governor Gardiner of Massachusetts, but he was the first and last Know-Nothing governor. That the Irish quickly began the assimilation cycle is seen from their admission to Harvard and to Vassar, and now Jesuits cross the Charles to work for degrees in Cambridge. The complete cycle of assimilation is perhaps illustrated by the opening of a School of Social Work in 1936 by the late Father Walter McGuin. Father Bapst who was tarred and feathered at Ellsworth, Maine, just ten years before he was made the first rector of Boston College must smile at this fact.

The men who made Boston College were rectors for a few years, and each brought to his task vision, courage, and faith. For thirty and forty years, other colleges had single guides and builders, as Seelye of Amherst, Butler of Columbia, Rhees of Rochester, so that their biographies are the history of their respective colleges. One man, and one vision did not make a greater B.C., since some presidents of necessity were builders of stone, others were builders of curricula and of standards. All met the challenge of a current opportunity and problem so that their success more than meets the purpose set in the preface of the book. We hope that some of these leaders of Boston College will merit a detailed biography, since Father Dunigan has indicated source material. Too there must be many a learned "Jafsie" (Father J. F. X. Murphy) of Boston College, to depict as there is the "Kitteridge" of Holy Cross (Father Charles L. Kimball).

Educators will welcome the splendid synthesis of the controversy concerning "Secular versus Jesuit Education" occasioned in 1899 by the publication in the *Atlantic Monthly* of "Recent Changes in Secondary Education" by President Eliot of Harvard. The replies of Father Brosnahan were refused space by Bliss Perry the editor. The Father then issued his now celebrated two pamphlets to professional educators—*President Eliot and Jesuit Colleges*, and *Courses Leading to the Baccalaureate in Harvard and Boston College*. Father Brosnahan could be rough, but his serene and impersonal analysis had educators smiling at Eliot.

Other episodes have been exploited from meagre sources in an able, scholarly, and interesting way. A workable index, fine illustrations, and a bibliography of sources make this book worth the price of \$6.00. The New England Province now has a competent authoritative account of both her major colleges.

History is not supposed to be didactic, nor has the author pointed a

moral. To presidents concerned with the financial and educational implications of the recent Report of the Truman Commission on Higher Education, to faculty members bothered with a teaching load of too many heads, there is a moral in the story of how Boston College outgrew its site on Harrison Avenue to its present physical and cultural eminence on Chestnut Hill, with a distinguished campus, with a faculty of nearly one hundred Jesuits, and a student body of some 6,000.

JOHN P. PORTER, S.J.

NEWS FROM THE FIELD

CENTRAL OFFICE

INSTRUCTIO-CONSTITUTION: Besides being reprinted in the October issue of the *Quarterly*, copies of the booklet containing the "Instructio Pro Assistentia Americae de Ordinandis Universitatibus, Collegiis, et Scholis Altis et de Praeparandis Eorundem Magistris," and "Constitution of the Jesuit Educational Association" has been printed and will be distributed to Fathers and Scholastics engaged in educational work.

GENERAL

D P PROFESSORS: Fathers Gerald G. Walsh of Fordham and Edward B. Rooney have returned from a long stay in Europe during which time they interviewed over 1,000 D P professors. A summary of their findings is now being compiled by War Relief Service and will be circulated among all colleges and universities in the country in the hope that they will sign contracts and thereby help these displaced persons come to America.

CENTENARY: St. Mary's College welcomed many former boarding-school alumni to celebrate its hundredth anniversary. Archbishop Schulte and Bishops Byrne, Buddy and Donnelly were present.

GUIDANCE: *Handbook for Advisers to Students Planning to Enter Medicine* by Dewey B. Stuit and Raymond J. Schlicher, Chicago: Association of American Medical Colleges, 1948, pp. 34, \$.50 is a useful booklet for counselors in directing students into the medical profession.

FRANCIS SUAREZ was honored at an academic commemoration on the fourth centenary of his birth by students of Woodstock College, March 8, 1948.

HIGHLIGHTS of the Latin Institute of the American Classical League as reported by Father Paul Izzo of Holy Cross were: "This may seem strange to us—teachers of Latin should have studied Latin. This was one of the big points they made. The suggestion was made that colleges grant an AB degree in Latin or Greek. This might lead to an increase of classical electives in Junior and Senior years. There was almost unanimous agreement on this fact—the classical education was still the best means for educating for life and character formation. There was general dissatisfaction with the so-called scientific curricula. Some of the contributing factors to the ineffectiveness of the Latin Course in High Schools—con-

fusion as to objectives, lack of sincerity on the part of the teachers, and in many cases actual cynicism."

SUPREME COURT: The most significant article on several recent Supreme Court decisions on education is Corwin, Edward S. *The Supreme Court as National School Board*, THOUGHT, (December, 1948), Vol. 23, No. 91. Dr. Corwin is Professor Emeritus of Constitutional Law, Princeton University and the most outstanding authority in the field. His stand is strongly critical of current decisions and thought. Reprints are available at \$.25 for single copies and \$.15 for quantities of 25 or more.

COOPERATIVE PLAY BUREAU: During the past year, the Co-operative Play Bureau, West Baden College, which began Christmas Week its fifteenth year of service, sent plays which aided 55 schools and seminaries in the annual task of selecting their plays. Included were 32 one-act plays, and 120 three-act plays.

SCHOOL FOR DELAYED VOCATIONS has received such wide publicity and enthusiastic support that another teacher and class have been added. 120 are enrolled of whom 80% are Veterans.

COLLEGES AND UNIVERSITIES

PUBLIC AID: The court of Appeals of the State of New York handed down its unanimous decision favoring Canisius College in the disputed case wherein the right of the State of New York to make renovations for Veterans was brought into question.

NEW ACCREDITING ASSOCIATION: Most important business at the Western College Association Meeting October 30th was its entry into the field of accreditation.

NATIONAL SURVEY: John Carroll University was one of the six institutions in the Middle West and East singled out in a national survey of remedial English being conducted by Northwestern University's School of Education.

INSTITUTE OF GENERAL EDUCATION conducted by Loyola College, Baltimore, featured outstanding authorities including John S. Brubacher and Russel M. Cooper.

COMIC BOOK committee of greater Cincinnati called upon the services of Xavier University staff members to evaluate and issue "Profile Charts" on the cultural, moral and emotional effects of each book.

JESUIT CLASSICISTS comprised the majority of members on the program of the annual meeting of the Connecticut Section, Classical Association of New England, held at Fairfield University, October 16th.

AQUINAS LECTURER for the Aristotelian Society of Marquette University this year is Robert M. Hutchins.

VOCATIONS: Since its founding in 1887, Regis College and High School has given 191 alumni to the priesthood.

PASTORAL PSYCHIATRY is a course conducted at St. Mary's College by five doctors from Winter Memorial Hospital under the direction of Father Gerald Kelly.

NATIONAL PRESIDENT of the American Society of Engineering Education is Clement J. Freund, Dean of the University of Detroit, College of Engineering.

WOODSTOCK COLLEGE was bequeathed \$50,000 in personal property and \$10,000 in real estate by Mrs. Margaret E. Maher.

Creighton Development Fund \$390,259 by November, 1948.

St. Louis University School of Dentistry \$5,000 for Cancer Control and Research by National Cancer Institute.

Loyola University Chicago Dental School \$4,800 for research.

Loyola Academy, Chicago, \$5,000 for scholarships and \$7,000 for building.

Georgetown Medical Center, \$150,000 by U. S. Public Health Service for teaching in field of Cancer.

Canisius College Fund Raising realized \$255,000 by September, 1948.

REMEDIAL READING aid, which is able to increase a person's reading speed from two to three times his normal rate, has been invented and patented by Father Vincent O'Flaherty, Marquette University.

SCHOLARSHIP to Japanese students have been announced by three Jesuit Universities, Georgetown, Fordham and John Carroll. They will be made available as soon as travel to this country is permitted.

HOLY CROSS ALUMNUS, Frank Carey, was named winner of \$1,000 Westinghouse Award for 1948 in the newspaper class.

CLASS OF 1908 of St. Louis University held its reunion June 1, 1948. Twelve living members, graduates of that class, received individual blessings from his Holiness Pope Pius XII.

HAMLET made his first full-length radio debut in the western hemisphere when presented by Fordham University's WFUV-FM in a two and a half hour broadcast.

FM RADIO: A change in FCC rules will make it possible for schools to go on the air with as low as 5 to 10 watts. Former regulations required 150 watts or more, entailing expense out of the reach of many schools. An enlightening brochure on the subject is *FM For Education*, by Franklin Dunham, U. S. Office of Education, 1948, pp. 30, \$.20.

ARMORY: Xavier University laid the corner stone to its armory dedicated to Peace and Justice and Charity June 9, 1948.

HIGH SCHOOLS

PEPSI-COLA SCHOLARSHIPS: An interesting breakdown of past winners of the Pepsi-Cola annual scholarship shows that 133 came from Catholic schools. Five have entered or are preparing to enter religion or the seminary. About 10% of current winners came from Catholic schools and are attending, among other institutions, 17 Catholic Colleges and Universities. Among these, Jesuit institutions rank as follows: St. Louis University has 5, Fordham 4, Holy Cross and Xavier University have each 2, and Georgetown, Gonzaga and Marquette one.

VISUAL EDUCATION AWARD given by National Education Association to 100 of the nation's schools for outstanding work in visual education was given *Campion* this year. An article published in *Audio Visual Guide* describes *Campion's* program.

SPELLER: Robert Gelin, St. Ignatius (Cleveland) Junior was awarded first place in the district elimination of the Cleveland Press Spelling Contest and all-expense trip to the National Capital.

ULTRA-MODERN SCHOOL: Canisius High School moved to its new site on Delaware Avenue. Its new wing incorporates many features of most modern planning and installations. Significant are thermopane glass, all weather insulating windows; ceilings of sound proof cushiontone; lighting by 24 tubes 8 feet in length; and "Ezy-Rase" glass chalk boards.

RADIO CONTACT was made by newly consecrated Bishop David Hickey with Father Knopp, Belize Mission Superior, over *Campion's* radio station W9BQZ.

BING CROSBY whose three sons attend Bellarmine Prep, San Jose, entertained at a Barbecue there. He also provided that \$5,000 of a benefit at the Civic Auditorium, San Francisco, be given the school.

VARIA

DENTAL STUDENTS: A recent survey coming from the office of the dean of the School of Dentistry show that 1725 or 46% of the 3716 members of the Chicago Dental Society who live in the Chicago area are graduates of the Loyola University Dental School. These figures were obtained from the latest official list of the members of the Chicago and Illinois Dental Societies published in August.

Of the 5404 members of the Illinois State Dental Society, 2107 or 39% are graduates of the Dental School. Other dental schools in the

state are those of the University of Illinois and Northwestern University.

CLASSICAL HONORS COURSE: Xavier University is introducing an Honors A.B. course based solidly on the Classics. Limited to the top 10% students, the curriculum includes Latin, Greek, English, philosophy, mathematics and science. The method is based on the *Ratio* idea of the class teacher who is equivalently a tutor. Twenty-two students enrolled in the 1948-1949 term.

SCHOLARSHIPS: Ten young men, graduates of the high schools of the Jesuit provinces in the United States have received the annual four-year "regional scholarships" to Fordham University and are pursuing their studies at Fordham College. Schools from which students were selected are: St. Ignatius, Cleveland; Jesuit High School, Tampa; Gonzaga High School, Washington, D. C.; St. Joseph's; Boston College High School; Champion; Loyola, Los Angeles; Bellarmine, San Jose; Loyola, Baltimore; Jesuit High School, New Orleans.

NOTE TO LIBRARIANS

We are extremely anxious to see that all libraries on the mailing list of the *Jesuit Educational Quarterly* have a complete file for their shelves. Realizing that, even with the most careful watching, an occasional copy can go astray and thus hold up binding a volume, we invite all librarians to make an inventory of their files, send in a list of missing numbers and we will do our best to fill the need.

On the other hand, we have our own problems of supply. Through the years our generosity (I hope it will not be construed as mismanagement) has led us to a position where our supply of certain issues of the *Quarterly* is almost exhausted. In fact, our supply of Volume 1, Number 1; Volume VII, Number 4; and Volume VIII, Number 4 is so low that we will be unable to fill any requests without your help. Should you have any spare copies of these, we would be most grateful if you sent them to us and will reimburse you for the cost and shipping.

The supply of the following issues is also quite low and we extend the same offer for them: I, 2; V, 3; V, 4; VI, 1; VI, 2; VI, 3; VII, 2.

Finally, your attention is directed to the ten year index of topics which accompanied the October 1948 issue. Additional copies are on hand for any that write for them.