

FATHERS' RECREATION ROOM  
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JUN 23 1949

*Jesuit*  
*Educational*  
*Quarterly*

JUNE 1949

PHILADELPHIA ANNUAL MEETING

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LETTER OF FATHER GENERAL

REPORT OF THE EXECUTIVE DIRECTOR

RESPONSIBILITY OF AMERICAN JESUIT EDUCATION  
IN THE WORLD CRISIS

PLACE OF SOCIAL SCIENCES IN THE  
LIBERAL ARTS PROGRAM

RESPONSIBILITY OF THE SCHOOL TOWARD  
THE FAILING STUDENT

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# Letter of Father General

Rome, March 25, 1949

Rev. Edward B. Rooney, S.J., Executive Director,  
Jesuit Educational Association,  
New York.

Dear Father Rooney:

P. C.

At the beginning of the present scholastic year, I was happy to be able to send to the Reverend Fathers Provincial, in its revised and definitive form, the "*Instructio pro Assistentia Americae de ordinandis Universitatibus, Collegiis ac Scholis Altis et de praeparandis eorundem Magistris*", a document prepared with such painstaking and devoted labor by my predecessor. The chief instrument forged by the *Instructio* itself for the consistent carrying out of its prescriptions is the Jesuit Educational Association; and so, as at the time of the promulgation of the *Instructio* I addressed a letter to all the Fathers and Scholastics, so now as the scholastic year draws to an end, I wish to send a brief message to your Association in convention.

The Jesuit Educational Association represents a union of efforts in the educational field on the part of all our Provinces in the United States. From that union you have registered many tangible advantages; in continued united efforts there will be increased strength, and from them also should emanate a determined, persevering, and effective policy to coordinate more efficaciously the work of the Society especially on the level of post-graduate schooling. Is it not futile to hope that you will be able to justify fully the confidence placed in you by the Church, or that the long, devoted, industrious years of study on the part of your members will produce due results, unless men of special talent, especially prepared, and defended against the fateful burden of administrative office, are free, encouraged and urged to devote their time and energy to research and scholarly productivity? But that means the resolute elimination and exclusion of all duplication in expenditure of manpower and material resources not really imposed upon us by local circumstances. The future is bright; opportunities for Catholic Scholarship in the world are golden. God grant that American Jesuits may be among the first who will know how best to use them. With all my heart I send you my paternal blessing and good wishes.

Sincerely yours in Christ,  
(Signed) J. B. JANSSENS, S. J.



# Report of the Executive Director—1949<sup>1</sup>

EDWARD B. ROONEY, S. J.

At the Annual meeting of the Jesuit Educational Association held in San Francisco, March, 1948, I had the pleasure of reading a letter addressed to the delegates by Very Reverend Father Janssens in which he expressed his satisfaction and confidence in the work of our Association, and the hope he placed in it for furthering the cause of Jesuit education in the United States. The most recent manifestation of Father General's interest in the Jesuit Educational Association is to be found in a letter he sent me only a few weeks ago and which I shall now read.<sup>2</sup>

After this Annual Meeting, I shall write to Father General. I am sure I shall express the sentiments of the delegates here present, and of all American Jesuit educators when I tell him how grateful we are for this expression of encouragement and for his words of wise advice. Last June, I was privileged to have a conference with Father General in Rome. His understanding of the problems of Jesuit education in America was truly remarkable. Of this understanding has been born the keenest possible realization of our situation which, while it gives rise to problems unknown in other parts of the Society, also offers a challenge and an opportunity unparalleled in the history of Jesuit education. That Father General's aim is to see us measure up to the challenge is clearly seen in his greeting to this Annual Meeting of the Jesuit Education Association.

Perhaps the Annual Report of the Executive Director of the Jesuit Educational Association should really be a record of our efforts to meet the challenge, our successes and our failures. Even though we are but a small part of Catholic education in the United States, such a record is, nevertheless, much longer than the scope of this meeting will permit. I shall therefore simply glance through the record of the past year, then indicate some of the major problems which I feel form a part of the challenge that is ours.

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<sup>1</sup>*Editor's Note:* The articles in this issue of the *Quarterly* were delivered at the annual meeting of the Jesuit Educational Association held in Philadelphia, April 17-18, 1949. It is our intention to publish papers on religion teaching in college and other subjects in the October issue.

<sup>2</sup>*Supra* p 4.



## ENROLLMENT

When Jesuit schools opened their doors last September, they admitted a group of full-time and part-time students never before reached in this history of American Jesuit education. Students numbering 126,853 crowded the classrooms of our high schools, colleges and universities, to tax our already straining facilities. The leveling-off process following upon the shrinkage in veteran enrollment has not yet cut our total numbers to any considerable degree. Some drop, of course, is to be looked for in total-enrollment but if our schools reflect, as they may be expected to, general trends in enrollment should remain well above pre-war levels.

## DENVER INSTITUTE

And here let me go back to an event in the past year's history which I firmly believe helped considerably the deans of our colleges and schools of business administration to face with greater skill, the problems created by the unprecedented enrollment. I refer, of course, to the Institute for Deans, held at Regis College, Denver, last August, under the superb direction of Father Mallon and Father Maline. Those who had the good fortune to attend the Institute, as well as others who had something to do with the plans know the debt of gratitude we owe to Father Mallon and Father Maline.

Were Father Mallon here this evening, he would protest against any encomium of his work. The fact that he is not here is owing entirely to the way he overtaxed his energies to make the Denver Institute the great success it was. I am happy to say that after several months of very poor health, he is well on the road to recovery; in fact, only the orders of Superiors and medical men could keep him away from our meeting tonight. Our gratitude to him will be shown by our special prayers for his speedy and complete restoration to perfect health.

At the Denver Institute a thorough study was made of administrative problems and procedures. We saw where our schools were strong and where they were weak. We saw how, generally speaking, the best procedures in American educational institutions are quite adaptable to our schools. We saw, too, that a serious, earnest, constant effort to fulfill the ideals of Jesuit education would place us among the leaders of American education; and that if our administrators aim at the ideals of the Society and the *Ratio Studiorum* they will, of necessity, grow in academic stature and should reach and surpass the eminence of administrators of the very best of American educational institutions.

If the work of the Denver Institute is to have lasting effects, it must



be more than a memory. The Proceedings must be studied and restudied. They must, above all, form the basis of self-evaluation studies in each institution. Of this, more will be heard tomorrow in the meeting of the college and university delegates.

### MANUALS

For some years now, Superiors and other administrators of our colleges and high schools have felt the need of an approved manual of administration, which would not only indicate best practices in our schools but would give authority to these practices. The Proceedings of the Denver Institute for Deans gives us the basis for such a manual for colleges and schools of business administration; the work of the Denver Institute for Principals held during the Summer of 1947 furnishes the ground-work for a similar manual for high schools. You will be happy to know that one of the important projects on which the Executive Committee of the Jesuit Educational Association is now working is the preparation of such manuals. At the meeting of the Executive Committee held just a few days ago detailed plans were drawn up for completing work on these manuals.

### INSTRUCTIO

Perhaps the most significant event for American Jesuit education during the past year was the final approval by Very Reverend Father General and the publication of the Revised *Instructio Pro Assistentia Americae* and the *Constitution of the Jesuit Educational Association*. Since the importance of the *Instructio* can best be realized by all that led up to its formulation, we have provided on this evening's program a special paper to be read by Father Fitzsimons on the history of the *Instructio*.

### INSTITUTE ON GUIDANCE

Speaking of Institutes conducted by the Jesuit Educational Association, it is well to remark that all plans for the Institute on Guidance to be conducted at Fordham University from July 6 to August 15, 1949, have been completed. Father Bunn, the Director of the Institute and member of the Executive Committee, wishes to emphasize that the principal purpose of the Institute will be to make each individual member of the faculty more aware of the need of and provide means for guidance of the individual student so that the "personalis alumnorum cura", so characteristic of Jesuit education may be maintained even when



enrollment expands. It should also be emphasized that the Institute will be geared to the needs of both secondary and higher education and for this purpose, there will be separate courses for high school and college delegates. The Institute is not designed exclusively for vocational and educational guidance but for spiritual guidance as well.

#### RELIGION INSTITUTE

For some time now, the Jesuit Educational Association Commission on Liberal Arts Colleges has been interested in the problem of the teaching of religion in our colleges. At a meeting of this Commission held in Boston in January, 1947, the topic was discussed and the following resolution was made:

That full time departments of Religion be established in all our Colleges.

That there be appointed in each College a man as head of the Department of Religion, or one who will be responsible for this work, and that these appointed men be formed into a Province Committee to study the problem of teaching Religion effectively in our colleges; to make reports, and circulate them; and that ultimately a National Committee be appointed as soon as reports warrant such a Committee.

Such Committees have already been set up in a number of Provinces.

At the Jesuit Educational Association meeting in San Francisco last year, Father Paul O'Connor read a challenging paper on the study of religion in our schools. Among the points emphasized by him were the following: need of active Departments of Religion, with department heads who realize that they are teaching theology to and for laymen; the necessity of placing religion teaching on a high academic level; the value of real sequential courses in religion; the advisability of special training for religion teachers and the wisdom of reviving Institutes of Religion.

As a result of these various discussions and proposals the Executive Committee recommended to the Provincials at their 1948 meeting that we prepare for an Institute on the Teaching of Religion. The Provincials were impressed with the suggestion and called for more specific suggestions on such an Institute. These suggestions were worked on at the meeting of the Executive Committee held at Inisfada this past week and will be presented to the Provincials at their meeting in Boston in May. It is my hope that out of the Panel Discussion on Religion in the meeting of our College and University section tomorrow, we shall get fuller specific suggestions on procedures, courses, faculty, etc. for such an Institute.



## ACCREDITING

As is well known to all here, the Association of American Universities voted at its last meeting to discontinue its accrediting activity. This action of the A.A.U. turned out to be something in the nature of an atomic bomb dropped in the midst of the American educational world. Reporting on the 1949 meeting of the Association of American Colleges, in the JEA Special Bulletin No. 97, I gave details of various attempts to replace the A.A.U. accrediting functions. Since then, there have been several meetings of various national and regional associations to consider the specific problem of accrediting. Rather than review all these meetings, I think it would be more helpful to report on the one meeting which I think is most significant and which has the possibility of the more far-reaching results. I refer to a meeting held in Chicago on March 14 and 15, 1949, of representatives of the regional accrediting associations and the members of the American Council on Education Committee on Accrediting Procedures. Three major issues were discussed at this meeting:

- (1) The need for a national list of accredited institutions of higher learning.
- (2) The need for greater cooperation and coordination within the whole accrediting movement.
- (3) The urgency for some control over the growth in number of accrediting agencies.

As a result of this meeting, regional accrediting agencies were to be asked to appoint representatives to a "National Committee of Regional Accrediting Agencies", to be called together by the American Council on Education. The functions of this National Committee would be the following:

1. To publish a list of "Accredited Institutions of Higher Education in the United States" to consist of those institutions accredited by the regional accrediting agencies.
2. To work toward a greater uniformity of philosophy and procedures among regional accrediting agencies.
3. To develop a place for the collection of uniform information from all collegiate members of regional accrediting agencies.
4. To work toward greater cooperation and coordination within the *whole* accrediting movement.
5. To consider, *in cooperation with other groups*, plans for the establishment of a "National Federation of Collegiate Accrediting Agencies" including the possibility and desirability of establishing a central office and staff to carry on the work of such a Federation.



I know of at least three regional accrediting associations that have already approved the proposed National Committee of Regional Accrediting Agencies; viz. The Western, the North Central, and the Middle States Association and I feel quite confident that the other regional associations will approve. Just what will be the reaction of the "Committee of Ten" whose activities Dr. Gustavson reported on at the 1949 Meeting of the Association of American Colleges, I cannot say.

It seems to me that the action taken by the regional accrediting associations is a definite step forward. It will, if successful, serve to keep accrediting out of the hands of the Federal Government and also out of the hands of the National Education Association. Incidentally, the report of one of the sections of the N.E.A. Department of Higher Education which recently met in Chicago, endorsed the step taken by the regional accrediting associations to form a National Committee.

It is my conviction, and one concurred in by the other members of the JEA Executive Committee that in whatever way we can, we should strongly support the action of the regional accrediting associations. Perhaps I am biased, but at least I would keep a very close eye on the N.E.A. and its Department of Higher Education. I would not put it beyond the N.E.A. to offer free office space in Washington to a National Federation of Accrediting Agencies and thus try to assume some control over the organization. Let us keep our eyes open—and help regional accrediting agencies to keep theirs open for any such spider-to-the-fly invitation.

#### FEDERAL AID TO EDUCATION

You are all well aware of the various Federal Aid to education Bills now before Congress. The Thomas Bill—the over-all Federal Aid Bill for primary and secondary education has been reported favorably by the Senate, but has not yet come up for debate. As yet there has been no companion bill reported by the House. The Thomas Bill is a Federal Aid bill for public schools. Leaving it to the States to distribute funds according to State and local laws is of no help to private and denominational schools since most state or local laws prohibit distribution of funds to private schools. That the Senate is well aware of this is clear from the different language of the Senate School Health Bill which, already approved by the Senate Committee specifically provides for assistance to the health programs of private institutions either by distribution of federal funds by a State agency or, where this is impossible, by a system of withholding and distribution directly by a Federal Agency, as is done in the operation of the school lunch program.



As yet no bill has been introduced in Congress to implement the recommendations of the Report of the President's Commission on Higher Education. Once legislation for Federal aid to primary and secondary education has been passed, there will probably be bills proposed at least for scholarship programs in colleges and universities.

A new bill for aid to medical, dental and nursing education was introduced by Senator Pepper recently. This bill provides direct aid, construction funds, and scholarship help for education connected with the healing arts.

The subject of Federal Aid brings me to the point with which I shall conclude this report. You must have noticed as I have that for the past year or two, there has been a growing wave of—shall we call it intolerance?—against the Church and Catholic education. Paul Blanshard's article in *The Nation*, his recent review in the *Journal of Higher Education* of "Whither American Education," edited by Father Farrell, and his more recent book just about to be published are the cruder manifestations of the intolerance to which I refer. Even from moderate and ordinarily fair-minded people, we catch echoes of a fear or at least an anxiety about the Church and Catholic education. From all this a Catholic educator if he is at all cynical might conclude that the attitude of the secular educator is that it is all well and good to cooperate with Catholic educators and those of other denominations provided the Catholics remain more or less an insignificant minority; but once they show signs of growing in numbers or strength then beware!

Many very well-intentioned non-Catholics are puzzled by the Church; they are dreadfully afraid of what might happen were Catholics to become so numerous as to form a really powerful bloc in the Government. Hence ignorance, anxiety and fear may well be behind some of the show of intolerance. (I find it a dreadful strain on my charity to believe this of Bishop Oxnam or Paul Blanchard). Now ignorance and anxiety and fear are to be dispelled by knowledge, light, and sympathy and kindness. The point I wish to make is this: We have twenty-seven Jesuit colleges and universities in this country; thirty-eight secondary schools, and seventeen houses of study. Would it not be possible to make each one of those colleges and universities and high schools, and to the extent compatible with their primary objectives, the seminaries, centers of knowledge and light to explain in a sympathetic and kindly way the position of the Catholic Church, particularly in regard to education. Could we not use our school papers, our school organizations to help in this work? Could we not make it the subject matter of Forums and Lectures? Could we not use some of the many opportunities that are given at educational meetings to associate on a friendly basis with secular educators, and when



an occasion offers, try to explain the reasonableness of our position?

Wonderful use could be made for example of such books as *The First Freedom* by Father Parsons; *Religion and Education under the Constitution* by James M. O'Neill. After all, what these books do is throw the searchlight of historical examination and truth on some false notions and false clichés that have been so often repeated that innocent people believe them. Wonderful use too in dispelling fear and ignorance could be made of this April 23rd issue of *America* which pretty effectively demolishes the notion that aid to religious schools means an end of freedom and democracy.

I often think when I look at a group like this one before me tonight, or at the "long black lines" in our houses of study, or when I glance through Province catalogues of the tremendous potential that we have stored up. If only we can release it.

I have intended only to throw out an idea. You are the ones, in your own individual institutions, who can put it into effect. Vigorous activity in research and writing and speaking, combined with patience and sympathy may do much to aid the Church and Catholic education in the United States. And surely it is in keeping with our vocation as religious and priests and Catholic educators. It is a work that can become country-wide by the union and cooperation that exists among the members of the Jesuit Educational Association.



# Responsibility of American Jesuit Education in the World Crisis

W. EDMUND FITZGERALD, S. J.

This paper is the indirect result of an impromptu outburst on the part of the author at one of the sessions of the Dean's Institute. Some have thought that the question raised, at that time, should be considered more closely. But there's the rub. There can be no doubt about the fact of American world leadership as a result of the last war. It is as clear as the picture of the victorious American general, with polished boots, standing in the rubble of Berlin. It is painfully evident in the relief packages of foodstuff and clothing, distributed under American auspices in London and Vienna. And, if the years have fortunately softened somewhat the stark reality of the past, the swift concussion of the Atlantic Pact re-affirms the American position for the future.

The Catholic Church in America, for many cogent reasons, besides its physical proportion and prosperity, stands in the forefront of world influence. And within the Church in America, the Society of Jesus, for many good and grave reasons also, besides the singular fact that it conducts the most widespread, the most closely organized and most eminent colleges and universities for the formation of higher Catholic thought and influence, must humbly recognize that it actually holds a position more important for the maintenance and restoration of Christian life than at any time in its whole history, with the possible exception of the first half-century of its existence. The responsibility of American Jesuit Education flows directly from the apostolic nature of the Society and the position in which it finds itself.

So far, we have plain statements of fact, obvious on the face of the present world crisis. But the problem lies, first, in how to bring ourselves to the vivid consciousness of this new world influence, and, secondly, how we may activate that influence both from the standpoint of what we are doing at present and what we may realistically strive to accomplish in the future. This problem is not peculiar to the Society; it is proper to the whole nation. In February of this year, Charles Luckman gave as his considered opinion, after returning from Europe, that "Americans still fail to grasp the responsibility of their world role". He said in part, "One of the principal values of a journey to Europe at this critical juncture in history is that it provides such a splendid view—of America . . .



Here at home, we know the physical fact of our new importance, of course. But knowing is one thing and feeling is another. Somehow, we miss the living essence of the fact—the awareness that to millions of men and women on other continents the United States, its wealth, its opinions, its elections, its very moods are the stuff of their own destinies . . . The question is not whether we shall play the rôle—we have no option in the matter—but whether we shall play it wisely and courageously.”

The inability to realize the full significance of our rôle is due not only to our immaturity as a nation but to our failure to grasp the immensity of the dereliction into which almost every other civilized nation has fallen. Anyone who has seen the destruction wrought by war and has smelled the acrid odor of charred ruins has the “feeling” of what has happened. He feels it more vividly when he sees the furrows set deep in all the faces across a continent by a decade of extreme hunger. But he has still not sounded the depths of spiritual, intellectual, moral and sheer human confusion and helplessness that dim the lustre of hope in the eyes of whole nations.

The very souls of these people in the masses, and not only in the masses but in great majority on all levels of society have, as it were, been made molten in the crucible of suffering and passion, the primitive lust for life that brooks treason, treachery, ghoulissh avarice and moral bartering of every kind. And while their souls are thus malleable, they are incessantly hammered and dunned by formidable ideologies and desperate panaceas of earthly surcease.

We can have little realization in America of what it means to have the whole fabric of society fall torn and tattered at our feet. We might imagine what it would have meant, if the Japanese had landed armies on our shores, after Pearl Harbor, and swept across our country. The devastating conquest would have been easily borne by comparison with the years of occupation, when ruthless pagans would have systematically pillaged the country, sent millions off to Asia as slave laborers, and compelled your thoughts, by spies within your own households, to unflagging submission to their oriental creed of society and race superiority. If you still think that a liberated America would readily wipe away the scars of that experience, that is merely an indication of the youthful fibre of soul and the unbounded confidence in resourcefulness which are part of the true genius of America.

But the people of older civilizations are suffering from the accumulated fatigue of centuries. They are disillusioned in the institutions that make up the warp and woof of society. Tragic as it is, they are disillusioned in the Church as they know it; they have lost confidence in all known



and tried forms of government; century-old habits of society resist even the violent blood-letting of Spain; the economy is geared to the indigence of the masses; and elementary morality is challenged by the frenetic desire to enjoy at least some of the pleasurable things of life. The result is that people are ready to challenge everything, even the natural law, and to try anything that has an aspect of a new and radical approach to problems of life.

We are accustomed in America to think in terms of growth of the Church and the phenomenal spread of Catholic influence as we have seen it in this country. But the fact is that the reports from all of the 28 countries represented at the Jesuit International Study Week of Versailles, except America, pictured the progressive de-christianization of South America, Europe and once flourishing missions in the Orient. For example, in the mining region of Charleroi, Belgium, one statement bluntly said, "the de-christianization of the 400,000 miners and families may be considered complete." The working classes are lost to the Church in France and Italy, if not in Germany and Austria. This wholesale defection is not so much the result of assaults from outside the Church as from demoralization within, from lack of instruction and the lure of sectarian philosophy of life. In Chile, 60 percent of the children in Santiago and 75 percent in the provinces do not receive any religious instruction. In all the countries, the lay public schools in the hands of the government are the formidable means for the spread of liberalism and indifferentism. When the Fathers at Versailles heard the report submitted by Father Rooney on American Jesuit schools they were agog with admiration. This, they remarked in many comments afterwards, is the ideal work of the Society under ideal conditions. They wanted to know more about it and how it was done. If I may repeat what I said on another occasion, they went so far as to say that the greatest profit from the Conference was the discovery of America.

This is no idle comment. For, first of all, the attitude of Europeans has changed radically toward America. They stand disconsolate in the ashes of their works. They see us standing forth in the ruddy vigor of mature accomplishments on lines greater than they have ever known. They look to us for mature analysis and explanation of how we have done it. At the same time, we can learn by observing closely what they expect to learn from us. They have had schools of higher intellectual attainment than ours but they were inadequate. They practiced spiritual guidance and moral formation by strict departmentalization and surveillance, but, on the admission of the Spanish report, their students were estranged from them. Intellectualism, spiritual and moral instruction are still not adequate. They must be tempered, integrated and made effec-



tive for life. We seem to have accomplished this up to the present. But who is there to tell us whether present trends in our enlarged schools are leading us toward the futile over-refinement of Europe or the loss of cast of character altogether?

The cardinal problem that emerges from the human disaster of the past decade is educational. Whole nations, if not the entire world, have to be re-educated in the Christian, or at least the humane, art of living. The elder generation will muddle through somehow with the patched fragments from the ruins of to-day, but of capital importance are the ideas that will control the formation of the generations for the future. It can be said that our schools, in the past, imposed a definite stamp on the students. When all the influences are resolved, we come to the ultimate and most important element, the Jesuit educator, himself. Even when students had no Jesuit teacher, the school was small and unified so that they imbibed the spirit from the mediate influence of the Jesuit faculty. But to-day, the schools are so large and the number of laymen on the faculty so great that such mediate influence has lost much of its force. It can be made effective only if the philosophy of education personified by the Jesuit teachers is clear, integrated and vital. The central problem, therefore, of our schools is personal and one of personnel.

It is the genius of Americans not to theorize but to work out their problems, intelligently to be sure, but practically and toward immediate achievement. As with their government and what is called "the American way of life", their philosophy is implicit in what they do, though they are hard put to it to expound a common philosophy in exact terms. So one might say it is with Ours. It can be said that there is not complete uniformity of philosophy of education in our American Jesuit schools. There is, perhaps, even danger of a breakdown of unity of philosophy not only in administrative problems but also in educational methods and even in the concepts of what constitutes a modern liberal formation.

The danger is more specific. The peculiar influence of the Jesuit educator derives, I think, from the extraordinary unity of motivation, purpose and both religious and pedagogical method and psychology. The method and psychology of the *Ratio* are consonant with, if not rooted in, the *Exercises*. That is why, I think, many a young Jesuit teacher, formed as he is through the *Exercises*, can carry on substantially the Jesuit tradition in the formation which he impresses on the student, even though he has but a very slight knowledge of the *Ratio*. On the other hand, many more of Ours are going on for specialized advanced studies than in former years. It is understandable that the young scholar should be enthralled by the intellectual satisfaction of scientific scholarship.



But it would be regrettable if, simply because the *Ratio* does not go so far in explicit method, he should set it aside and with it other elements of his integral character, as an educator. What I mean is this: sheer intellectualism and scientific method can laicize the Jesuit educator. Either he will master them or they will master him. And he, in turn, will laicize the students under him. It is extremely perilous, to-day, for the Jesuit to exonerate himself from the integral formative influence he exerts on the student. Whether in the class of English literature or exact sciences or in the ill-defined sciences of sociology or economics, he cannot relegate the religious and ethical import of what he is teaching to the classrooms where theology and ethics are being taught as objective sciences. Europe is suffering to-day for its rank intellectualism; Germany was the normal school of scientific method; the whole American system is shot through with educational irresponsibility. The Society in America is almost alone primarily fitted to assume the leadership in restoring integrity to the educational world and through it to society.

We must have scholars, and of the first rank. That is an essential requisite of the role we must play. The Holy Father reminded the Fathers at the time of the Congregation that this was the proper work of the Society. Very Reverend Father General has placed it first in the hierarchy of our works. The effectiveness of our efforts to accomplish it will depend very much on our fidelity to the authentic character of the Jesuit.

It is truly remarkable how the complicated ruin of the world has resolved itself to and laid bare the root evil, as the denial of the simple, fundamental laws of life. For our present purpose, we might say that they are two: the denial or disregard of God, and of individual moral responsibility. Père de Lubac has said that he thought the crux of the crisis in modern thought lies in the relation of nature to the supernatural. Communism, as the world-wide enemy of Christian culture is based on atheism, Hegelian materialism and destruction of individual dignity. From this simple analysis, I would indicate the conclusion that never, at any time, have the three elements of Jesuit formation philosophy, theology and christian humanism, been called upon so directly and simultaneously. Now, less than ever before, may we consider any one of them as impractical, or, for the sake of any specialty whatever, may we regard them with less than vital and capital interest.

On a broader scale, it is an undeniable fact that an institution of learning is a potent influence on the community in which it exists. Yet, we have reason to wonder if our schools have realized the full potential of that influence. Too often it has been confined to the personal prestige of the individual members of the faculty and to the vague, indefinite influence of graduates who go out into the Community with



the same passive attitude of their professors. Financial problems, the material limitations of the campus, the comparative smallness of our plants, the local classroom relationships have been allowed to prompt the futile aspirations and vain hopes of Ours toward the day when we might successfully compete with the lay institutions on a material basis. The futility of such hopes can have nothing but a depressing and stultifying effect upon those who indulge in them. But the one intrinsically legitimate field of competition for educators, the one in which we can work with untrammelled freedom, in which we are prepared not only on an equal footing but with definite superiority, the field of ideas and of integral spiritual culture, is allowed, for want of intensive cultivation, to bear a premature and bespeckled crop that has little marketable value. Some years ago, in St. Louis this convention heard a nationally known public relations man outline the principles of sound public relations for our schools.<sup>1</sup> Those principles should not be kept in the files of any office but should be applied in every classroom.

One of the most interesting and revealing discussions held at the Conference of Versailles had to do with the possibility of a central office of information, like an international news agency, for the publications of the Society. Some twenty-eight editors of Jesuit Reviews were present. Father Creighton of Holland and Father Dickinson of England sponsored the proposal to form such a center. After some discussion, in which the editors freely avowed need of quick and trustworthy documentation on affairs in foreign countries, the proposal was voted impracticable for several reasons. The discussion was closed but the central idea remained.

The Church is engaged in a mortal combat, today, with an enemy that is strongly organized on a world-wide front, in highly trained mobile units, that are infiltrating into every level of society, in every country of the world. They are using, for their evil purposes, the very instruments that serve for the apostolate: zeal, ideas, doctrine and philosophy, social mission, discipline and complete self-sacrifice. The Holy Father has at hand, in the Society, a powerful company with which to face the enemy. When one saw the hundred and fifty Jesuits assembled at Versailles, representing the works of the Society over the face of the earth, one could not resist the feeling that Communism, outside of Russia, was an adversary cut to size and order for the Society. If we cannot afford the expensive bureaucracy of central boards of information, perhaps we do not need it as much as they, but, at least, we can be conscious and cognizant of the extent and power of our organization.

The Fathers at Versailles were agreed that one of the principal benefits

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<sup>1</sup> Cf. Ross, Thomas J., "Public Relations and Jesuit Schools," *Jesuit Educational Quarterly*, Vol. IX, No. 1 (June, 1946), p. 20-29.



of the conference was that sense of union established by it and the personal contacts made there. To be realistic, the contacts were all too brief and ephemeral. But it was evident that members of the Society should break down the barriers of nationalism and give to their works the breadth and scope afforded by the Society. There is no reason why the scholars and schools of Europe or South America should remain pale shades of persons and institutions for us in America. The time has passed when we can be content to read our lessons in English on the banks of the Potomac or the Wabash. Practically, it should be the universal aim in the American Society to possess the use of at least two of the modern languages and to have a cultural familiarity with the ideas current in those countries.

Finally, to draw in the lines a little closer, Very Reverend Father General, in his letter on the works of the Society pointed out the danger in the loss of mobility in the Society. Nationalism, which has been a static force detracting from the effectiveness of the Society, has its counterpart in the provincial and parochial attitude among provinces. It can even be drawn in to the tight lines separating one school from another. It need not be expressed in terms of hostility or disregard to be none the less real. The lack of knowledge and appreciation of and the lack of interest in the nature and progress of the work accomplished in another house, another province, and another assistance have the same chilling and divisive effect as if they had been injected from outside by an enemy seeking to destroy the morale of the Society. There can be no doubt that it circumscribes our efforts and deprives them of much of their fruitfulness. It becomes identified with an attitude of mind which proves a veritable obstacle to the successful cooperation in works that should be carried out in common. "The question of exchange professors has often been mentioned and sometimes tried. It requires understanding not only on the part of the visiting professor but on the part of all those with whom he will come in contact. The practice was carried out widely in the early history of the Society and the time has come when we should look to its profitable use again on much wider lines.

We might say that American Jesuits education is passing through a very critical age. American education, in general, is experiencing a much greater crisis. For the past twenty years, the better minds in the country have been probing the fundamental weaknesses in the principles, methods, and practices of American schools. The President's Commission is evidence of the fact that the crisis has only deepened and broadened. We are running a somewhat parallel course. Fundamental questions should be analysed and considered radically, from the bottom to the top of our school system. For example, the existence and function of Jesuit schools



in American society and in the Catholic school system; the type and size of these schools; technical schools; the principles and practices in the organization of our colleges; the existence of graduate schools, our ability to man them, the need for concentration on a regional basis, and, not least of all, on what should we concentrate and why?

It is not enough that we should mention these things once and let them drop, however admirably and comprehensively they have been handled in institutes. There is need of constant and wide reconsideration of them so that there will grow up in the whole country a consciousness of the problems and a reasoned consciousness of the direction of the trends in which we are all involved. This is true, also, on provincial lines. If I may suggest one example to illustrate what I mean, for want of realization of the strong current and purpose in the educational development of the Province, the younger men growing up in the predilections which they foster for one or other branch of studies are strongly influenced, not so much by the fundamental needs of the Province as by the singular attraction of persons or supposed policies of a temporary nature. It is not impossible that older men have been decoyed into the same blind paths.

When one looks at the American Jesuit schools from the side of Europe, there is no denying the fact that they are impressive beyond words. Just recount the number and size of them and see how they are strategically placed across the Country. The perspective gives a better sense of proportion of the wealth of material means, of vocations and of men of talent, of the freedom of operation, of the fertility of the fields in which they operate. There is nothing left but that they realize, themselves, to their utmost, by the grace of God, their mission for the spread of Christian truth and the Kingdom of God.



# Place of Social Sciences in the Liberal Arts Program

JAMES J. MCGINLEY, S.J.

## INTRODUCTION

The place of social sciences in a liberal arts program is evidently one of subordination to the total objective of a liberal arts program itself. Since that objective is variously understood, at least verbally, a brief rephrasing of it for our purposes may serve as a helpful introduction. There are also multiple impressions about the social sciences, with regard to their nature, purpose, and specific content. Hence it is worth our time to attempt some clarification, and commitment, in this direction. With these preliminaries out of the way, we can observe and then evaluate the actual place of social sciences in some programs comparable to the traditional liberal arts program. We should then be ready, as usual, for practical conclusions of help and of interest to ourselves.

Now this paper grew too quickly when it was too young. And since it is now too late to bend the twig, several branches really have to be pruned. Let us cut all discussion of the aims, methods and difficulties in administering a liberal arts program. Let us remove all description of the social sciences, and only refer to three sources on their actual place in education today: *Social Sciences in General Education*, edited by Earl J. McGrath;<sup>1</sup> *General Education in the Social Studies*, edited by Albert W. Levi;<sup>2</sup> and *Proceedings of the Institute for Jesuit Deans*, edited by Father Mallon.<sup>3</sup> In evaluating the information contained in these three sources let us be really terse and say that the secular institutions now attempt some educational tasks under the heading of social sciences in general education which were more effectively handled under the usual disciplines in liberal arts education. But on the other hand, let us admit that there is a startling amount which can be learned from this secular experience for the benefit of liberal education itself, Jesuit included.

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<sup>1</sup> Earl J. McGrath (ed.), *Social Science in General Education* (Dubuque: Wm. C. Brown, 1948). See summary chapter: Earl J. McGrath, "Trends in Social Science in General Education," *ibid.*, pp. 272-286.

<sup>2</sup> Albert William Levi, Committee on the Cooperative Study in General Education, *General Education in the Social Studies* (Washington: American Council on Education, 1948). See particularly: pp. 3-22, 219 f.

<sup>3</sup> "Political and Social Problems, 1. Practice in Jesuit Colleges," *Jesuit Educational Association, Proceedings of the Institute for Jesuit Deans*, pp. 153-155. R. T. Feely, S.J., "American Life and Social Problems Courses, *ibid.*, pp. 155 f., discussion, pp. 156-158.



This prepares us, in very short order, for what are the main points in any event: practical conclusions, including the inevitably "new" course! Let us arrange them under three headings: some norms, some procedures, and some tests for soul-searching when, as, and if the opportunity presents itself at a future date.

### NORMS

First, if the liberal arts program can be surely rendered a more effective liberal arts program in our time, we should perform the task. And it may well be that this means calling on the social sciences for help, even without introducing them as such into the program at all.

Now would it be surely profitable in the above sense, if, without turning the liberal arts program inside out, without compromising its philosophy, without substituting information for formation, we were explicitly and at some cost to attempt to bridge the gap between its long-range and disciplinary approach, and the more immediate and technical problems of human life today, economic, social, and political? This would only be to give another prelection, and to help demonstrate for a student what he has thus far really been asked to demonstrate for us: a liberal education contains the best foundation for that structure called a successful life in any time as well as in all eternity.

We are now in a world where tools for production and distribution of goods, facilities for communication and propaganda, mechanisms of economic and governmental life, have really become intricate. In fact they are seldom understood even by majorities of the citizens who are the operators of this vast thing, and who unwittingly submit to such minute division of their labors as well as of their interests. Hence the chasm between technicians and voters in a democracy. And it is our platform that the liberal arts graduate, fundamentally, is to be the leader who can understand the expert but influence the electorate.

Put it in another way. The issues at stake in public life, the complicated nature of decisions regarding economic life, and the whole problem of living a fully social existence are still best prepared for by a liberal education, as a starter. This is what we hold. Those issues and decisions and problems are much more involved than they were fifty years ago. This is what we are told. Hence, there may well be an added responsibility on the liberal educator himself to point up just how and just why the student is fundamentally and soundly prepared for life, apart from his specialty and apart from his profession, when he is liberally educated.

Second, look at this whole thing from the viewpoint of the total social apostolate. We have to hold, in order to be consistent and for



other more valid reasons, that the liberal arts graduate who may or may not go on for professional training, is the key layman in that apostolate. He is the one expected to carry into the forum, the market place, or a new cultural frontier, those very attitudes which identify the socially conscious Christian so urgently required by the Church and America today. The majors in social sciences, the specialists, and the professionals can only talk shop with one another. It is the non-social scientist—symbolically, the liberal arts major who did not elect any social science in his lower division work—who can represent a net gain for the sum of right social consciousness today.

No matter how well the appropriate social attitude is instilled into the business, medical, dental, legal, or education student, it still has the aroma of an "ad hoc" piece of equipment, something on the periphery, a task belonging to vocational training, not general training. If, indeed, economics, sociology and political science, in any shape, have anything at all to contribute to full formation of our students as members of society, if they have any message for those who seek education to the total Christian life, then they must first channel this contribution into the obligatory area of the liberal arts program.

Educationally speaking, our problem in regard to the social apostolate is not concerned with lawyers, doctors, dentists, business executives or teachers. It is concerned with men. But we train men, and wish to train men, as such, in a liberal arts program. Right social thinking is a part of this total job today. It was a part of the same job years ago. But right social thinking today is so very difficult and very important, that our students deserve help. So does our liberal arts program itself.

In brief, whatever light the social sciences can supply for genuine, informed, and effective social awareness, they should be made to supply in line with our philosophy and theology of education, not along the edges, but at the very center.

Third, while the social sciences do have a place in the liberal arts program, that place must not be constructed along the lines of a "social consciousness department" which would relieve other segments of the liberal arts program from fulfilling their responsibilities toward full formation of the man—not fifty years ago, but always fifty years hence. This means pointing up the obvious lessons for true social consciousness now had in those timeless disciplines which still remain settled parts of the real liberal arts program.

A fourth norm is this. Let us profit from a paradoxical situation into which others have put themselves by first giving into excessive electivism and then attempting to recapture at least one-half of the abandoned A.B. field by courses in general education in the humanities, the



natural sciences, and the social sciences. The paradox, obviously, is in the fact that the original electivism was partially inspired by the advent of the social sciences themselves.

In any event, serious work has been put into development of general education courses in the realm of social sciences, suitable for freshman and sophomore years. By not giving into electivism so freely, we have not as extensively given into the social sciences, either. Therefore, we have less need of regaining the field for general education but more need of paying attention to the social sciences. In this sense, we are in a position to profit from the work of others.

Fifth, since the place of social sciences in a strictly liberal arts program evidently would be to point up appropriate lessons for living today of what has been taught in the liberal arts program for centuries, it would seem that no freshman or sophomore survey course is at all what we want. We do not need an introduction to economics, sociology, or political science. We need nothing basic in the sense that it is preparation for majors elected later in the curriculum.<sup>4</sup>

We need a course which does explain the nature of these three studies, but also gets down to conclusions drawn from major premises displayed by a liberal arts program itself, in the light of minors hurled at us by realities in our time. Hence it should come at the end. This is our much-heralded integration in fact, and it should be a three-semester hour course during both semesters of senior year. It should be obligatory on all future A.B.'s.

Let us now sketch it in the light of all the norms mentioned above.

#### PROCEDURES

The course I have in mind does not now exist on paper, in a classroom, or in anybody's notes. It is an ideal worthy of joint effort. Its construction would be an adequate challenge to a committee composed of five Jesuits each possessing college teaching experience. Such committee would do well to include an educational administrator, an historian, a religion teacher, a philosophy teacher, and a social scientist with research capacity in at least one of the three social sciences.

Remember the purpose of this course: not to supplant any part, but to supplement all parts of even the traditional liberal arts program. It is not simply a summation of knowledge and interpretation had under existing disciplines. It is a net addition to courses which now compose

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<sup>4</sup> This is one objective of the course in Contemporary Civilization at Columbia College. Harry J. Carman, and Louis M. Hacker, "General Education in the Social Sciences in Columbia College," *Social Science in General Education*, p. 27.



the best liberal arts college education. It is the opposite of an orientation course, which prepares the student for reception of several areas of training. This is because it is an integration which links up various disciplines the student has already pursued. It does this for two reasons: (1) The liberal arts program is still the best general preparation for life, but life itself now demands that the educator point out why, more sharply and deliberately. (2) The arts and sciences are still our forte in training men, but there are some new arts and sciences, and we cannot neglect their contribution to what is still the admitted goal of the liberal arts program.

To be concrete, what would you call this course and how would you describe it in a catalogue? I suggest:

Applications I and II. This course integrates your training in the humanities, the natural sciences, philosophy, religion and languages by an analysis of your role in some of the more basic social problems of today. It does so from the economic sociological, and political point of view. It identifies those problems, considers various approaches to each of them, relates them to you in the light of your collegiate education thus far. It is not a substitute for any other course in the program. It is obligatory on all. Three credits each semester. Sections limited to twenty-five members. Weekly written quizz. Monthly oral discussion. Three-hour semester examination. Documentary and incidental texts to be supplied.

And who teaches this course? First of all, a Jesuit who is familiar with the liberal arts program itself as it operates in our institutions, and who is a trained specialist in one social science. He is the opposite of a narrow specialist, however.

His qualifications are: (1) He must be able to handle social problems without academic anaesthetics. (2) He must be able to present an informative but thoughtful analysis of some of these problems, the choice being left to his responsible judgment in the light of facilities, talent, and background. (3) He must use the method appropriate to social sciences but the symbols appropriate to liberal arts.

He is deliberately mindful of what has been communicated to his students in every other classroom on the liberal arts campus. This means languages, history, natural sciences, philosophy, classics, religion, self-expression, logic, ethics and mathematics. He teaches none of these. But he points up all of these, where appropriate, in discussion of United Nations, interracialism, wage differentials, pollsters, breakdown of the home, juvenile delinquency, loyal oaths, industrialism, corporative society, cooperatives, civil service, prejudice—to take a disorderly list of ex-



amples. Thus he is to aid, not detract from "*Philosophia Scholastica, quae simul cum vera religione ad omnes vitae hodiernae conditiones tamquam norma est applicanda.*"<sup>5</sup>

On occasion he may call in a specialist in a particular field, but only if the specialist is as well equipped as he is to bridge the gap between the other parts of a liberal arts program and the job of pointing up the import of those parts in relation to the social problem in question.

He does not supervise a joint course, in other words, even as an inter-departmental offering. He teaches a new type of course, to small sections, with definite and serious demands on his students' time and attention. He learns from experience, he wins respect for his experiment, he fulfills a function. He is not a first-aid kit for those socially conscious on either the faculty or the editorial board of the student paper. In fact, he needs full-time for this one teaching job alone—until he has had five years at it—and he probably needs one full year adequately to prepare for it even after his other requirements are fulfilled.

What method should he follow? He should be the strictly professional and serious lecturer, who distributes mimeographed outlines of his lectures beforehand, assigns readings, checks on these weekly and monthly. He makes academic profundity realistic, and attractive. He allows only as much discussion as is helpful to the total objective.

For textbooks he uses specific items suited to his purpose in the course from time to time—all decided ahead and supplied by way of a packet. Such could be: the Civil Rights Report, the text of the Wage-Hour Act, a decision of the Supreme Court, a statement of the Bishops', a pamphlet from International Publishers, a stockholders' report, an issue of the Congressional Record, a union constitution, a Senate hearing, or the Social Security Yearbook. These are only examples. He is free to use whatever he thinks serves the purpose and this is the point, provided his program is definite and the student is not subjected to a mere blizzard of odds and ends of printed matter—which fault would defeat the whole purpose. In addition, if there are to be field trips or visual aids, his is the responsible decision as to how far and how often!

And now, what is the content of this course? First, it should display the nature and scope of economics, sociology, and political science. This is required academic procedure. But such survey is only by way of introduction to broader fields of investigation wherein these three must operate jointly, as they perforce do operate in the world of actual affairs.

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<sup>5</sup> "*Instructio pro Assistentia Americae de Ordinandis Universitatibus, Collegiis, ac Scholis Altis et de Praeparandis Eorundem Magistris* and Constitution of the Jesuit Educational Association" (private circulation; New York: Jesuit Educational Association, September 1948), p. 13.



The teacher then begins to analyze a carefully selected list of what he considers prominent and enduring social problems. Some he handles with thoroughness, others he only touches. But each one he even mentions is mentioned precisely because its analysis has the value of furthering the objective of liberal education. Hence he does not proceed on the theory that the prime duty of a college is to equip its students to reform the world, that it has to be completely a watchtower and in no sense an ivory tower.<sup>6</sup> He proceeds on the supposition that the prime duty of a liberal arts college is fully to train the man, as a man. Hence he is concerned with development of principles useful for thinking through experiences toward reasonable action on the part of the future graduate himself. His aim is to foster an independence and a flexibility of mind suited for approaching even entirely new problems without being forced to accept other's judgment apart from definite criteria of his own.

The teacher's task is still a liberalizing task, therefore, not a task of technical, "ad hoc," or immediate preparation. For example, this teacher does not drill his students in the tactics of participation in accidentals of the democratic process such as parliamentary procedure or the town hall meeting. He aims to convey an adequate concept and convincing affirmation of the urgency of such participation by educated, nonspecialized, Catholic gentlemen.

So for him, social problems are not just "difficulties," or practical clashes of interest. Rather they connote historical areas of study and action wherein broad consequences to society are bound to flow from policy decisions necessarily based on abstract and philosophical principles, and hence reflecting convictions with regard to the purpose of life itself. Thus there is an interracial problem, a problem of economic control, of public opinion, of minority groups, etc.

On the other hand, this is not a course in current affairs. It is a course in learning to think about the substance and pertinence of a limited number of recognizable social problems. Hence its efficiency is not to be adjudged by whether the problems are solved, even initially, under the influence of the prospective graduates or even within their lifetime. And obviously, its value is not to be measured by the number of social problems upon which it touches!

Wherefore, it might be possible to analyze only five social problems with any measure of realism. In that event, I would suggest: (1) the function of economic society in the light of the function of creation; (2) the meaning of representation in a democracy; (3) the relation between business and government; (4) Church and state in America;

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<sup>6</sup> R. Freeman Butts, *The College Charts Its Course, Historical Conceptions and Current Proposals* (first edition; New York: McGraw-Hill, 1939), pp 330-345.



(5) documentary, as opposed to commentary, understanding of the Catholic social program.

But there are other problems on which this gallant professor has a file and about which he thinks during vacations and intersession periods: (1) what a social institution is and how it disintegrates; (2) the good and the evil in pressure groups; (3) the economics of slum areas; (4) population trends; (5) social security; (6) the role of leisure; (7) urban versus rural life; (8) the role of the farmer in our economy; (9) illiteracy; (10) private enterprise and private property.

Not all, perhaps, but certainly some of these could be treated in line with the purpose of this course and the goal of liberal education itself.

### TESTS

Think of the liberal arts program, now, as a vertical column of obligatory and liberalizing subjects whose width and lineaments are not determined by student choice regarding electives, majors, related and non-related minors, preprofessional requirements, etc. Admittedly, this is far from the elastic profile of a liberal arts program today, even in our institutions. But it could still be the quintessence of a liberal arts program as such, and as understood for the purpose of this paper.

Now look upon the technique suggested: an integrating, obligatory course in senior year. The question at this point is, with one hand on this comparatively new technique, and with the other firmly grasping even the traditional liberal arts program at its best, could we reach a unity of formation which would be more effectively liberalizing? Could we cap that column purposefully, preserving its unity of design but also enhancing its functional responsibility for the job of supporting an admittedly more ponderous structure above: modern economic, social, and political life?

Tests required to answer this question intelligently are at first glance criteria of the quality of our average graduate. At second glance, they are criteria of the quality of our liberal education itself. Here are some tests.

Apart from his electives, hobbies, and environmental influences, is our better liberal arts graduate adequately social conscious? The reference here is to adequacy of social consciousness only as judged in the light of the resources and the responsibilities of a liberal arts program, naturally. But how liberated from prejudice is this graduate, not in general but regarding Protestants, Jews, Negroes? How enlightened is he, in the liberal sense, with regard to his role in the community?

What is his spontaneous value judgment with regard to machine poli-



tics, equality of opportunity, distribution of wealth, trade unionism, inviolability of capitalism, international co-operation? Is he wisely submissive to his family environment in some matters of judgment along the lines of government ownership, public debt, private competition union racketeers, social experimenters, legal interference with business, supply and demand, the "Commies?" Since such attitudes can be measured to some extent, why not have a survey sometime?<sup>7</sup>

And remember, the question whether the liberal arts graduate is now sufficiently social conscious has to do with him as a non-specialist, and precisely as a liberally educated person. Is he prepared for life in this particular, not only in line with the objectives of a liberal education, remember, but also in proportion to the investment of time and attention which he has made in a liberal education at our advice and even insistence?

If he is not appropriately social conscious in this sense, would this technique help to make him so but leave with him all that is best in the liberal arts program? Take for example that silent worry about our alumni and politics, and take it either way: the best avoid, the worst disgrace. Is this a worry for the liberal arts educator, first? If so, is it solvable educationally? And if this is so, is it at least partially solvable through this technique?

Perhaps this would help to save the liberal arts program itself. Remember, the leaders in the social science fields evidence considerable worry about the quality of future research specialists in those fields. Yet our liberal arts graduates only trickle into that field, if at all, despite its tremendous import to Church and state, and despite our conviction that precisely such specialists need a liberal education.

### CONCLUSION

In closing, let us remember that the social sciences may well not be among the traditional liberalizing studies. On the other hand, many persons claim a disciplinary and liberalizing value for some social sciences, properly handled. Taking a relatively conservative point of view, this paper is not concerned with displacing any traditional liberal study by any or all of the social sciences. Nor does it raise the question as to how any new area of knowledge, no matter how important, could ever be initiated into the rank of "traditional liberalizing subjects."

Rather is it concerned with construction of an organized contribution from the social sciences to the total job of even a strictly liberal arts program in our time or any other time: "The proper preparation for

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<sup>7</sup> For partial results of one "inventory of social understanding" among college students, see: Levi, *op. cit.*, pp. 36-38.



life's problems consists in training the mind by means of the traditional liberal disciplines, which will give a firm grasp on the principles of the arts and the sciences."<sup>8</sup> To render the student's grasp on those same principles a bit more firm and more intelligent, as of this day, is a challenge which the social sciences can help us meet.

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<sup>8</sup> Allan P. Farrell, S.J., *The Jesuit Code of Liberal Education, Development and Scope of the Ratio Studiorum* (Milwaukee: Bruce, 1938), p. 423.



# Responsibility of the School Toward the Failing Student

AUGUSTINE F. GIUNTA, S.J.

I have divided this paper into two parts: the facts; and the causes and suggested remedies of failure in our high schools.

The facts in the case are these. Last year in the Freshman classes of our 38<sup>1</sup> Jesuit High Schools, 761 were dismissed or withdrawn by request, 493 Sophomores, 369 Juniors, and 65 Seniors, making a total of 1,688 or 7.2% who were dismissed or withdrawn by request.

About 1,805 Freshmen failed one or more subjects, 1,398 Sophomores, 1,158 Juniors, and 429 Seniors, making a total of 4,790, or 19.8% who failed one or more subjects.

The numbers that "conditioned" one or more subjects were, 1,718 Freshmen, 1,840 Sophomores, 1,702 Juniors, 1,196 Seniors, making a total of 6,456 or 27.6% who "conditioned" one or more subjects.

About one out of every hundred students is repeating the year because of absolute failure.

I think that everyone would agree that this situation is deplorable and that the conditions would seem to be chronic. It demands an active and alert intellectual recognition of an unhealthy situation. The figures are alarmingly high and merit careful study and observation in each particular school. To allow this condition to continue without taking some simple and effective remedial measures would be to shirk a responsibility that we have assumed and that certainly continues to belong to us. Without a doubt, standards can and should be upheld but without the convenient prop of the deceptive slogan, "We have high standards; we fail many." A large percentage of failing students does not necessarily indicate a high level of instruction. It may be, that although we are aware of this acute problem, we rarely treat it as such in the intellectual sense of the word. We may tend to regard it as a defect that needs correction, a situation to be remedied or as an evil that should be reformed, but re-

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<sup>1</sup> All figures estimated. Actual figures were available for only 35 to 37 schools. The average per school was multiplied by 38 to arrive at these estimates. For actual figures, cf. Mehok, William J., S.J., "Survey of Jesuit High School Graduates and Administration 1948-1949," *Jesuit Educational Quarterly*, Vol. XI, No. 4 (March, 1949), pp. 215-220.



garding it does not solve anything; nor are we following through with the responsibility we assumed when the student was accepted at registration.

Lack of intellectual ability plays a large part in pupil failure. Only too late, do a number of students discover that they were never meant to take the academic curriculum of our schools. Since there is no alternative, they immediately become discouraged and join the "lost battalion." We may as well take it for granted that a certain number of pressure cases always manage to gain admittance into our institutions, whether we will it or not. In such cases it would seem an obligation on our part at the outset to tell both parents and the boy what to expect his performance to be; an expectancy we can morally ascertain from a pre-entrance testing program together with a study of his performance in elementary school and consultation if possible with his former teachers. A low-ability pupil naturally and generally becomes a drag on the class, a rampant trouble-maker, a disciplinary problem, and a teachers' enigma.

If, after testing, boys below average are granted admission without qualification because of embarrassment or economic conditions, it would seem to be our responsibility to gear the courses of study and syllabi down to their level and not overburden them with that which we well realize they are absolutely incapable of successfully attaining. We have invited a situation fraught with academic problems and low educational achievement. The students in this class are either carried along as an accepted burden or gradually squeezed out as undesirable. In neither case has the school assumed a normal and expected responsibility.

A great percentage of those who fail, do so, not because of lack of talent, but because of lack of application. Since there are many remedies at hand, this group should be a cause of concern and effort on the part of every administrator and teacher. Laziness, congenital, acquired, or induced, is that quality that keeps a boy from becoming tired. This quality is found to be the most trying and the most difficult to break down and penetrate. In some cases it is impossible. Penalties, failing grades, withdrawal of privileges, admonitions, counseling, attempts at guidance, conferences with the parents, and all the other routine forms of approach should be tirelessly tried in the hope that a wake-up period will finally result. Establishment of the right incentive to which a lazy boy will respond is sure-fire, but to discover that particular incentive may take weeks, months, and even years of trial and error. After persistent unsuccessful attempts of this nature, failure becomes inevitable.

A boy may have normal intellectual ability, be industrious, and sincerely make efforts to learn, and yet find himself on the failing side, or possibly struggling to avoid it, because of the absence of mental organi-



zation and sound study habits. He began his secondary education after eight years of school experience, which experience has been of little or no profit in acquiring fundamental habits of study. Having been successful with promotions in grade school, he naturally expects the same procedure in high school. Application of mind is a realm unknown to him. Mental discipline in class, and a methodical attack on subject matter after class he has never experienced.

Every teacher is expected to be an instructor not only in his own specific subject but also in methods of studying that subject matter. For what will it profit a boy to be on the receiving end of a body of knowledge without self-activity to absorb it? Therefore, constant reminders on the part of the teacher on how to integrate study habits with the course content are essential, if the learning process is to become effective. It is of the utmost importance to call to the attention of the student, whenever the occasion provides an opportunity, the many useful study skills such as, how to memorize, how to concentrate and eliminate distractions, how to listen, how to plan a time schedule, how to attack an assignment, and finally, how to prepare for an examination. If group or individual attention were given by an understanding teacher to poor students in the above-mentioned areas, a large majority of failures would automatically be eliminated.

A high degree of good will may be sufficient to attain great heights in the spiritual life, but it will not contribute much to the intellectual growth of a student without accompanying skills in study habits. In order that a boy be expected to use these necessary study skills, he must first become acquainted with them, and this must be done methodically. Of primary importance it is necessary, of course, that the teacher is aware of the problem, becomes interested, perceives the usefulness and necessity of a planned program, and follows it through along definite lines of procedure. Group and especially individual attention by teachers and counselors to failing students of this type will be rewarded by unexpected and almost immediate progress. If a teacher is looking for big dividends let him seriously try to teach a failing boy how to study. This usually results in an enthusiastic response and passing grades. Pursuing such simple suggestions as hints on overcoming distractions, building a time schedule of work, developing the powers of concentration, securing clear ideas, beginning work promptly, listening, hearing, and thinking in class, and writing examinations, may mean the difference between a pupil who is being taught and one who is being talked at with little or no result.

Once adopted, this program on how to study can be a potent force toward the total elimination of all conditions and failures in this class



of unorganized students as well as effecting the life-long and total development of the one subjected to it by a sympathetic, understanding, and resourceful teacher.

Hand in hand with this program, of course, is attention to reading. I believe this phase is to be discussed in a subsequent paper. Suffice it to say that mastering the mechanics of reading, namely, recognition, understanding, and use of what is on the printed page is basic and necessary to secure freedom from failure. Planned and definite directions in how to study and how to read are, it seems to me, a responsibility we must assume.

There are other areas in which the school must accept responsibilities for the failing student if the present situation is to be remedied. Some teachers firmly believe that they have been ordained to teach English, algebra, or Latin. Their body of knowledge is fixed, final, immutable. Their duty is to make available to students this body of knowledge and nothing more. Whether a student understands what has been taught is of less consequence than that the teacher has taught it. This attitude in many instances results in a large percentage of unfair failures. Such teachers ignore the obvious fact that they must adjust their teaching to individual differences in their classes and to expect results only commensurate with individual abilities. In such cases it would be the unpleasant duty of the administrator to call this defect to their attention and use some effective measures of persuasion or explanation in having the grades changed to normal expectancy.

A student with strongly disturbed emotions or physical disability may have difficulty in learning. This disturbance may have its origin in his home, his social life, his environment, or within himself. We cannot be expected to provide professional advice or clinical care to solve each individual case, but we should make an effort to ascertain the true cause of impending failure. A boy may be groping, troubled, and failing not because he is lazy or lacks intelligence but because there is a divorce pending in his home.

Many failures can be averted through an adequate program of student counseling. A responsibility the school can easily assume is to have the teachers forward the names of all failing students to their respective student counselors with appropriate observations and notations. This in itself will provide a heretofore unknown motivation for the boy, stimulate him to greater efforts, because he has discovered someone who is sympathetic, can furnish professional help, and is vitally interested in him. This personal contact should not be underestimated.

Strict vigilance is always necessary in regulating extracurricular activities. A student's participation in extracurricular activities, scholastic



or athletic, should be conditioned by his ability to engage in them and at the same time maintain determined eligibility standards in his academic work.

Finally, we cannot resort to the practice of simply shunting off pupils who fail. No doubt, lopping off the lower end of the achievement curve is the much easier course of action. It seems to absolve the school of much responsibility and requires much less administrative effort. But this whole mode of procedure disregards a moral agreement in an unwritten contract to educate the boy at the time of acceptance. Only after every effort has been made in every field by everyone should a boy be relegated to the realm of failure or eliminated as an unsuitable recipient of our type of education.

The prevention of failure is a challenging problem. Perhaps our schools fall into the category of the farmer who did not want to learn any more about scientific farming because he already knew how to farm twice as well as he was able to farm. We are confronted with that eternal lag between what we know we should do, the optimum, and our actual practice. To endeavor constantly to close that gap by serious study, effort, programs, reorganization, and leadership is the responsibility we have towards the failing student.



# Program for the Induction of Lay Teachers

ALBERT H. POETKER, S. J.

The title of this paper contains certain assumptions which may be worth mentioning: It takes for granted that the faculty of any school is an element of major importance in determining its excellence, in giving it character, tone, prestige. All possible attention and effort must be devoted to maintaining excellence in this area.

The lay faculty is a significant part of the faculty in our present-day Jesuit institutions. The latest figures available show that from 75 to 85 per cent of the full-time faculties of our larger universities consists of laymen, and even the smaller liberal arts colleges depend upon lay teachers to an extent of from 60 to 70 per cent. This is a far cry from the conditions of a generation ago and only emphasizes the increasing importance of every policy or practice that affects the lay faculty.

Every institution of significant size should have a program of induction for its new faculty members—with clear-cut purposes to guide it, with specific means to attain these purposes, with ways of appraising the success of the means to the end.

Finally, there is a special need for such a program and a special objective behind it in the case of a Catholic and Jesuit institution because of its distinctive character. This is probably the area in which most remains to be done.

If we consult the *Instructio* for the American Assistancy we find reference to our topic only in a most general way. Article XVI of the 1948 Revision says that each college or university should publish statutes by which the norms for selection and promotion of faculty members should be established. Article XVII says, again in very general terms, that lay teachers should be Catholic, have teaching ability and possess the necessary academic degrees.

If, however, we turn our attention to industrial and commercial corporations—mindful of Our Lord's observation that "The children of this world are wiser in their generation than the children of light"—we find an elaborate and planned program of induction of new personnel and careful cultivation of personnel generally. Call it a part of their public relations program if you will; call it even farsighted business sense inspired by a selfish motive, (though there may frequently be rash



judgment in such an explanation), they have realized the necessity and advantages of such a program. Their purposes may be said to be two-fold:

To encourage employee good will and understanding by informing them about the corporation and its business, about its policies and practices relating to working conditions, and about the measures adopted for their health, comfort and well-being.

To insure better service and greater efficiency, first of all by the resulting high level of morale, but also by the clear indication of what is expected of their employees and what they may expect in return for their efforts.

Management has learned especially in recent years, to take its employees into its confidence. Even the financial statements, the distribution of income, the use of profits, are presented in the simplest kind of language for their information. One Detroit firm asserts that no move of major importance, no expansion, change or development, is released to the press without previous or concomitant posting on the factory bulletin boards. General Motors has several score of publications designed principally to cultivate a wholesome attitude and loyalty on the part of the employees toward the company. Uninformed or misinformed employees are suspicious, confused or even hostile, and in these days of unions and collective bargaining, management has seen the wisdom of cultivating the good will and understanding of every one of its individual employees. It is simply an essential element of good business.

In the educational institution the purpose of the induction program is similar to the added and more specific objective of better teaching efficiency,—through coordination among the many teachers and courses of instruction, through consistency of method, and community of aims, through the use of special techniques, devices, aids—all conspiring toward the attainment of the educational objectives of the school.

The first purpose of the university's induction program is to introduce the new faculty member to the university and to create in him a wholesome attitude towards the school and everything connected with it. This requires some indoctrination, but more particularly it requires objective information—about the school, its objectives, its history and traditions, its administrative organization, its policies and its process of policy formation. A wholesome attitude means that the teacher likes his job, takes an interest in his work, does his best to produce high quality performance; that he understands what is expected of him and why it is expected, and that he gives freely of himself to meet such expectations; that he has a high regard for the institution and a sense of satisfaction and pride from his association with it, and further, that he manifests



such regard and satisfaction in his civic and social contacts off the campus. To develop this attitude, which is only another name for high morale, the program must help the new teacher adjust himself quickly and comfortably to the new surroundings; it must create in him the sense of "belonging," of being a part of the cooperative enterprise by encouraging the "one-big-family" atmosphere. Since there must be insistence on a certain amount of group discipline, the necessity and reasonableness of such policies must be made clear to new faculty members. By identifying the work of the school with the cause of public welfare and interest, the new faculty member will be challenged to devote his best efforts to promote both.

The second purpose of the induction program is more purely instructional and informational, though it also has an influence on the developing of attitude or morale. There are literally scores of procedures, practices, customs and regulations that the new faculty member should know and that must be communicated some time in some way. This purpose is primarily in the interest of good order and efficiency, but it is often also precautionary. Proper information at the outset will prevent possibility of later misunderstanding and perhaps later claims.

Both of the above purposes are most conveniently taken care of through a faculty handbook, and I would propose such publication as one of the most important means in the induction program. First of all, it gives the essential information about the school and its organization; hence also about the status of the individual faculty member in that organization, his relations with officials, fellow teachers and students, the procedures to be followed in the many duties and assignments he must assume. Thus it covers scores of items of precise information which can so easily be forgotten in early interviews about the scope of the job. It will contain the university statutes, the policy on rank and tenure, details of academic procedures and business administration, community and professional relations, faculty welfare, etc.,—all lined up in an orderly organized way with an alphabetical index for facility in use.

Our own Faculty Handbook at the University of Detroit is now in its third edition, runs to 110 lithographed pages, and though we know it is far from perfect, it has been a great help in developing good relations and preventing misunderstandings. Only last summer a prospective instructor who had passed muster in interviews with several officials at the time of his visit to the campus, begged off from his commitment on the contract after reading the Handbook because, as he said, he "was too ultra-liberal to subscribe to our requirements on conservative viewpoint and sympathetic religious attitudes" and too independent to brook



restraint in promoting his liberal ideas. Undoubtedly the Handbook prevented a later blow-up on academic freedom.

I noticed in the *Proceedings of the Institute for Jesuit Deans* at Denver last summer that only 10 out of 27 of our liberal arts colleges have a formal set of instructions on administrative details, printed for distribution, and only 2 out of 13 of the business administration schools had such instructions. This is a poor record, the more culpable because of the relative ease with which such instructions can be provided. In the same *Proceedings* Father Higgins of Rockhurst presents a check-list of items for such instructions. I am confident that a careful study would show that about 90% of the two pages of items there mentioned are covered by the University of Detroit Faculty Handbook or the Student Handbook, which, of course, supplements it in many ways. It is unfortunate that one handbook will not serve for use in a variety of different institutions, but this is almost impossible since so many matters of policy, practice and procedure will depend on local conditions which vary from place to place.

The corresponding typical handbook prepared by an industrial corporation for its employees will often be "dressed up" to some extent with more color, with pictures, perhaps even drawings or cartoons; but in my judgment the handbook for the faculty of a university must adhere more closely to a self-respecting dignity; it must adopt a simple, straightforward style rather than one of cultivated familiarity or friendliness, or one of literary flourish. But there are other points in which the university might well imitate the handbook of the business enterprise. Thus it may well speak of policies and traditions rather than of rules and regulations. Again, giving the reasons for some specific practice may help build up respect for it and make it acceptable though this involves some hardship or inconvenience.

The handbook should be given to a prospective teacher at the time of his visit to the institution or at least before the contract has been signed so that it can be considered a basis of mutual understanding. Different portions of course have different weight of authority; routine procedures, whether academic or business, cannot compare in authority with university statutes.

The sense of belonging, of feeling at home from the start, is important. It will depend principally on the friendly and cooperative attitude of the rest of the faculty. Introductions, aids in finding housing, little social affairs to make acquaintances, should become the responsibility of a few closely related faculty members immediately upon arrival. More general social affairs like the President's reception, a faculty picnic,



faculty wives' parties etc. will supplement such initial efforts as the year progresses.

The third purpose of the induction program may be broadly described as more effective teaching and has to do with the professional job as it is expected to be carried out in a particular institution with a distinctive character, distinctive faculty and distinctive curriculum. I am still prescinding from the special case of our Catholic or Jesuit colleges or universities. In every school the new teacher has to work in a special department, with other teachers, some of whom teach other sections of the same courses. Certain methods have been adopted as best suited to attain the desired objectives, time-tables of progression have been worked out, and co-ordination has been set up between sections and with previous or subsequent courses in sequence. Available teaching aids, audio-visual resources, standard tests, library facilities, inspection tours, must be explained. Young college teachers particularly may never have had supervised practice teaching and may not yet be skilled in the techniques of teaching.

This part of the induction program will often be spread out over a considerable period. Much of it may become the responsibility of the department to which the new teacher belongs and is a very serious responsibility of the Department Director. There are, however, devices that have been used on the interdepartmental basis. Among them are: A series of orientation lectures or conferences or even teacher workshops scheduled prior to the opening of school; teaching clinics, discussions or forums on teaching methods in faculty or departmental meetings, class visitations to observe outstanding teachers, etc.

We now come to the more precise topic of this paper: Induction of the lay faculty to the Jesuit school. The specific purpose here, over and above all the other purposes already treated as common to all schools, is to indoctrinate the lay faculty member with the spirit, the philosophy and the ideals of Jesuit education. Here again the best means would seem to be a few conferences, under the leadership of one who can speak with authority, on the objectives of a Catholic and Jesuit college. Father Fitzsimmons in the March 1949 *Quarterly* reminds us of several studies of such objectives—the National Catholic Educational Association report "The Liberal College in a Democracy," The Jesuit Educational Association report on "Objectives and Procedures of Jesuit Education," or again the "Map of American Jesuit Education," describing ten of its hall-marks or characteristics. Any one of these might be made the theme of such a conference and leave a favorable impression. Or, again, appraisals might be made in the light of Catholic principles of other well known studies of educational objectives, like the report of the Harvard Committee, "Gen-



eral Education in a Free Society," or the first volume of the report of the President's Commission "Establishing the Goals of Higher Education," or Cowling and Davidson's "Colleges for Freedom." Under the guise of appraising such studies much positive presentation of the Catholic and Jesuit viewpoint can be effectively introduced.

By such process the new faculty member will at least to some extent learn to appreciate the objectives of a Catholic and Jesuit college and the methods adapted to attain these objectives. If the new teacher is himself a Catholic and the product of a Catholic and Jesuit school, it will be relatively easy to accomplish the purpose. He will have assimilated almost unconsciously much of the spirit of Jesuit education in so far as our schools have been able to maintain that distinctive spirit.

Obviously a most important objective of our induction or indoctrination program is the assurance that the teacher's presentation will be fully in accord with orthodox Catholic doctrine. In the case of the graduates of our own schools this should be able to be taken for granted. In the case of any teacher who is a practical Catholic and imbued with the living faith it should not be hard of attainment. But in the case of the non-Catholic with purely secular college background and in critical fields like psychology, biology, history, etc., the task of developing a thoroughly Catholic viewpoint through an induction program is well nigh impossible. Years of education have to be re-adjusted and put into a new perspective. Even with the best of good will such a teacher can hardly acquire the assurance of outlook and the precision of statement that is essential in a Catholic college professor.

This only goes to show that we must go further back than a program of induction—back to a program of proper selection in the recruitment of faculty members. It proves the wisdom of the 17th Article of the *Instructio* that our lay professors should be Catholic. Exceptions must certainly be carefully scrutinized. It shows the necessity of diligent search for suitable candidates and judicious appraisal of them; of requests for and correspondence with references; of a personal interview before engagement.

More than this, since the number of suitable prospective candidates is so small in many fields, we must start much further back than this. As I said on a previous occasion before this group, "we must set up a long-term program of systematic education of faculty. We must locate, while they are still undergraduates, some students who give promise of becoming scholarly and effective teachers, and must propose such career as a life vocation. If we can carefully foster and cultivate a budding vocation to the seminary or religious life, why can we not do the same for promising prospects for the teaching career as laymen? Where needed



some form of student aid may be made available. After graduation a graduate assistantship leading to the master's degree can easily be provided. If such work is not offered by the school of his undergraduate study, an assistantship can easily be arranged at some other university. Similarly arrangement can and must be made for graduate assistantships—at Jesuit and non-Jesuit universities—while working for the doctor's degree. It may be advisable at times to offer some subsidy insuring return to the home school faculty on a contractual basis. We must, of course, guard against inbreeding, but there can be no objection on that score where the doctor's degree is from another institution. Besides, our few well-equipped graduate schools should be providing Catholic Ph.D.'s in a variety of fields for all our colleges. Our common interests are large enough to count on cooperation in this regard. When our whole business is training and preparing men to work for others, we certainly may not neglect to train some to work for us."

In a period of rapid expansion, such as we have experienced these past few years, the proper induction of new faculty members becomes more difficult. The number of new faculty members is larger. Their teaching and professional experience is less than usual. Much of the responsibility of personal selection devolves on the Department Director who, under the stress of other academic duty, may lose sight of the induction program. All too often faculty relations suffer and we may have rather unusual and annoying conditions to cope with. Hence in these years of expansion and heavy enrollments we must make special effort to introduce, preserve and improve such a program lest, as numbers increase, faculty relations deteriorate.



# College Teacher Preparation in the Graduate School

GEORGE A. O'DONNELL, S. J.

"The Function of the Graduate School in the Training of Teachers for the College Level" is the topic that will engage our attention profitably for the time being. It is a subject filled with the character of immediacy: it is engaging the most scrutinizing attention of administrative officers of our American graduate schools and of educators in general.

For more than a few years now observant educators have shown a perplexed mind about this topic and its implications. Many of them, convinced that they had detected a weakness in their program, took steps to improve conditions to the end that colleges might be staffed with better teachers. It was the quality of teaching that disturbed these minds. These several attempts to remedy an acknowledged weakness, uncoordinated and isolated as they were for the most part, were thrust into the background a little over a year ago with the publication of the Report of the President's Commission on Higher Education. All attention was centered on the findings of the Commission. The immediate result was a new stimulus given to the study of the problem. The report was, in part, a censure of the graduate schools for their neglect of the important work of preparing teachers for college-grade work. With the strong light of investigation and criticism shining on their nakedness, interested groups have given increased time and attention to the study of this topic.

Since every worthwhile attempt to wrestle with such problems involves a clear picture of the objectives of the graduate school, a brief review of those objectives will not be out of place here. No matter how many or varied the objectives may appear to be, there is common to them all the concept of high scholarship, connoting mastery of one's subject as the culmination of the student's intellectual development and creative attainments. That concept is basic, the *sine qua non* of graduate education in every catalogue of goals-to-be-attained. As a result, the college teacher who is a product of the graduate school and yet does not show that mastery is not qualified no matter what his technical ability as a teacher may be. Such a product is not a college teacher, in the view of the graduate schools. The arch of graduate education must, therefore, support high ideals of scholarship, basic and specialized training, experience and mastery in research, and true intellectual development on the part of the student. This arch must be sturdy enough to support sane



advances in graduate education and still remain sufficiently flexible to allow such modifications as well balanced thought and planning will warrant. Hence any changes in the aims and the program of graduate education must always be tested for their competence in accord and in harmony with established ideals of graduate education.

The nub of the criticism of the work of graduate schools in the report of the President's commission is this: the graduate schools are failing by neglecting to offer a formal program of teacher training for prospective college teachers. From that Report I read:

The most conspicuous weakness of the current graduate programs is the failure to provide potential faculty members with the basic skills and the art necessary to impart knowledge to others. College teaching is the only major developed profession for which there does not exist a well-defined program of preparation directed toward developing the skills which it is essential for the practitioner to possess. The objectives which higher education seeks to achieve cannot be reached unless there is realism in the programs of preparing college teachers.<sup>1</sup>

A full reading of the Report makes it clear that the Commission here had in mind what is present to it throughout, the graduate programs leading to the degree of Doctor of Philosophy, the Ph.D. programs. Figures show that the majority of those who take Ph.D. degrees enter the teaching profession on the college level. It is the Commission's contention that 65% of those who received the Ph.D. degrees between 1931 and 1940 were engaged for teaching in the colleges; the other graduates entered other fields.<sup>2</sup> Other compilers of statistics give other percentages, but there is general agreement that it is the majority that seeks a career in college teaching. That is to be expected because it is a fact that there is a standard practice followed by many colleges, of demanding of applicants actualization in their intellectual life of a Ph.D. program. No Ph.D., no position.

The Commission insists that graduate schools ought to do more than merely give the student a thorough knowledge of his field, of the history of his specialty, and a real understanding of its most important theories and principles, and a competence in the working tools needed to extend the horizons of knowledge.<sup>3</sup> It is not that these things are unworthy but that they are inadequate. The Commission deplores "the inflexible requirement for a degree, the formality and dispersion of the established cur-

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<sup>1</sup> President's Commission on Higher Education, *Higher Education for American Democracy*, (6 vols.; Washington: Govt. Printing Office, 1947) Vol. IV, p. 16.

<sup>2</sup> *Ibid.*, Vol. I, p. 87.

<sup>3</sup> *Ibid.*, Vol. IV, p. 16.



ciculum, the absence of programs designed to develop skill in presenting subject matter, and the lack of appropriate guidance"<sup>4</sup> as factors largely responsible for the fact that advanced degrees do not necessarily indicate ability to teach.

Not surprisingly, the Report aroused much, even bitter criticism and controversy. Because it appeared to assail the intrinsic value of the Ph.D. degree, the Association of American Universities deemed it desirable and necessary to take up the challenge. As a result, the Association's Committee on Graduate Work, at the recent meeting of the Association in Philadelphia, issued a report on "The Significance of and the Proper Training for the degree of Doctor of Philosophy." A *credo* is to be found early in the report:

We reaffirm our belief that the essential requirements for the Ph.D., as they are now in force at our member institutions are in general fundamentally sound. The Ph.D. degree is granted to those students who (1) have mastered a definite field of knowledge so that they are familiar not only with what has been done in the field but as well with its potentialities and opportunities for further advance, (2) have demonstrated capacity to do original and independent scholarly investigations in the field, and (3) have ability to integrate their field of specialization with the larger domains of knowledge and understanding. The training for the Ph.D. involves the demonstration that difficult problems can be solved through properly conducted research. The usefulness to those in academic work of having a convenient method of designating unquestioned scholastic competency is self-evident; and the prestige which has long been associated with the holding of a Ph.D. degree and the achievements of those who have benefited from this training testify to the value of the doctorate. The ability of individuals with the indicated type of training to approach and solve manifold problems in an objective and impartial manner is clear evidence of the quality of training which they have received.

Qualified institutions that have had experience in graduate work must be responsible for selecting and training men and women who will become worthy of this degree. No rigid rules can be established for the requirements for the program and institutions must be ready to experiment and make modifications as necessary, but these changes should only be made after careful consideration and after due regard to adequate experience. If higher education is to progress in this Country, we must maintain high standards

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<sup>4</sup> President's Commission, Vol. IV, p. 17.



for the Ph.D. degree and if possible raise the level of achievement of those who receive this honor. Nothing should be done to lower these standards.<sup>5</sup>

Not wholly satisfied by the report, I corresponded and conversed privately on the matter with one high in the councils of the A.A.U. I trust that I may offer to you what I learned. This gentleman was most insistent on a distinction he made: a distinction between educators and educationalists. The former may be understood in the common interpretation of the word. The latter are those who strive to bring formal courses in education into the curricula of all other schools and who, according to this gentleman, put undue and harmful emphasis on the benefits to be gained from such formal courses in education for all. It was his opinion that the demands of the educationalists have always appeared to the A.A.U. to be extreme and, so, unworthy of adoption. He maintained that the Report of the President's Commission was the work of educationalists, not of educators. He was firm in his belief that the Ph.D. programs are in fact the last defense and stronghold against mediocrity in education.

The A.A.U. report, while noting that much of the criticism of the present Ph.D. programs is based on the contention that those who possess the Ph.D. are by reason of their training, unfitted for college teaching, is firm in its declaration that the criticism is the result of superficial examination of fact and of failure to understand the complexities of the problem. It is maintained that it is an unproved thesis that long preoccupation with special knowledge makes one unfit to explain less specialized matters in one's own field. Because teaching is an art and its successful practice depends on factors other than information and knowledge, there is good reason for examining those additional factors when the fitness of the candidates for teaching positions is considered. A good voice, aptitude for dealing with persons of very widely differing interests, preoccupations, and purposes; skill in exposition; ability to see clearly the important areas of a subject and to keep due proportion in treating of less important areas,—all these are highly desirable qualities. And it is precisely here that the benefits of the Ph.D. education are said to be of real value: that training which has shown the student the dangers of oversimplification and easy generalization is of inestimable worth, especially for the teacher who must engage in work in less specialized areas. Hence there is a strong determination not to make such sacrifices as are thought likely to weaken the significance of the Ph.D. degree.

While it is universally admitted that little formal training for college

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<sup>5</sup> Association of American Universities, Committee on Graduate Work, *The Significance of and the Proper Training for the degree Doctor of Philosophy*. Mimeographed Committee Report, 1948.



teaching is included in most graduate programs, there is wisdom in an examination of the programs in order to determine whether or not they have remained static; whether attention has been given to the problem under discussion; and whether steps may well be taken to improve the teaching ability of the Ph.D. aspirants. In reviewing attempts to face the problem, fellowships and assistantships come to mind. These provide a fruitful apprenticeship in teaching, in addition to providing some financial gain for the graduate student. Where such offices exist, it is incumbent on the various departments to plan carefully for proper supervision of these younger members of the profession. Sympathetic criticism of individual shortcomings is in place; an examination of procedures and methods, even a testing of them, can be made part of the program; and it seems consonant with current thought on the matter, to make research assignments or dissertations rest on broader bases than many have heretofore.

Particular solutions are being tried out here and there in our universities. Some of them may be studied in a report issued by the same Committee on Graduate work of the A.A.U., a report that was drawn up after a study of materials offered to the committee in their questionnaire relative to the training of college teachers.<sup>6</sup> The questionnaire, sent to all A.A.U. members, sought information on (1) what is being done to train college teachers; and (2) what changes in graduate school procedure could be expected to improve the training of such teachers. The basic assumptions of the questionnaire were that the graduate courses as now planned emphasize and provide adequate training for the attainment of solid knowledge in both major and minor fields; proficiency in techniques for investigation; and distinctive achievement in scholarly research. Admitting that the college teacher should have training and experience in teaching, in methods of presenting material, in examination procedures, etc., and that this type of training has not been a formal part of most Ph.D. programs, the questionnaire was designed to determine to what extent this training is given, either formally or informally, and to seek constructive suggestions and recommendation as to what might be done to improve the training of college teachers.

The replies can be summarized helpfully.

1) What is being done to train college teachers?

In most cases, informal training for which no academic credit is given, is offered by the member institutions. Some few have formal programs organized within the various departments. There was a single case of an

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<sup>6</sup> Association of American Universities, Committee on Graduate Work, *Results Obtained from a Questionnaire Study on the Training of College Teachers* Mimeographed Committee Report, 1948.



institution offering formal instruction in techniques and methods of teaching for graduate assistants by the Department of Education. The subjects offered formally or informally stressed selection and organization of materials, speaking, examination procedures, and construction and maintenance of school equipment.

2) What might be done to improve the training of college teachers?

The majority do not favor a change in the present formal requirements for the Ph.D. degree, even though they favor informal training and practice in teaching, to be given, however, by the subject-matter department and without credit toward the degree. If formal training is given with credit, the view supported by the majority is that this credit should be given in addition to the present requirements. Thus it is evident that most of the A.A.U. members are in agreement on the need of improvement in training programs for college teachers and support the plan that would increase the content of courses leading to the Ph.D.

The Department of Higher Education of the National Education Association of the United States in its report of conference group R on the preparation of college teachers skilfully reviews this topic.<sup>7</sup> In speaking of the programs considered appropriate for the training of college teachers, it observes that as the Ph.D. is the goal of prospective college teachers, closer inspection should be made of the programs than of the actual acquirement of the degree. It believes that the programs will evidence real strength where these four elements are incorporated:

- 1) a broad and closely integrated general education, to be realized on the undergraduate level;
- 2) specialized study in the field, the individual student plans to enter as a teacher, and this element must always be given major consideration; But even here it is thought that the training should be broadened, with more emphasis given to the history and philosophic implications of the subject and the complex relationships with other fields of learning and human activity.
- 3) fundamental training in the methods of scholarly research should be retained, but care ought to be exercised with the avowed intention of giving less emphasis to this objective than would be given in the training of research personnel. Classes, seminars, and graduate assistantships should be used to gain insight and skill in the techniques necessary for original research, for accurate interpretation of the studies made by others, and for lucid reports of findings. (I may call your attention to the distinction between

<sup>7</sup> Eckert, Ruth E., "The Preparation of College Teachers: Report of Conference Group R," *Current Trends in Higher Education 1948*. Washington: National Education Association of the United States, Department of Higher Education, 1948, pp. 142-144.



research and scholarship. Research is the extension of the boundaries of understanding. Scholarship involves the interpretation, organization, and critical estimate of research carried out by other workers. I am not much impressed by this distinction; it seems to me that the writer is not adding materially to the present programs.)

- 4) professional orientation in preparation for future responsibilities as professional members of college faculties. Therefore competence and skill in teaching should be as carefully developed and cultivated as is research. This is to be achieved by teaching assistantships under supervision or teaching internships in the university or in neighboring colleges.

So far I have offered you the thought of organized authoritative groups. Let us now turn to what is actually being done in several universities.

The University of Chicago established not so long ago a University Committee on the Preparation of College Teachers. This Committee sponsored a conference with college and university administrators, which was held in Chicago in May, 1948. Three separate mimeographed reports were issued by the Committee: 1) a report prepared by the committee for the conference; 2) the proceedings of the conference; and 3) a statement of the policy of the University of Chicago.<sup>8</sup> The points most pertinent to our present topic may be summarized. Equipped with a well-balanced general education, the student enters the graduate school to take up the work of fundamental preparation in the subject matter and methodology of the division of knowledge in which his teaching will eventually lie. At admission to candidacy for the doctorate, he selects his individual research problem, and declares his intention of becoming a college teacher. He is then permitted, if he so desires, to enroll for certification by this committee. While completing the work for his degree, he must enroll in the University Seminar on Higher Education, but no credit is given for this seminar. For the current academic year, the topics to be treated in the seminar are: (1) the conceptions of the proper relation between the college and society as determinant of curriculum and

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<sup>8</sup> University of Chicago, The University Committee on the Preparation of Teachers, *The Preparation of College Teachers: A Report of the University Committee on the Preparation of College Teachers for a Conference with College and University Administrators on May 6, 1948*, Chicago, 1948. Mimeographed material.

*The Preparation of College Teachers: Proceedings of the Conference on THE Preparation of College Teachers held at the University of Chicago on May 6, 1948*, Chicago, 1948. Mimeographed Material.

*The Preparation of College Teachers: A statement of Policy and Plans Prepared by the University Committee on the Preparation of College Teachers*, Chicago, 1948. Mimeographed material.



teaching; (2) the conception of the student and the learning process as determinant of curriculum and teaching; (3) the conception of the forms and organization of knowledge as determinants of curriculum and teaching. Upon completing his work, the student is awarded a teaching fellowship and must spend one year of apprenticeship in college teaching.

The Ohio State University attempts to solve the problem by post-doctoral internships in teaching.<sup>9</sup> The candidate is given a temporary instructorship, and seminars on teaching are organized by departments. The history of the subject and its relation to other subjects is studied as well as allied subjects. The length of the internship is one year and never more than two years. The advantages of the post-doctoral internship are asserted to be: (1) non-interference with the concentration of study so essential for the Ph.D. candidate; (2) a limitation of attention to *bona fide* aspirants for teaching careers; and (3) the non-prolongation of the training period at the expense of candidates, which means paid instructorships.

The University of Rochester has set up a Ph.D. program in one department that has for its explicit end the preparation of college teachers.<sup>10</sup> This is in the Department of American History. Here fellowships are granted to a limited group of students who are selected not only on the basis of scholastic excellence, but on the possession of such personal qualities as are judged necessary for success in the effective teacher. The selection appears to be really rigid: this year only five are to be selected. Out of more than 200 applicants, by a careful screening process 12 were selected; of the 12, five will be selected by the device of personal interviews with the Chairman of the Department. The students receive a broad as well as an intensive view of American History and, in addition, opportunities for teaching are given, both in lecture and sectional meetings. The candidates are also given intimate and sympathetic guidance in preparing for their teaching careers. The student who does not show positive ability is not permitted to go on with his work. This experiment is now in its third year and, naturally, is being watched closely by sister institutions. The Dean of the Graduate School has assured me that the authorities of the University are most enthusiastic about the plan and happy over results.

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<sup>9</sup> Moyer, Harvey V., "On the Training of College Teachers," *The Graduate School Record*, II, No. 5, (February 1949), Columbus: The Ohio State University, PP. 1-4.

<sup>10</sup> University of Rochester, The Graduate School, *Announcement of Doctoral Fellowships in American History, 1949-1950*. A printed flyer, 1949 ———, *The Degree of Doctor of Philosophy in History*. A mimeographed announcement, 1949.



At Radcliffe College there is still another type of teacher training being offered.<sup>11</sup> In conversation with the Dean of the Radcliffe Graduate School, I learned that the problem of teacher training has been an active and a vital one for about ten years. As a result of inter-faculty discussions and painstaking scrutiny of various proposals and practices, an extra-curricular course for college teaching was set up just two years ago. The course was open to graduate students at both Radcliffe and Harvard. The students are working for their doctorates and so are following the usual doctoral programs at both institutions. In addition, students preparing for teaching follow the new course from October to April, attending seventeen lectures. No academic credit is given for the course, but completion of the course merits recognition. Subjects being treated this year are: the teaching process—the relation between teacher and student; teaching the Humanities; teaching the National Sciences; teaching the Social Sciences; the teaching of History; the future of General Education; the role of higher education in America; faculty organization and the young teacher; the college teacher and professional societies; the college teacher and study abroad; scientific aids to learning and research; the college teacher in relation to publication and research; the young instructor and effective speech; voice recording (a division was made into separate groups for practical work in effective speech); audio-visual aids in teaching; conflicts in the learning process—the student's response to teaching; and the graduate in search of a position. Each lecturer is an expert in his field. Most of the lecturers are staff members of the Harvard or the Radcliffe Faculty; others come from other institutions. It was my own pleasure to listen in on a lecture by Professor Siepman of New York University who is probably the country's leading expert on audio-visual aids in teaching. The lectures are interesting even though they are not strictly limited to the mere giving of information. They are stimulating, too, in so far as trends and possibilities in the various fields are revealed to the group. They are not in any way exhaustive, intended only to make the student pause and ponder, to open up new avenues for exploration and discussion. The formal lecture, lasting about an hour, is followed by a question and discussion period.

With so brief a summary of both the criticisms of present graduate school programs and the various plans now receiving the attention and tests of American schools, we may now ask what relevant observations may be made here and now on this vital and debatable topic.

First of all, let the fact that teaching is an art never be forgotten. The really competent teacher, then, cannot be produced by even the best program that a graduate school might develop. Here as in other arts, practice is a necessary component of growth and developing power. This

<sup>11</sup> Radcliffe College, The Graduate School, *Extra-Curricular Course in College Teaching: Open to Graduate Students of Radcliffe and Harvard*, 1948-49. A leaflet, 1948.



ought to be clearly understood by both the individual teacher and the employer institution.

Furthermore, institutions in which teachers are employed vary so widely in character, that in-service teacher training by each institution will always be of the highest importance. So distinctive may the institution think itself to be that it might be advisable, when several new instructors are engaged, to conduct orientation lectures and appropriate seminars. Even though this point has not been raised so far. I believe that teaching may well improve if the present attitude in regard to the worth of faculty members or the lack of it is somewhat modified. Too often, it seems to me, the test of a faculty member's worth is made to rest solely on his ability to publish or to communicate the results of his research beyond the campus. Local administrators should have their own norms and tests for the teacher who is to be retained. Otherwise Yale might have sacrificed a Tucker Brooke and Harvard her Kittredge.

Certainly where proposals that have been made and the practical solution of the problem followed in mind, I cannot see any real advantage in any tampering with Ph.D. programs of study considered *in se*. Until some solution more solid appears, would not any such hasty tampering be unwise and ill-advised? Standards of scholarship have been steadily raised in all fields of learning within the past three or four decades. In our day when experimentation goes on with such hurry and so many chaotic results, it seems that the exacting performances and the intellectual discipline that characterize practically all Ph.D. programs are now needed more than ever. A candidate for this degree in any reputable American university increases his scholarly capacity through practice and stern study and original investigation—even though the results may not be published, even though the results are considered not wholly satisfactory for publication. The experience gained by the student is invaluable whether he becomes a research scientist, a college teacher, or a worker in less specialized fields. The preparation for and the teaching of advanced subjects depend directly on the capacity acquired in this training and the thoroughness with which it is done. To sacrifice these in any measure would be a major loss and would not be justified even in so worthy an undertaking as the improvement of and preparation for college teaching. *Finis media non justificat*. Hence I sincerely think that the best preparation for the Ph.D. candidates should be of the extra-curricular variety. Practice teaching or internship in teaching, I would leave to the post-doctoral level, where the young instructor is very carefully supervised. The stimulus of lectures, such as are given at Radcliffe, are exceedingly effective in preparing the young neophyte for his internship and thus developing him into an effective college teacher. I



might here make just one observation: To listen to present day critics, one would never suspect that we have had excellent teachers in the past. The basic concept of these critics is false, namely, that professional courses alone can make an effective teacher. *Habitus non facit monachum*. Hence I favor the maintainance of real and scholarly standards for graduate work and the avoidance as far as possible of the strictly professional courses that may turn out educationalists rather than educators.

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# Program of Annual Meeting Jesuit Educational Association

APRIL 17 AND 18, 1949

St. Joseph's College and St. Joseph's College High School  
Philadelphia, Pennsylvania

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## GENERAL MEETING OF ALL DELEGATES

EASTER SUNDAY, APRIL 17, 7:30 P.M.

St. Joseph's College High School

*Presiding:* REV. JOHN J. LONG, S.J.

GREETINGS . . . . .	Very Rev. David Nugent, S.J. <i>Provincial, Maryland Province</i>
REPORT OF THE EXECUTIVE DIRECTOR . . .	Rev. Edward B. Rooney, S.J.
THE <i>Instructio</i> : 1934-1949 . . . . .	Rev. Matthew J. Fitzsimons, S.J.
THE RESPONSIBILITY OF AMERICAN JESUIT EDUCATION IN THE WORLD CRISIS . .	Rev. W. Edmund FitzGerald, S.J.

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## COMMISSION MEETINGS

The time and place of the meetings of the Commissions on Graduate Schools, Liberal Arts Schools, and Seminaries, will be announced by the respective Chairmen.

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## MEETING OF SECONDARY SCHOOL DELEGATES

MONDAY, APRIL 18, 9:30 A.M.—12:00

St. Joseph's College Library

*Presiding:* REV. ALLEN F. DUGGIN, S.J.

### RESPONSIBILITY OF THE SCHOOL

TOWARD THE FAILING STUDENT . . . . . Rev. Augustine F. Giunta, S.J.

### REPORT OF COMMISSION ON SECONDARY SCHOOLS ON:

PURPOSE, CURRENT PRACTICE AND RECOMMEN-

DATIONS FOR IMPROVEMENT OF "CONDITIONS" . Rev. Charles E. Burke, S.J.  
*Chairman*

MONDAY, APRIL 18, 2:00—4:30 P.M.

*Presiding:* REV. SAMUEL R. PITTS, S.J.

### TEACHER EXPERIENCES WITH REMEDIAL

Rev. John W. Paone, S.J.

READING . . . . . Rev. Florian I. Zimecki, S.J.

### THE PARTICIPATION OF THE HIGH SCHOOL IN LOCAL,

STATE, AND REGIONAL EDUCATIONAL ACTIVITIES . Rev. John J. Foley, S.J.

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LUNCHEON FOR ALL DELEGATES: ST. JOSEPH'S COLLEGE CAFETERIA  
MONDAY, APRIL 18, 12:30 P.M.



MEETINGS OF COLLEGE AND UNIVERSITY DELEGATES

MONDAY, APRIL 18, 9:30 A.M.—12:00  
St. Joseph's College Physics Amphitheatre  
Presiding: REV. FRANCIS X. TALBOT, S.J.

A COLLEGE RELIGION COURSE:

- PANEL DISCUSSION . . . . . Rev. Paul L. O'Connor, S.J.  
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APPROACH TO THE COURSE . . . . . Rev. John Courtney Murray, S.J.  
THE FRESHMAN YEAR . . . . . Rev. John J. Fernan, S.J.  
THE UPPER YEARS . . . . . Rev. William Herlihy, S.J.  
PROBLEMS . . . . . Rev. Eugene Gallagher, S.J.

FOLLOW-UP OF DENVER INSTITUTE:

- INSTITUTIONAL SELF-STUDY . . . . . Report of Commission on Liberal Arts  
Rev. John F. Quinn, S.J., *Chairman*  
UPPER AND LOWER LEVEL COURSES . . . . . Rev. Harold F. Ryan, S.J.

MONDAY, APRIL 18, 2:00—4:30 P.M.  
Presiding: REV. J. EUGENE GALLERY, S.J.

A PROGRAM FOR THE INDUCTION OF LAY

- TEACHERS IN THE JESUIT SYSTEM . . . . . Rev. Albert H. Poetker, S.J.

SECTIONAL MEETINGS:

*Graduate Section:*

- COLLEGE TEACHER TRAINING IN  
GRADUATE SCHOOLS . . . . . Rev. George A. O'Donnell, S.J.  
REPORT OF COMMISSION ON  
GRADUATE SCHOOLS. . . . . Rev. Edward J. Drummond, S.J.

*Liberal Arts College:*

- PLACE OF SOCIAL SCIENCES IN  
THE LIBERAL ARTS PROGRAM . . . . . Rev. James J. McGinley, S.J.

*Business Administration*

- LIBERALIZING THE CURRICULUM  
OF BUSINESS ADMINISTRATION . . . . . Rev. William G. Griffith, S.J.



DINNER MEETING

MONDAY, APRIL 18, 6:00 P.M.  
St. Joseph's College  
Presiding: REV. EDWARD B. ROONEY, S.J.

- WELCOME . . . . . Rev. John J. Long, S.J.  
*President, St Joseph's College*  
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# BOOKS

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**Marriage Guidance.** By Edwin F. Healy, S.J. Chicago: Loyola University Press, 1948, pp. xvi 411, \$3.00.

No age has discussed, dissected and speculated more about marriage than our own. And, anomalously, as divorce statistics and the Kinsey report separately illustrate, no age has a more melancholy record of the breakdown of marriage and the misunderstanding and misuse of sex.

Crisis has come to the modern marriage for reasons which are many, complex and varied. But no cause of the breakdown can yield in importance to the deluge of wrong information and biased instruction—largely preoccupied with the physical and so-called psychological aspects of marriage—which pour out from screen and radio, from books and magazines from “expert” counsellors and marriage clinics. Self-appointed Messiahs have made humanity pay many a heavy bill of damages: none more than in the field of Matrimony. In this matter Pope Pius XI says:

“The doctrines defended in these (books, magazines, etc.) are offered for sale as the productions of modern genius, of that genius, namely, which, anxious only for the truth, is considered to have emancipated itself from all those old-fashioned and immature opinions of the ancients; and to the number of those antiquated opinions they relegate the traditional doctrine of Christian Marriage.”

Nothing has been more badly needed to counteract the spate of error and misconception than readable, authoritative books, presenting the Catholic teaching on marriage and sex, uniting the lessons of experience and the ascertained facts of science with the age-old wisdom of the Church and the peremptory commands of God.

In his latest book, Father Edwin Healy, S.J., has done this with what seems to be conspicuous success. His book is as readable a manual as has appeared in a long time, and the extensive coverage of all angles of his difficult subject gives us a practical guide of exceptional worth. Many a treatise on marriage becomes so involved in illustrating every possible angle and aberration in the field that the reader and the author are successfully strangled by the multitudinous detail and the mountain of vague speculation. On the other hand, Catholic works sometimes so overemphasize the spiritual content of Christian Marriage that they frighten off prospective customers with a picture of marriage as a campus for austerity rather than as a replica of Our Lord’s happy union with



His Church. Father Healy has struck a happy balance in this thorny area: one never loses sight of marriage as a Sacrament but its compensations are never minimized.

The volume is divided into three sections and has the cases for analysis placed at the end of the chapters together with discussion topics. There is a very complete appendix containing a list of helpful pamphlets, books and magazine articles. Something rather unusual is the list of standard phonograph records and albums whose educational value is approved by the author.

The first section of the book treats of the remote preparation for the Sacrament—age, fitness, parental approbation, courtship and the question of authority in the home. In the second section those points are examined which will be of immediate concern to the couple in their direct arrangements for the wedding—baptismal certificate, canonical impediments and important moral considerations such as divorce, birth control, the practice of the rhythm, and such like points. The third section, devoted to the duties of parents to their children, deals in detail with the practical moral, disciplinary, and emotional problems to be met with in child rearing. And herein the author is very practical indeed. To be sure, he relegates the mysteries of infant milk formulas to more authoritative manuals, but he competently discusses the food habits of the child, the child's punishment and discipline, the child's use of the radio, movies, and for older children, the use of the family automobile, money allowances and the like.

The subjects offered for group discussion and the cases prepared for analysis, given at the end of each chapter, should prove especially helpful. The student is bound to feel a more vital appreciation of a subject which is brought into the forum of open discussion instead of remaining slightly embalmed between the pages of a book. Considerable inventiveness is displayed in the elaboration of the cases offered for analysis. None of them seem to be stereotyped, open and shut cases; and like the moral cases over which theologians labor, some of these cases will offer fine opportunity for honest difference of opinion.

Some special points of Father Healy's book seem especially worthy of comment. The treatment throughout is notably moderate and good-tempered. There is a certain provocation, if not to rant and to be positive in a very loud voice, at least to be somewhat severe and sharp in commenting on the present day marriage picture and the aberrations and antics of those who leave no place for God in this, the most human of the Sacraments. If the author had this temptation he most successfully conquered it. His book is authoritative without being preachy; good-tempered without being complacent; factual, with a nice admixture



of theoretical discussion; the whole is pervaded with a wholesome Catholic feeling and sentiment which represents the pastoral attitude at its best.

This work is truly impressive as a superior production. Many of its obvious excellencies have been passed over to leave the reader something for personal discovery. . . . While the work is admirably adapted for classroom use, it would find a wider field of usefulness if a copy of it were given to engaged couples who presented themselves to their pastor for marriage. For if two people seriously study this work and honestly try to abide by the principles it inculcates, their chances for a happy marriage should be immeasurably increased and their children would gain happier homes and a deeper and more confident trust in God.

H. V. STOCKMAN, S.J.

**College Publicity Manual.** By W. Emerson Reck (Ed.), New York: Harper and Brothers Publishers, 1948, pp. xx 246, \$3.00.

The importance of public relations in today's college is self evident. Publicity is but a minor but integral part of any public relations program, hence a manual should be available to all who are engaged in the work of presenting the objectives of an institution to the public. Guided by one who is an established authority in the field of college public relations, this manual outlines all significant media and techniques of publicity.

Mr. Reck's earlier book, *Public Relations: A Program for Colleges and Universities*, was acclaimed by many as one of the outstanding educational books of the year. Contemporaneously with its preparation, he was selecting a group of authorities on school publicity through newspapers, magazines, college publications, direct mail, the screen, platform and radio to prepare chapters for this manual.

Special treatment of student recruitment, sports promotion and fund raising programs should prove useful to most institutions.

All contributors are or have been connected with a college or university public relations work in some capacity or other.

Complete index and copious listing of standard references make this an attractive and useful handbook.

WILLIAM J. MEHOK, S.J.



# News from the Field

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## CENTRAL OFFICE

**Attendance** at the annual meeting of the Jesuit Educational Association at St. Joseph's College High School and St. Joseph's College averaged about 135 Jesuits representing virtually all schools of the United States.

**World Picture:** According to the most recent province catalogues available there are 611 schools, residences for students, and houses of writers. Divided by Assistancies, they number: Italian—64, German—51, French—84, Spanish—102, English—121, American—102, Slavic—21, Latin American—66. This includes missions assigned to provinces in these assistancies. Caution should be exercised in using these figures as in many cases one address represents three or four different schools. It is hoped that at some future date a breakdown by different classes of schools may be made.

**Roundup** of news throughout the assistancy shows that the celebration of Pope Pius XII's Jubilee, demonstrations in behalf of Cardinal Mindzenty and the visitation of Very Reverend Father Assistant take top priority.

**Degrees:** According to Circular 247 of the United States Office of Education, *Earned Degrees Conferred by Higher Educational Institutions* 1947-1948, twenty-five Jesuit colleges and Universities granted a total of 8,720 degrees; 7,576 bachelor's and first professional degrees, 1,090 master's and second professional degrees, and 54 doctor's degrees. This represents 2.73% of all degrees granted by some 1,200 institutions. The proportion of Jesuit graduates under the various classes is: 2.76% bachelor's etc., 2.56% master's, and 1.28% doctor's. These Jesuit higher institutions that year enrolled 3.98% of all college and university students in the country, Jesuit colleges represent 2.08% of the schools studied.

## COLLEGE AND UNIVERSITY

**English Department** at John Carroll University is making a study of student English throughout the entire school with a view toward compiling a manual to govern procedure of all departments.

**Radio Amateurs** of college students at Rockhurst have received a station license. Their hope is to form an all-Jesuit nationwide network



**Television:** Creighton is one of two universities mentioned by RCA in a booklet on educational television.

**Alumni Placement** bureau at St. Louis University placed 250 alumni this year. 528 companies put in requests for 933 employees.

**Arrangement** between the Milwaukee County institutions and Marquette University Medical School provides for the establishment of research work and graduate studies at the institutions under the supervision of Marquette's Medical School.

**Intercollegiate English Contest** winner for 1948 was Creighton University with 21 points, followed by Detroit University with 10 points. Students from eight colleges of the Chicago and Missouri provinces placed in the contest.

**Jesuit Historical Conference** minutes contained an unusual feature this year, a list of all Jesuits engaged in the teaching of history in the colleges and universities of the assistancy.

**Honors Course** at Xavier University received wide publicity when each administrator listed in the JEA directory received an illustrated booklet describing it.

**Master of Arts** degree in Education will be added to the Loyola, Baltimore, schedule this Summer session.

**Sodality Publication**, *The Bulletin*, appears weekly on the Fordham University campus informing students of sodality activities.

**Fire** of undetermined origin destroyed the pharmacology laboratory at Fordham University.

**Anniversary:** January 12th marked the 172nd Anniversary of the Santa Clara Mission.

**Public Relations** office at Boston College produced a new film "Touchdowns for Boston" narrated by one of the nation's top sports announcers.

**Negro** student enrollment for 1948-1949 in Jesuit high schools numbered 33 and in colleges and universities, 887. The percentage of increase over 1946-1947 was 65 and 53 per cent, respectively.

**Two Negro** students, first of their race, were accepted into the Jesuit honor society, Alpha Sigma Nu, at St. Louis University.

**History** of Fairfield University is outlined in great detail in Laurence C. Langguth, S.J. "The Origin and Development of Fairfield University,"



*Higher Education in the State of Connecticut*, Hartford, State Department of Education, Vol. III, No. 3 (February 1949), pp. 9-16.

**Championship** in the National Invitational Tournament was won by the University of San Francisco quintet when they beat Loyola, Chicago, by a close score. Highly favored St. Louis University was eliminated earlier.

### **Relief:**

Holy Cross combined Sodalities \$1,250 for European relief.

Loyola, Los Angeles, grossed \$9,000 for the NFCCS second European Relief Drive. Six local radio stations contributed "plugs" for the drive.

**Four Scholarships** have been bequeathed Fordham University in a \$50,000 legacy.

**First Two Annual Scholarships** provided by the Joseph Medill Patterson Scholarship Fund have been awarded two Fordham University students.

**President's Report** for 1942-1948 shows that Fordham University liquidated a debt of \$500,000, increased its endowment by the same amount and put a million dollars into buildings and improvements.

### **Expansion:**

Holy Cross—biology building to be started this summer.

Boston College—acquisition of Lawrence Basin adjoining campus.

St. Peter's College—ground was broken shortly after Christmas for an administration and classroom building.

St. Peter's College—mansion next to present residence purchased at city auction for \$20,000.

Library Building at University of Detroit on the uptown campus to be begun this spring.

\$400,000 for the establishment of chairs of research at St. Louis University's Medical School.

### **HIGH SCHOOL**

**Evaluation** by the Middle States Association gave Canisius High School a superior rating.

**Almost Perfect** Jesuit college attendance by Cranwell's last year graduates was recorded with 22 of 23 attending Jesuit colleges.

**Expansion:** Cranwell's gym nearing completion.

**Chalice** containing the Blake family jewels numbering 200 diamonds was first used in the community Mass at Loyola High School, Baltimore.



**First Place Honors** were awarded the *Arena*, Canisius High's magazine, by the Columbia Scholastic Press Association.

**Prose and Poetry**, St. Thomas More series, is out in all four volumes and is receiving enthusiastic reception.

**Microphone** in class room and receiver in infirmary room has made it possible for a student to keep up with his studies at Campion.

**Camp Cranwell** is expected to accommodate 100 boys this summer.

#### VARIA

**Mission** statistics show that Jesuits conduct 24% of the Catholic schools in the missions of the world and care for 22% of pagan students; and 62% of the Catholic universities are under Jesuit direction.

**Priestly Aspirants** numbering 117, of a total of 142 students who attended the School of St. Philip Neri in the last two years, are now continuing their studies in diocesan and other seminaries.

**Philippine** Jesuit school enrollments for February 1949 are listed in *The Philippine Clipper*, Vol. IX, No. 2. (February 1949). Total figures for 19 schools were 10,150 students. Of the Mission's 268 Jesuits, over a half are engaged directly in educational work.

**Home Study** service has been added to the extra curricular activities of the Woodstock theologians.

**Berlin's** Canisius Kolleg has an enrollment of 665 boys.



# Contributors

VERY REVEREND FATHER JOHN BAPTIST JANSSENS, our General and strong supporter of Jesuit education in America, encourages and inspires school workers by his letter sent on the occasion of the Philadelphia Convention.

FATHER W. EDMUND FITZGERALD, teacher of classics at Boston College, alerts American Jesuits to the cultural responsibility imposed upon them by America's ascendancy to world leadership.

FATHER AUGUSTINE F. GUINTA, Rector-Principal of Campion, presents the facts and some recommendations in meeting the responsibility assumed by the Jesuit high school when it accepts students who later fail to meet its standards.

FATHER JAMES J. MCGINLEY, as teacher of economics and sociology in the Institute of Social Services and strong believer in maintaining the liberal nature of the undergraduate college, comes forth with a long overdue pilot proposal to incorporate the social sciences into an integrated college program.

FATHER WILLIAM J. MEHOK is Assistant to the Executive Director of the Jesuit Educational Association.

FATHER GEORGE A. O'DONNELL, Dean of the Graduate School at Boston College, presents several of the most highly recommended methods of teacher training and points out their applicability to Jesuit institutions.

FATHER ALBERT H. POETKER, Executive Dean at the University of Detroit, from years of study and experience presents valuable advice on improving relations between Jesuit Colleges and Universities and the greater part of their faculty, the lay teachers.

FATHER EDWARD B. ROONEY, Executive Director of the Jesuit Educational Association, again sketches the highlights in the American and international Jesuit scene.

FATHER HAROLD V. STOCKMAN, now Assistant Regional Director of the Sacred Heart Radio Program for New England, was formerly chaplain in the armed forces.