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Jesuit Educational Quarterly

OCTOBER 1949

THE *INSTRUCTIO* 1934-1949

A COLLEGE RELIGION COURSE: PANEL DISCUSSION

TEACHERS' EXPERIENCE WITH REMEDIAL READING

ORGANIZATION OF THE GUIDANCE INSTITUTE—1949

(FOR PRIVATE CIRCULATION)

Contributors

FATHER EDWARD B. BUNN as Director of the Guidance Institute sketches the history, objectives, and content of this most important step in Jesuit Education.

FATHER JOHN J. FERNAN of Le Moyne College outlines the freshman college religion course.

FATHER MATTHEW J. FITZSIMMONS, when Province Prefect of the New York Province was Chairman of the Subcommittee of the Executive Committee on the revision of the *Instructio*. The revised *Instructio*, approved by Very Reverend Father General John Janssens on September 27, 1948, is now one year old, and the *Quarterly* is happy to celebrate the occasion with an historical review of this document, the "Charter of the Jesuit Educational Association."

FATHER W. EDMUND FITZ GERALD, newly appointed dean of the College of Arts and Sciences at Fairfield University, is a frequent contributor to the *Quarterly*.

FATHER EUGENE B. GALLAGHER, as director of the department and teacher of religion at Georgetown University, has had ample opportunity to observe the problems confronting one in administering the new college religion course.

FATHER WILLIAM G. GRIFFITH, dean of the School of Business, Fordham University, explains the present and potential forces conducing to a liberalized curriculum in business administration.

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FATHER JOHN COURTNEY MURRAY, editor of *Theological Studies* and professor of theology at Woodstock, presents general principles governing the construction of a college religion course.

FATHER JOHN W. PAONE has actualized the recommendation of the Denver Principals' Institute by conducting a very successful remedial reading program at Canisius High School.

FATHER EDWARD R. VOLLMAR, after completing his course in Library Science at The Catholic University, is on the library staff of St. Louis University.

FATHER FLORIAN I. ZIMECKI of St. Ignatius High School, Chicago, lends encouragement to teachers inaugurating a remedial reading program.

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JESUIT EDUCATIONAL QUARTERLY

The *Instructio*

1934-1949

MATTHEW J. FITZSIMONS, S.J.¹

As I am to speak of the past in this account of the purpose and history of the *Instructio*,² I may be allowed, in what may be a dull recounting of dates, the popular device of "visual aids." The first exhibit is a volume of 234 mimeographed pages entitled "Report of the Commission on Higher Studies of the American Assistancy of the Society of Jesus, 1931-1932" (referred to hereafter as the 1932 Report). It is uncertain how many of you are acquainted with this 1932 Report, as seventeen years is a long time to be active in Jesuit educational administration. The Report was a *turning point* in education in the Assistancy—much led up to it and much followed from it. The second visual aid is this yellowed clipping from *The New York Times* for April 2, 1934. In the summer of that year, I was told that two hundred separate copies of this clipping were sent to the Curia in Rome. On checking on that hearsay information, I was informed that "about one hundred copies" would be a safer statement. It describes a report issued by the American Council on Education; an inquiry extending over two years, with two thousand persons collaborating. Its aim was to list the American institutions qualified to prepare candidates for the doctorate degree. The report of the survey listed sixty-four institutions judged to be qualified; and likewise rated the departments of the schools as adequate or distinguished. Two Catholic universities are included: The Catholic University of America in five departments, and the University of Notre Dame in chemistry. No Jesuit institution is mentioned. Apart from any criticism of the survey, or of the methods employed, it can confidently be stated that it is incredible that such a report, omitting mention of Jesuit institutions, could be issued today or in the future. That statement may well be a summary of all I wish to say of the purpose and results of the *Instructio*.

¹Paper read at the General Meeting of All Delegates, Jesuit Educational Association, April 17, 1949, St. Joseph's High School, Philadelphia, Pa.

²Full title, *Instructio pro Assistentia Americae de Ordinandis Universitatibus, Collegiis, ac Scholis Altis et de Praeparandis Eorumdem Magistris*. New York: Jesuit Educational Association, 1948.

The theme of this paper, as it may not be evident, is that the *Instructio* is the synopsis and conclusion of all Jesuit thought and preoccupation with education in the Assistancy during the last thirty years. My division is a list of dates, simply stated but significant in our educational history: 1920-1930-1932-1934-1948, from the first meeting of Inter-Province Committee on Studies to the final revision of the *Instructio*.

The 1932 Report was mentioned as the turning point in Jesuit education. I was curious to see if any earlier event was similar in significance, and I believe I found it in Father Gilbert J. Garragan's excellent three volume history, *The Jesuits of the Middle United States*. It is recounted that in 1862 Father Felix Sopranis was visitor to all houses of the Assistancy. After his experience, he wrote to the General, Father Beckx, that there was a lack in the Society from Canada to California and assigned two causes: first, a lack of the spiritual and academic training which the Jesuit Institute prescribes; secondly, a too ambitious program of work. (Garragan, Vol. I, p. 577.) The training of scholastics had been a problem for some thirty years. During this time, the scholastics attempted to study philosophy and theology at the colleges, and were limited in theory to one or two hours of teaching daily. This assignment often grew to seven periods daily in the classroom. A common scholasticate for the Assistancy where the Scholastics could devote full time to their studies, was a remedy long desired and this was finally provided in September, 1869, with the opening of Woodstock College. All the Provinces agreed that for a period of fifteen years they would send their scholastics to Woodstock. Father Garragan adds, "No more decisive turning point in the story of Jesuit development in America is chronicled than the opening-day of Woodstock College." (Garragan, Vol. I, p. 645.) It is interesting to note that the inaugural sermon, on the text "Wisdom hath built herself a house," was preached by a Jesuit of the Province of Missouri, Father Joseph E. Keller, who at the time was the recently appointed Provincial of Maryland, and who was subsequently Rector of Saint Louis University and of Woodstock College. And early example of "union and concerted effort"!

To avoid any impression that the *Instructio* sprang a fully accoutred source of wisdom from the mind of Jove, we must go back to 1920. In June of that year an informal meeting of the Jesuits, who were attending The National Catholic Educational Association Convention in New York, was held at Fordham University. The need of a meeting for exchange of ideas and plans by the representatives of each Province was so keenly felt that, in answer to a request, the Provincials approved an Inter-Province Committee on Studies. In the ten years of the devoted work of this Committee is found the source of the *Instructio*.

INTER-PROVINCE COMMITTEE, 1921-1931

The first meeting of the Inter-Province Committee was held at Prairie-du-Chien in April 1921. Each of the four Provinces of the Assistancy was represented by two or three Fathers. In a letter of October 20, 1921, Father General made the Inter-Province Committee permanent, calling it "Permanens ac Provinciis Americae Commune Consilium de Externorum Collegiis et Scholis Altis." "The Inter-Province Committee on Studies, therefore, is an advisory board whose duty it is to meet annually for the purpose of conferring on educational problems common to the several Provinces of the American Assistancy." Ten annual meetings were held from 1921-1931. The minutes fill a volume of one hundred and twenty-five pages. These minutes of the conferences are testimony to the well-considered and carefully formulated plans and recommendations. Future problems were foreseen and planned for with excellent foresight and vision. In fact many of the points urged in the Report of 1932 had been proposed by the Inter-Province Committee a dozen years earlier. The lack of effectiveness of this Committee was due, according to observers, to the fact that there was no permanent central direction, and partly to the fact that between one annual meeting and the next the Committee ceased to exist. Two Quinquennial Digests of recommendations were prepared. Only the first was approved by the Provincials. The hesitancy in approval was caused by the fear of imposing uniform regulations on the various Provinces which differed in their regional needs. The excellent work of the Committee lacked, in one word, *implementation*; all "educationists" will immediately grasp the situation.

As early as June 30, 1922, in its second meeting, the Committee proposed a plan for a National Association of Jesuit Institutions. (National Association of Jesuit Colleges and Secondary Schools of America—1923.) "Every Jesuit college and high school should be a member of this Association. There should be an annual meeting to which every college and high school, if possible, send a representative. It is felt by many of Ours longest experienced in college work in this country that such an organization would be the one safeguard and chief solution of our difficulties in any educational crisis that may arise." (Collection of Minutes of Inter-Province Committee, pp. 21, 22; pages 5 and 6 of the original minutes of the Inter-Province Committee meeting 1922.)

The topical index of the Collection of Minutes lists the topics that were of immediate and continuous concern, then and now, as a passing selection shows: Accrediment, Alumni, Athletics, Budget System, Curriculum and Administration, Directory of our Institutions, Studies of Ours, Graduate Degrees, Graduate Schools, Lay Professors, Library, Publication

of Books, Publicity, Study of *Ratio*, Religion Courses, Teachers and Teaching, Vocations.

In the meeting of December 1928 (Collection of Minutes, p. 78), the issuance for the general public of a "Jesuit Journal of Education" was proposed, as the joint work of the several provinces, containing Jesuit contributions in the fields of classics, English, science, and so on. This proposal seems to have been partially fulfilled in the appearance of the *Jesuit Educational Quarterly* in 1938, ten years later—a proof that when an idea is planted it can bear fruit some years later. The last meeting of the Inter-Province Committee was held in Los Angeles from December 31, 1930-January 3, 1931. A nineteen-page report was prepared on a Schedule of Studies by which the usual course of training in the Society would lead to academic degrees and enable each Scholastic to meet modern requirements for teaching. (Collection of Minutes, p. 94.) I have delayed on this contribution of the Inter-Province Committee as it is a proof of my proposition that the *Instructio* was the result of American Jesuit preoccupation with educational problems over a period of years.³

PREPARATION OF *Instructio*

This meeting in 1930 turned out to be the last meeting of the Inter-Province Committee. By a letter dated December 8, 1930, Father General Ledochowski constituted a Special Commission consisting of a representative from each of the seven Provinces, to study the educational situation in the Assistancy *and to report back to him*. The members of the Commission were: Provinces of California and Oregon, Rev. Charles F. Carroll, S.J.; Province of Chicago, Rev. Albert C. Fox, S.J.; Province of Maryland-New York, Rev. Charles J. Deane, S.J.; Province of Missouri, and Chairman of the Commission, Rev. James B. Macelwane, S.J.; Province of New England, Rev. Edward P. Tivnan, S.J.; Province of New Orleans, Rev. John W. Hynes, S.J. The Commission began its work in Philadelphia, June 1931, and at intervals of two or three months six more meetings were held; the final meeting lasting for a month in Chicago. The minutes of each session were forwarded to Very Reverend Father General who acknowledged receipt of them and gave encouragement and helpful advice. In mentioning this Report, the words of the Commission

³The same concern is evidenced in the letter of Father General Ledochowski, June 29, 1933, on the selection of ministries, and the choice and preparation thereto. Quoting from the Constitutions and from the letters of the Generals, from St. Ignatius to the present, Father Ledochowski shows the principles underlying the works of the Society and the specialized preparation of men for them. "De Ministeriorum atque Operum Delectu Nostrorumque ad ea Institutione." (A.R., 1933)

must be quoted here: "In respectfully submitting the final Report the Commission desires to pay sincere and deserved tribute to its Chairman, Rev. James B. Macelwane, S.J., to whose zeal and ceaseless labor, whatever success achieved may be largely attributed." (Report 1932, p. 7.) The first undertaking of the Commission was to send to all teachers and officials of the Assistancy a series of questionnaires. By this means, "a detailed picture of our educational situation was presented, and upon this, as a foundation, the members of the Commission were able to proceed with their work in a much surer and more satisfactory manner." (P. 6.)

The purpose of the Commission, as authorized by Father General, may be summarized under four headings: 1) The endeavor to secure united purpose and concerted action in our educational work in the United States. 2) To inquire into the standing of our institutions of higher learning as compared with secular colleges and universities. 3) To make a study of regional or national associations of standardizing agencies or their equivalents. 4) To suggest a plan whereby the present and future teachers in our colleges and universities might secure the necessary academic degrees.

To the first question: How to secure united effort and concerted action in the Assistancy, the Report provided "The Association of Jesuit Universities, Colleges, and Secondary Schools of the United States," with a permanent National Executive Committee and Executive Secretary, and recommended that the first Executive Secretary be appointed by the General, with powers of a *Commissarius* for the immediate execution of the provisions of the Report. The Commission was aware of the variation of the educational programs in various sections of the Assistancy, but listed the following features that could be considered points of agreement: 1) The same *objectives* of all Jesuit schools, 2) Religion, 3) Philosophy, 4) Thoroughness in education, 5) Personal interest in the student, 6) Training for leadership. The Commission then made a notable contribution by describing the characteristics⁴ of the Jesuit philosophy of Education which is reprinted in summary form in Article 7 of the *Instructio*.

⁴"We may sum up the principal characteristics of our Jesuit philosophy of education under the following heads:

- 1) The student is a human being who is to be educated as such for his individual proximate end and especially for his final end.
- 2) All his powers of soul and body are to be harmoniously developed under the influence of divine grace by methods of teaching which will form habits of correct and vigorous thinking and of courageously effective and virtuous acting.
- 3) These methods consist largely in: a) Clear-cut organization of successive objectives to be attained by the student; b) Frequent provision for stimulating the student to organize in his own mind the knowledge he has thus far gained. 'Repetitio est mater studiorum'; c) Prevention of any attitude of passivity or mere absorption of information, by the use of objection and discussion as an essential

For the second and third questions: comparison of our colleges with secular colleges and universities and their relation to accrediting agencies the Report submitted factual comparisons. For example, the library reports from a group of Jesuit colleges were compared with reports from a similar group of secular colleges; and in the same manner, comparison was made with the administrative methods summarized in statutes on rank and tenure, objectives in teaching, graduate school requirements, and so forth. The fourth question of adequate preparation of our teachers was answered by the detailed method of preparation for graduate degrees.

The Report was completed in August 1932 and then submitted to the Provinces for criticism. It seems that the comments were frank and earnest and when they were sent to Rome, seemed to delay final action on the Report for nearly two years. Here is where Exhibit 2 comes in. In April 1934 this American Council on Education Survey was at least external proof of the recommendations of the Commission Report. Four months later, the *Instructio* was promulgated on a propitious date, August 15, 1934, the four hundredth anniversary of the beginnings of the Society. The document was accompanied by two letters from Father General, one to the Fathers and Scholastics of the Assistancy, printed as the preface in the brochure, the other to the Fathers Provincial. (*Acta Romana*, Vol. VII, p. 920 sq.). In the latter, Father General appointed as the first National Secretary of Education, Father Daniel M. O'Connell of the Chicago Province, and gave him "for a limited time" the authority of *Commissarius* to carry into effect the prescriptions of the *Instructio*. (I am happy to pause here and recall the outstanding contribution to the Assistancy made by Father O'Connell in the siege perilous of that inaugural effort.) In stating that the *Instructio* was mandatory, Father General added, "For a period of three years I wish it to be practically and thoroughly tested by way of experiment; it will then become permanent with whatever additions and modifications experience shall dictate." (*Acta Romana*, Vol. VII, p. 925.) Delay, however, intervened in the

part of the teaching technique; d) Continual urge to self-expression in accordance with the highest ideals in the intellectual and moral order—the true, the beautiful, and the good; e) Personal interest in the student, spurring him on and encouraging him to do his individual best in acquiring both learning and virtue. It seems clear that such a program need only be presented in proper dress, in order that it may win the enthusiastic approval of sane educators. Once our teachers have training in their subjects equal or superior to that of the non-Jesuit teachers, and once we are organized to work together, we shall not only be free to apply the spirit of our *Ratio*, but we shall be applauded for doing so."—1932 Report, p. 17-19.

preparation of the final edition. Preparation for, and promulgation of the *Ratio Studiorum Superiorum* (1941) were factors in delaying decision, as some elements of this new *Ratio* might affect provisions in the *Instructio*. The minor distraction of a Global War was a second factor in the delay. During this time, however, the work of revision was under way, and you can be sure that every word was weighed and weighted. Much blood and sweat lie concealed beneath the apparently formalized statements. On September 27, 1948, the Feast of the Restoration of the Society, the *Instructio* appeared in its final form, with a prefacing letter by our present Father General.

The document consists of three parts, or *Tituli*, and fifty-five articles. Part I treats of education on the Assistancy and Province basis; the National Secretary, and General Prefects of Studies. Part II, Administration of Schools, Universities, Colleges, and High Schools. Part III, Preparation of Teachers. In the same brochure is printed in eight pages the *Constitution of the Jesuit Educational Association*.

RESULTS

A brief review of the results of the *Instructio* during the past fifteen years will give factual proof of its value. At the beginning of this paper, I mentioned the visual aid, Exhibit 2, and concluded that it is incredible that today a national survey of graduate schools by any association could omit Jesuit institutions. Not only would the present progress of these schools prevent it, but it is most unlikely that a Jesuit would be omitted, as happened in 1934, from the Commission that directed the survey. Moreover, for the past three years, Father Edward B. Rooney has been a member of the Executive Committee of this national council. (If he were not present, I might add his other achievements, especially his relations with The National Catholic Educational Association and UNESCO. But mention of but one of the dozen defined duties of the National Secretary, viz., "Rei educativae in tota assistentia singularem curam agere" will recall how he has zealously fulfilled his office).

1. The hidden, but not secret, accomplishments of that formidable group, the Executive Committee of the Jesuit Educational Association, are, perhaps, insufficiently recognized. Since 1934, this Committee has met twice a year for discussion of the immediate problems facing Jesuit education (e.g., it was especially active during the critical war period); for planning the annual meeting of the Association; and for preparing studies and surveys in answer to requests by the Board of Governors. If further praise of the Executive Committee is necessary, I know from experience that there is no more Assistancy-minded group in the country.

2. Among the provisions of the *Instructio*, Article 23 urges the attendance at educational conventions (“Conventus Frequentandi”). Twenty years ago, Jesuit attendance at any national meeting, in particular The National Catholic Educational Association, could be counted in a few scattered Prefects of Studies. Your presence here is evidence of the progress made in that essential educational duty.⁵

3. In preparation of teachers, the current number of the *Quarterly* describes the status of graduate studies in the Assistancy. “This year’s total, 243 full-time graduate students, is the largest since we began to publish these studies in 1942. Comparing totals for five years only, we find that 1948-1949 shows an increase of 150 students or 161% over 1944-1945.” (*Jesuit Educational Quarterly*, March 1949, p. 209).

4. “Unio et cooperatio inter Provincias” was stressed as the first and essential means of progress. (Allow me a digression here: during the recent war, many of our students while in Service discovered for the first time the extent of Jesuit education in the country. They wrote frequently of this to their teachers. Of several letters to that effect, I recall one particularly that I saw. The student wrote to his Jesuit teacher: “A fellow officer here attended the University of Detroit. He says it is a Jesuit College—is that a fact?” Another incident may be added: some years before the war, a prominent Jesuit spoke at an alumni dinner of his college and described with enthusiasm the number of Jesuit colleges and universities in the United States, and exhorted his hearers to a similar enthusiasm. After the dinner, a group of alumni assured him that they were interested in old Siwash only, and not in any Jesuit chain-store-system of schools! Whether these two incidents reflect an attitude derived from their Jesuit educators—is left to you to judge). It may be noted that the list of all Jesuit schools is now printed in all school catalogs, and some noble efforts have been in various cities to form national Jesuit alumni clubs. But these laudable efforts seem very small when the great potentialities are considered of a common front in Jesuit education in the country.

Final proof of the “united effort and concerted action” is easily seen in the Principals’ Institute, 1946, and the Institute for Jesuit Deans, 1948, in that dreamland of Denver. You may consult the enthusiastic participants in both institutes for their evaluation of united action. (*Jesuit Educational Quarterly* IX, No. 2, p. 69; XI, No. 2, p. 95).

⁵Attendance at the annual meeting of the Jesuit Educational Association in April, 1949, was 135 Jesuits representing all Jesuit schools in the United States.

CONCLUSION

Mere praise or a feeling of satisfaction is not sufficient appreciation of this document. That the common dangers of all large organizations are inertia and complacency in common knowledge. "How shall Joseph be kept a growing boy and comely to behold" was an ancient problem. These concluding remarks on the *Instructio*, therefore, are tentative and timid. For the first remark, I select a quotation from a report of Father Francis M. Connell, S.J., a man of revered memory in the Maryland, New York, and New England Provinces. When comments were requested on the Commission Report of 1932, the following were offered by Father Connell:

"The second question of Father General, (how our colleges compare with other institutions, and how we can render our schools superior to others) is dealt with in Part II of the Report. The disadvantages which our colleges suffer from in comparison with other institutions, as described in the Report, are undeniable; namely, with regard to buildings and equipment, publicity, financing, faculty-scholarship, and so forth. The recommendations to improve this condition are also to the point. However, and this is most important, the members of the Commission have failed to go to the root of the matter. The root of the matter is whether, in spite of our disabilities, our colleges and universities do actually produce *results*,—that is, such results as can reasonably be expected from institutions of higher learning. In other words, do *our* colleges and universities turn out, first a body of scholars, or, at least of men interested in things of the mind; and, secondly, a proportionate group of *leaders*,—leaders not in politics, nor in business, nor even in ecclesiastical administration, but leaders, let us say, in Catholic thought in the manifold problems of the day. If even with our limited resources and imperfect administration we have accomplished this, we have laid the solid foundation. Publicity and the other details recommended in the Report will come next, will improve our status and advertise our success. But if we have not this root-matter, publicity is only a sham, and whatever influence we may come to possess will be built on sand (as indeed it is often built on sand in the case of some secular institutions). Now the Report does not go into this root-matter at all; it does not attempt to gauge the measure of our actual success or ill-success in achieving the results mentioned above, nor the causes that lead to it. For it is not enough to point out that our professors are very often ill-equipped for the work assigned to them; this is a very small part of the matter. There are more fundamental forces to contend with. The fact of our failure to produce satisfactory results (if it be a fact), and the

manifold causes that lead to it ought to have been the first and most important item in this part of the Report."

What is "the root of the matter"? I confess I have no adequate answer to Father Connell's question—but I submit that it is a very good question. Does he imply a deeper problem, the whole matter of the double career of the American Jesuit—that of the priestly apostolate, and the educator? How, then, shall we channel the vigorous energy of the youth of the Society into the unpopular routine of school-teaching and research in competition with the keen but delusive attractiveness of the active apostolate? The answer, of course, is easy—theoretically.

Comparison and competition with other institutions can be futile. The pursuit is sometimes not worth the effort, for the quarry changes too swiftly. Would Father Connell's comment on "root of the matter" be answered by the old maxim: *esse quam videri*—to let our product be the proof and publicity of our educational pudding? Competition and publicity, nevertheless, are elements in the American ethos.

The fact that our work is within a large organization is a reason for the detailed regulations in the *Instructio*. In one sense, the *Ratio* was and is a means to keep an organization in shape; to provide detailed direction in the constant turnover in personnel, which is a necessary concomitant in any organization.

What is the value of the Instructio? Is it the "secret of the stars, of the world's heart strings, the answer to our woe"? Any possible doubts and questions on its value may be answered, I believe, in the following way: 1) It is a blue print, essential to a building; but no blue print ever built a house. It cannot remain on paper. 2) It is a framework within which we can work. It provides for our solidarity, for united efforts of Jesuit education in the Assistancy; it provides for efficient and modern administration of our schools, high schools and colleges, in order to assure efficiency of the teaching effort; it plans for the academic preparation of our teachers. Within this framework, within the strong and elastic and expansive lines of this frame—there is no limit to progress.

A College Religion Course Panel Discussion¹

ON THE IDEA OF A COLLEGE RELIGION COURSE

JOHN COURTNEY MURRAY, S.J.

A variously motivated reluctance on my part to take a place in this panel discussion was chiefly overcome by the reflection that the occasion might be taken to dissociate my name from the experiment in college religion teaching that was undertaken in 1940 at Georgetown University and Loyola College, Baltimore, under my direction. Actually, it is at least four years since I was obliged for various reasons to give up active participation in the experiment; and the nominal dissociation, so to speak, would seem to follow naturally on this real dissociation. Moreover, whatever ideas I contributed are now *publici iuris*; and those who have carried on the experiment with much gallantry and intelligence will be more free to develop or relinquish those ideas, if this fact is accepted. The course has in fact seen developments with which I am not entirely familiar and which I cannot, and would not presume to, judge. They may or may not conform to my own ideas; it does not now matter. At all events, other names should stand sponsor for them. Finally, it should be obvious that my name is no sort of aegis!

I

The whole experiment was directed at contributing to the solution of three major problems. The first concerns the pattern of the college religion course. Here the way to a solution was conceived to involve primarily a clear formulation of the finality of the course. *Finis est prima causarum*. The end in view would inevitably determine the structural lines of the course, its content and emphases, its pedagogical principles and their application in teaching techniques, and even the literary form of the texts to be written.

¹Papers of this panel discussion were delivered at the Annual Meeting of the Jesuit Educational Association, Philadelphia, Pa., April 18, 1949.

In turn, the formulation of the finality of the course supposes (1) an analysis of our own times and of the special spiritual crisis they are witnessing, and (2) a corresponding analysis of the mission and function of the laymen in the contemporary Church, as she confronts this special crisis, which is spiritual indeed, but posited in the temporal order, the order of the layman's life.

The second problem concerns the teacher. The principle here was that in the teaching of religion, more than in the teaching of any other discipline, the preponderant role must be assigned to the personality of the teacher—his native endowments of imagination and feeling, the perfection of his theological knowledge that would give him flexibility in its use, his pedagogical skills, his own sense of consecration that would be the source of an inspirational quality in his teaching, in a word, all that is meant by "authority" as the special attribute of the "prophet," specially necessary when the prophetic office is exercised in a classroom. It was a further principle that the undergraduate course in theology does not, as it is not really supposed to, equip a man to teach college religion. Some specialized study and training are necessary, their content and manner to be determined by thought and experiment. There was therefore in view a sort of Institute of Higher Religious Education; it had exceedingly modest beginnings in two summer-long seminars in 1940 and 1941. Among its values was to be the establishment of solidarity among the men devoted to this work; this would be the condition of fruitful collective thought and exchange of experience.

The third problem concerns the integration of the religion course both with the religious activities of the college and more particularly with the rest of the academic curriculum—notably with philosophy, and also with literature, history and the social sciences. Clearly, this is the most difficult problem of all. However, apart from its solution there will be no adequate solution to the college religion problem. The pattern of the course, for instance, would necessarily be modified, as integration with other disciplines is effected. And the vitality of the course will always depend both on what it can borrow from these disciplines and on what it can give to them. Furthermore, theology (even in the "college" sense) either is, or is not, the queen of the sciences. And if she is, she should be permitted to be imperious.

II

In what follows, on the pattern and finality of the course, I am simply borrowing some ideas from a memorandum I wrote some five years ago, as a platform of discussion with the men then engaged in the experiment.

In most general statement the aim of the course would be "educa-

tion unto religious adulthood, in intelligence, character, and sentiment." Adulthood in religious intelligence involves (1) a movement from the surface (Catholic practices, devotions, etc.) to the center, which is Christ, viewed in his full living reality; (2) an insight into Catholicism, in its doctrines, laws, liturgy, etc., as an organic whole, whose principle of unity is again Christ; (3) a personal possession of the whole truth of Christ, through a personal "discovery" of it; (4) a grasp of the relationship of Catholic truth to all other truth, and to the whole of life and all its problems; (5) the development of the faculty of Christian judgment on all that is secular.

Adulthood in religious character implies that insights have become fixed convictions principles of action, sources of felt responsibility. It implies too the acquisition of a certain "conquering quality of soul," as against so much Catholic defensiveness; an adult knows his powers as well as his responsibilities.

Adulthood in religious sentiment means all that is meant by "the Catholic sense," a habit of action and reaction that is instinctively Catholic. It means all that St. Ignatius meant by "framing one's affections to the true doctrine of Christ" (Three Modes), that is the secret of all high resolve and full spiritual energy.

This triple adulthood is what college religion should in general cultivate. More specifically, I should state the finality of the course as follows: (1) The theological instruction and religious formation (2) of the Catholic high school graduate, (3) that will leave him conscious of, and equipped for, his Christian responsibilities as a layman, and as a member of an élite among the laity, (4) in our contemporary world, in which the Church has assigned to such men a definite, imposing mission. Each of these four elements can here have only brief development.

1) "Theological instruction and religious formation. . . ." The course is conceived as an *academic* course with a *religious* finality; the paradox in the statement constitutes the whole problem in the matter. Ultimately, we aim at strengthening and clarifying the habit of faith and the life of grace in the student, at fostering his interior life and his full participation in the sacramental and apostolic life of the Church. However, we do our part, an instrumental part, toward this aim by properly constructing and teaching an academic course, that will leave the student in possession of a body of knowledge, as a body (hence theological, in contrast with catechetical, instruction; the latter aims less at synthesis). Our basic appeal must be to the intelligence; our method, *suo modo* scientific, not hortatory. The theory is that, if we can lead the student to an intelligent insight into the "whole counsel of God, the full mind of Christ and His Church, we must trust that this insight itself will motivate his

living. We can only give him the Word, and hope that the Word itself will be in him the *Verbum spirans amorem*. Our effort can only be so to present the Word that the students will see that it is spoken to them and demands an answer in terms of life. For the rest, they must themselves furnish the answer.

2) The "Catholic high school graduate" is the material in view. Those who have not the religious instruction and training achieved on this level constitute a special problem; but this group cannot furnish a norm in constructing the college course. Otherwise we shall be cheating our best students.

In this material we suppose, as fundamental, the habit of faith, and therefore a certain connaturality with the truth. We must suppose, too, a certain hostility to the truth—a hostility of mind (scepticism, rationalism, resistance to authority), and of heart (superficiality, worldliness, moral problems). However, our effort is less to combat this hostility than to cure it, by cutting under it; it is relatively a thing of the surface. Finally, we must suppose the call of God to the youth of today; in its own way the course must make articulate that call. Therefore, it will not have the timelessness proper (up to a point) to the seminary course; it must rather have a certain timeliness, with the accent put on the truths which the Church herself is accenting today. By the same token the course will be constructed less in accord with the laws of logic, that insure dialectical consequence, than in accord with the law of grace as *vocatio congrua*, that insures psychological effectiveness.

3) The development of the layman's sense of his Christian responsibilities stands high among the finalities of the course. What these responsibilities are, in their distinction from those specific of the priest, I have elsewhere tried to say.² In general, it is the layman's task to heal the schism that has been created between the Church and human society, between the spiritual and temporal orders, between the idea of "man" and the idea of "Christian." The Church today wants to create a new *populus christianus* in the old sense of that splendid term, as implying a special historic mission and vocation, but with a newly concrete meaning in the face of today's task, which is the creation from the bottom up (so to speak) of a new order of human life and institutions that will operate towards human ends because they are animated by the Christian spirit mediated to them by the Christian people.

Much could be said about the term "Christian responsibility," and about its prolongation, the notion of "civic responsibility." I would

²Murray, John Courtney, S.J., "Towards a Theology for the Layman," *Jesuit Educational Quarterly*, Vol. XI, No. 4, (March 1949), pp. 221-228, gives a summary of more complete references listed.

note here only that "responsibility" is, as it were, the middle term between knowledge and action. It is the consciousness of one's baptismal character, felt as a burden, and likewise as an energizing dynamism prompting to the apostolate as the normal accompaniment of the Christian life. The truth we teach should be felt as a burden, because its possession is something the student must answer for; it should likewise be felt as "the power of God unto salvation" (Rom. 1:6), a salvation that is more than personal.

I should add too that the college man has a special responsibility by reason of his educational privileges. We are dealing with an élite, and even within the whole group there will be those of particular intellectual and spiritual capacities. The course therefore must be, in regard of all, inspirational of something better than mediocrity, and, in regard of the better students, particularly taxing. These latter ought to benefit most from it, and it ought somehow to be geared to their potentialities; for they are the special hope of the Church, particularly in that apostolate in the world of thought which is perhaps primary among her concerns today. This means that the course must, first, make high academic demands, and secondly, propose high spiritual ideals.

4) It is the special needs of our contemporary world that give focus to the layman's responsibilities. Hence the course, as integrated with other pertinent elements of the curriculum, ought to leave the student with a very concrete and Christian understanding of his own world, the total intellectual and moral milieu that will be the theater of his action. For this reason a climactic importance attaches to Senior year, wherein the hope is to effect the final syntheses—faith and reason, nature and grace, Christianity and humanism, ecclesiastical duty and civic duty, Church and State, supernatural religion and human society.

IV

I do not know whether this statement, necessarily rather general, of the "idea" of the college course is all that is expected of me. To go on to construct and fill out a framework of study fitting this idea, *hoc opus, hic labor est*. One would have first to distinguish, and define for each year, both the academic objectives and the special religious finality; and in regard of academic content, one would further have to distinguish the historical and the doctrinal. I do not think that any one detailed pattern could be considered uniquely ideal; a variety of patterns, differing at least in considerable detail, are possible. What is of cardinal importance is synthesis, the construction of a genuinely organic whole, a *corpus doctrinae* wherein part is articulated with part and the whole grows by orderly explicitation of certain major, closely interrelated ideas.

As soon as one starts patching together, for "practical" reasons, a little of this and a little of that, one has left the college level. Just as one would leave the lay level by falling back into the divisions and categories that have become solemn with the professional theologian.

I once thought that the general progression of major ideas, each dominating a year, should be: Christ, the Cross, the Church, the Church and the World (i.e., the order of faith and grace in relation to the order of reason and nature; one might better use the title, *The Divine and the Human*). Each is a general rubric, denoting an organized body of doctrine, to which the introduction is historical, predominantly scriptural. It would be equally good, perhaps better, to invert the second and third ideas, putting the Church first. What follows is an indication in telegraphic style of the matter to be organized under each rubric.

I. Freshman. The historical part embraces a detailed and organized knowledge (1) of the Gospels as the sources of the life of Christ, (2) of the life of Christ in its structure and progression from his birth to the confession before the Sanhedrin, the climax of his prophetic mission. This history is the background for the dogma of the Incarnation, formulated as the faith of the Church at Ephesus and Chalcedon. These definitions display in archetype the notion of the supernatural: Christ, perfect man, perfect God, perfectly one. They therefore lay the foundation for the dogma of the Church as itself a theandric composite, and for the whole economy of redemption as involving at every turn the union of the human and the divine.

II. Sophomore. The historical introduction studies the *Acts of the Apostles* from the standpoint of the Holy Spirit at His principal work of gathering men into the *catholica unitas* which is the Church, the Body of Christ. This concept of the Church is further followed in the pertinent Epistles of St. Paul. The doctrinal study then bears, first, on this concept in its twofold aspect, the Body mystical and the Body juridical, whose inner principle of unity is the Holy Spirit, dwelling in the Church and in the faithful, whose visible principle of unity is the primacy of the Roman Pontiff; there is put here the analysis of the Church's magisterium and jurisdiction as the continuation of the prophetic and kingly mission of Christ. Secondly, the doctrinal study considers the process of the Church's gathering: God's salvific and predestining will is the origin of the process, as it is the first cause of actual grace, that does the gathering.

III. Junior. The historical introduction reviews the life of Christ briefly to see its steady movement toward the Cross, and then organizes the history of the passion, death and resurrection. The doctrinal study first explores the meaning of the Cross as our redemption (moving backward

from the second Adam to the first), made real in us by baptism, whose grace is completed by confirmation and restored, if lost, by penance. Secondly, one moves to the mystical re-enactment of the Cross which is the Mass, the center and source of Christian life, and to the sacrament of orders whereby the priesthood of Christ is perpetuated in the Church. Finally, from the Eucharist, *futurae gloriae pignus*, one goes on to the "future glory" itself—the triumph of Christ, the Church, and the faithful (eschatology, and the sacrament of extreme unction).

IV. Senior. Equipped by this time with some philosophy, the student may turn to the problems involved in the relationship between the two orders of human thought and life. First, there is the problem of faith and reason; this ought to be studied in the amplitude of its contemporary position as indicated, e.g., by Aubier, *Le problème de l'acte de foi* (Louvain: Warny, 1945), wherein the weight falls on the problem of religion itself; the *demonstratio christiana* and *catholica* can be briefly treated, by an indication of their structure. Secondly, there is the problem of the mission of the Church in the temporal order, unto the renewal and reinstitutionalization of society; of this mission the layman is the bearer. There arise here the problems of marriage, the family, and education; of Church and State; of the socio-economic program of the encyclicals; of Catholic Action (lay responsibility, the institutional apostolate).

All this is a bare sketch of academic content. Admittedly, to fill it out, and produce texts, would be no easy matter. And the prime difficulty would be, not so much the sheer organization of material, but its organization in such a way that the academic study demanded would be a means of spiritual formation, centered progressively on clearly formulated religious finalities proper to each year. At this point, the initially theological work of constructing an ordered course goes over into a pedagogical problem of considerable magnitude. Both principle (e.g., utilization of liturgy as the vehicle of doctrine) and experience would need to be brought to bear on its solution. At all events, a solution should be available to imagination, knowledge, and hard work.

I should perhaps state in conclusion my own personal conviction that the work of designing the framework of the course and of writing (at least in first sketch) the textbooks ought to be in hands of one man. It is a matter of what Newman calls the "principle of personality," which is, as he points out, the operative principle when it is a question of getting done a work of thought. "Living movements," he says in the *Apologia*, "do not come of committees. . . ." And I have always thought of the solution to the college religion problem as likely to come only of a sort of "movement." The one man who would do the initial organizing of material and the first texts would of course consult others—

and many books. And after lines had been laid down, and substance given to the pattern, and texts done, there would be a long state of collective thought. It would review the plan and detail of the course, to consider in the light of actual teaching experience whether it were viable and effective. However, it has seemed to me that no course with a genuine organic form, suited to its finality, would ever come into existence unless one man did the work of its formation. He should indeed so form it as to allow sufficient room in which the individual personalities of teachers might rattle round. On them, in the last analysis, the success of the course would depend. But the pattern of the course itself, if it is to be unified, can only come from one mind.

So I thought nine years ago; so I think now. I may very well be wrong. At all events, the one man is to be somebody else, not I!

A COLLEGE RELIGION COURSE: THE FRESHMAN YEAR

JOHN J. FERNAN, S. J.

It is not my purpose to review the philosophy of the so-called new course in College Religion. I presume that you are familiar with Father Murray's articles published in *Theological Studies* or the article by Father Paul O'Connor in the June 1948 issue of the *Jesuit Educational Quarterly* or the summary of Father Murray's articles published in the March 1949 issue of the *Quarterly*. My purpose is rather to state the actual method of teaching the First Year Course at Le Moyne College and the New York Province in general.

In first term of first year we give what amounts to a course in the Introduction to the Gospels. The lectures are concerned with the value of the Gospels as historical documents; the origin, contents, style and English translation to the ancient manuscripts. These lectures also deal with the political, social and religious background of Palestine in our Lord's time as necessary to an understanding of the difficulties Christ met and the way He solved them in His public life.

Perhaps the most important thing in the whole first term is the homework. It consists in having the students outline each of the Gospels. We start with the gospel of St. Mark and assign about four chapters a week. The method is simply to list each event by title and under the title to list the main details of that event. Thus, under the title—The Baptism

of Christ—would be the three details; 1. Baptism; 2. Descent of Holy Spirit; 3. Utterance of the Father from the Heavens. This is done with St. Mark as far as the last Supper which terminates the matter for first year.

Then St. Matthew's Gospel is assigned and here the method is varied slightly. If a given event in Matthew is not narrated in Mark it is outlined fully as described. If the event is contained also in Mark then only those details are now listed which were not found in Mark. This forces the student to compare the two narratives and emphasizes in his mind the similarities and differences between them. And so in outlining the last two Gospels, this comparative method is followed. The four Gospels can be covered by this method in one term.

This is of course a laborious process for both student and teacher. But it is a very effective way of assuring that before the student begins the life of Christ he has a reasonably thorough knowledge of the four gospels in themselves and in their relation to one-another. And this naturally leads to many preliminary exegetical questions from the students. Thus the format of each class develops naturally into a brief discussion period during which their difficulties on the text are answered and then a lecture on one of the back-ground topics mentioned in the beginning.

In second term we begin the Life of Christ in chronological order. The Gospel is used as a text. The teacher discusses each of the events up to the Last Supper after the manner of the second week of the *Exercises*. The scene is reconstructed—the words and actions portraying the persons—especially the person of Christ. The purpose is to have the student live with Christ as the Apostles did. Thru this contact they, like the Apostles, will first of all love Him and thru that come to an interior conviction and understanding of the meaning of what He said and did.

Naturally you want to know what systematic treatment of dogma is to be found in such a study of Christ as a living Person. For the sake of emphasis, let me first answer that question by saying; "None!". We cannot think of this course in terms of complete, systematic dogmatic tracts. It is living with Christ, walking with Him from town to town in Palestine. Hence the revelation may be concerned—today, with Christ's divinity—tomorrow, with the primacy of Peter or the necessity of grace, or the nature of the Church. These things have to be explained when and where they come up in the text—just as the Apostles had to try to understand them as they were given. These things are developed organically in our course as they were in Christ's economy. To give but one example;—The Primacy of Peter as a dogma is not studied in one place in this course. The *Promise* of it is seen in first year; the *Conferring*

of it in second year; the *Exercise* of it in third and fourth years. And in each phase the student is taken into a deeper understanding of its significance just as the Apostles were.

But, while Christ did not reveal Himself in dogmatic tracts, He did observe a definite order and hierarchy of importance in His revelation. We too observe that order and it results in an *emphasis* on different dogmas from year to year. It is here that the knowledge and skill of the teacher is relied upon. He must be able to deal from day to day with a multiplicity of dogmas and yet keep them all in ordered subordination to the dogma that is to be emphasized.

The emphasis in first year is the same emphasis that we find in our Lord's Public Life:—1. His own Identity as Messiah and God. 2. The Nature of His Kingdom. 3. The Fact and Meaning of His Second Coming. These are the things that the teacher must emphasize above all things as they are met in this daily living with Christ.

The effect of this method is gratifying. Take for example the Divinity of Christ; the student sees it from day to day either stated or inferred or implied in miraculous action, in the reactions of Christ's adversaries and His reactions to them. It has cumulative effect. The student travels with Christ and the Apostles thru the rising climax of clearer and clearer revelation right up to the night of the trial. He gathers an interior conviction from the process that could never be had from the analysis of single texts.

It is this living, interior conviction and realization that we are after. It is that which will enlighten and strengthen and deepen the faith of the boy whom we are preparing to lead a life of faith. It is that which will happily differentiate him from the not-infrequent product of our schools whose faith, burdened with a full knowledge of subtle difficulties, is trying to support itself on a text that is bending in the middle because its whole vigour depends on the meaning of a Greek or Hebrew word which the boy has never seen and wouldn't recognize if he did.

We do end the first year with five classes of dogmatic summary. Christ's divinity and humanity are summed up in a few texts and then the nature and meaning of the hypostatic union are explained. The same is true of the Ecclesiology and Eschatology. But now these texts serve their true purpose; isolated as they are from their context and cut from the whole cloth of Scripture, they serve as formulae which express a conviction. They are not, by themselves, the source of the internal realization. Rather, they summarize it and serve as a convenient way to express it.

I wish I could confirm all these points by examples but time prohibits. However, I would like to exemplify just one point, namely—how the

mere repetition of dogma in the Scriptures serves to bring about the realization of which we speak. This repetition is not the mere repeating of the same thesis or putting it into different words. It is the sort of repetition that the Holy Spirit achieves by showing single truths in marvelously varied, living situations which shed new light on their reality and meaning.

Recently, in the second year course, we were discussing St. Paul's statement that Christ constantly intercedes for us as our Priest in heaven. One boy asked;

"Father, I thought Christ's ordination to the priesthood consisted in the Incarnation?"

"Right", said I, immensely pleased.

"Well then, I don't see how He can be acting as our Priest now"

"Why?"

"Well,—His death canceled the Incarnation and now—well, He's just God again—and He would have to be a man to be a Priest".

I think the question sufficiently reveals the boy's intelligence. Yet it also reveals a lack of full realization of Christ's risen humanity. I know that if you asked the boy directly if Christ rose from the dead he would answer correctly. We had dwelt on that point for weeks in dealing with the Mass and the Sacrament of the Eucharist. And, in first term, we spent much time with the Apostles feeling and handling the body of Christ to see that "He has flesh and bones as no spirit has."

But that dogma was not applied to the new situation of Christ acting still to-day as our High-Priest. And so again I had to show the boy how Christ's body even in death was still in the hypostatic union, still the body of our High-Priest; and how it was that same body that rose and ascended to heaven where He is now the glorious, living price of our sins constantly gladdening the eyes of the Father with an infinite satisfaction.

Such experiences are constant in class. In a thousand different ways, the reality of a dogma is brought out by the Holy Spirit's words in ever varying, living situations. The dogma is mobile and active; sometimes it is walking, sometimes running, now fleeing, now defying, sometimes cursing, at others blessing now crying out in great distress or bowing down in death but again rising up in strong, glorious, beautiful life—giving joy and peace. In St. Paul too the dogma has blood in it—throbbing with fear and hope and joy and love. And again in the liturgy—it is dogma giving birth, dogma on the battlefield, at the altar, at the banquet-table; dogma at the marriage bed, at the sick bed, at the death bed. This vital theology is as different from analytical theology as a tree from a biology book.

Now if the Holy Spirit sees fit to choose this vital way of revealing dogma in action perhaps we too can teach it most effectively by first pointing it out in all its fluid, vital, dynamic expressions. After that, is time enough to show them how to cut it up into small pieces and wrap it in air-tight formulae and tuck it away into neatly classified dogmatic treatises.

It is the living breath of the Holy Spirit that "shall renew the face of the earth." Our purpose is first to feed and develop this Life into full growth from the Gospels, The Acts of the Apostles, The Epistles of St. Paul, the Liturgy and Councils of the Church, the Encyclicals of the Popes. Then, when there is no danger of its withering from too much probing, we can go on to the more complete analysis and preparation for further professional development or combat.

A COLLEGE RELIGION COURSE: THE UPPER YEARS

WILLIAM V. HERLIHY, S.J.

The program of second year starts with the history of the Passion, Death, Resurrection and of the Risen Life of Jesus Christ. Several pedagogical problems present themselves in reference to this subject matter; we will omit any consideration of them in this context. Having reviewed either in detail or in summary the history of the death of Christ and of what followed His resurrection, the student now seeks the answer to the question of the meaning of that historic fact.

The author of the course finds the expression of the meaning of the death of Jesus Christ in a modern, every day fact, which should be familiar to the students: in the liturgy of the rite of Baptism. The rich treasure of meaning in the symbolisms of the modern rite of baptism is revealed to the student by an exploration of the ancient ceremonies which formed the rite of the catechumenate, which accompanied the rite of baptism, and which followed the rite of baptism. In the symbolisms of the ancient and modern liturgy of Baptism the Church expresses the meaning of the death of Jesus Christ in several important theological truths: Baptism is the visible sign of the visible incorporation into the visible organization of the Church, Baptism is the sign of the striking off of the bonds of enslavement to Satan, Baptism is the sign of a regeneration to a new life of Christ Jesus; and in the character of Baptism there is imprinted the indelible right to the sharing in the Royal Priest-

hood of Jesus Christ, the Priest and Victim of the Sacrifice of the Cross.

The Church exposes in the symbols and formulas of the rite of Baptism the mysteries of the redeeming death of Christ on the Cross. Thus initiated, the student searches the inner meanings of these profound mysteries. This search penetrates first into the mystery of the supernatural elevation of man into the divine economy of sanctifying grace and of original justice. And may I pause here to point out how necessary is emphasis on the meaning of the supernatural elevation today when our students live in, and are impregnated with, the naturalism and secularism of our day? How surprising and how great a cause of consternation to come face to face with the fact that our students, even the best, have little, if any, realization of the fact of the supernatural, or appreciation of the meaning of the supernatural in their daily lives! And it must be evident that it is only on the profound appreciation of the limitless meaning of supernatural in their daily lives that true Catholic leadership can be built. The supernatural elevation of mankind in Adam, his sin, the transmission of the effects of that sin to all the members of the human race, save two. The student sees what was to have been our lot and destiny, how they were lost. Then from the gloom of that loss there gleams first the promise, then bursts forth the fact of the restoration of what had been lost through the redemptive Sacrifice of the Cross. Nor is it difficult to share in this redemption; for by visible incorporation into the visible Church of Christ, man is invisibly and mystically incorporated into Christ, the Redeemer, in whose sacrificial death and merits he shares.

And to that Church, through which the merits of the redemptive sacrifice of Christ are channeled to men, Christ has given the perfect prayer, the perfect sacrifice, the Mass, in which is commemorated and perpetuated the Sacrificial Death of Christ on the Cross. To His Church Christ has given a Royal Priesthood, which commemorates and perpetuates His Priesthood, in which all share, both priests and lay-folk, in whom there is the indelible seal of Baptism. By reason of this priesthood the Catholic student and layman must share in the sanctifying mission of the Church which continues the sanctifying mission of Christ.

Thus ends the round of the course of the second year of the Religion Course.

The title of the third year of the Religion Course is "Christ the King," the subject-matter His Kingdom of the Church and of the World.

The take-off is historical. In studying the *Acts of the Apostles* the student investigates the historical revelation of the Holy Spirit in His mission of strengthening the faith, of infusing courage and boldness in

the first witnesses, of forging the hierarchical structure of the infant Church of Christ. In studying some of the important letters of St. Paul, the student sees how much this inspired apostle and writer emphasized the action of the Holy Spirit as the vivifying principle in each soul, and as the vivifying Spirit of the Church which is the body of Christ.

Today that same Holy Spirit, by the infusion of sanctifying grace, by the operations of actual grace, by the outpouring of His Spirit on the Church, forges the twofold unity of the Church: the visible unity of the members of the monarchical, hierarchical society which is the visible Church of Christ; the invisible, mystical unity of the members of the mystical Body of Christ, which is His Church.

Today, when the world is being enlisted into two camps, Catholic lay leadership must be inspired with a sense of "belonging" to a Kingdom which continues according to a glorious tradition, is vitalized with supernatural life, and aims at the highest ideals of service, sacrifice and sanctification. Our college students must be impressed with this fact that not only do they share as members in the sacramental sanctification, in the prayer and sacrifice of the Church, but they also share in the sanctifying mission of the Church of Christ in the world.

The Church and all its members are agents through whom God wishes all men to be sanctified in the unity of Christ's Church. If there is to be One World, it is to be a Oneness forged by the Holy Spirit in the unity of the Church. How great must be the leaven of Catholic lay leadership in the world till this union is perfected! Unto this end there rules over the Church and its members a benign, omnipotent Providence, purifying, sanctifying, perfecting the Body of Christ.

Ultimately, in accordance with the eternal plan and providence of God, this Church of Christ, One, Holy, Catholic, Apostolic, will be one with all its members in Christ and with Christ, who will present it to the triune God unto life everlasting.

To the mind which has been trained in three years of theological experience, and to the soul which has come into contact with the sublime beauty and the intrinsic truthfulness and cohesion of Christian theology, there are presented in Senior Year the problems of Apologetics. Experience has shown me that Apologetics present much less of a problem in senior year than in freshman or sophomore years. The course of Apologetics undertakes to introduce the student to two facts: a) the fact of the reasonableness of the act of Faith in Christ and in His Church; b) the fact of the modern mind.

In investigating the reasonableness of Faith in Christ and in His Church, emphasis is placed on the method followed rather than upon the complete elaboration of the argument in all its details.

The investigation into the denials, which are prevalent among moderns, give to the Catholic student an insight into the real obstacles and blind spots which preclude agreement between believers and agnostics. The course does not intend to take up the detailed refutation of the many objections which have been raised against Christianity in the past and are being rehashed today. There is scarcely any answer more devastating than the survey of the history of the deterioration of human thinking from Rationalism to modern agnosticism and despair. What should be emphasized, probably, is the fact that modern denials and difficulties have their origin in the denial of metaphysics, in the denial that man's mind can arrive at the certain knowledge of supersensory truth. The first problem today is not the denial of God; it is the denial of man. It becomes increasingly clear that moderns evade the questions of religion and revelation by deceiving themselves concerning the nature of man, concerning the validity of human thinking.

The second half of senior year is concerned with the practice of Catholic Action. The dogmatic bases of Catholic Action have been set forth during the study of the theological truths in the second and third years; consistently there has been emphasized the fact of lay participation in the sanctifying mission of the Church. Now the student studies a practical program of mature Catholic living. First, the technique of the development of one's personal supernatural life is exposed in a course of Christian Asceticism. While working towards personal sanctification, the Catholic layman carries on his function of sanctifying the world: first, within the microcosm of the family, then in the larger units of society. Hence the student engages in the study of the Catholic ideals of marriage, family and education, as they are proposed in the famous Papal Encyclicals; then are proposed the great programs of social reform which have been the subject of the Encyclicals of recent Popes.

Our students must be quickened in college with "the final conviction that, as grace perfects nature by restoring to it its own unity, so the Church is the agent that perfects natural society by being its principle of unity" (*Objectives of College Course*). Our Catholic students and laymen must be the agents of Christ and of the Church in sanctifying and unifying mankind; they are the points of contact between Christ and the modern world, which needs Christ. This, in my opinion, seems to be the progression of topics in the upper years of the religion course that has been conducted in experimental form for the past few years. Integrating them with the freshman year course of the previous speaker and making the whole conform to the objectives of the first speaker are among the problems that can be added to the topic about to be treated in the paper to follow.

A COLLEGE RELIGION COURSE: PROBLEMS

EUGENE B. GALLAGHER, S.J.

This paper on problems will deal with the five following questions: (1) Selection of religion teachers; (2) Hours and credits for college religion; (3) Remedial religion; (4) Coordination of the efforts of those engaged in developing the course planned by Father John Courtney Murray; (5) The completion of the textbooks used in the latter course.

The first problem is the selection of college religion teachers. Are all the priests in our colleges, or practically all, to be asked to teach college religion, in addition to their own special subjects, or are all the college religion teachers to be full-time specialists?

When the course inspired and planned by Father Murray was inaugurated in 1940, one of the basic ideas of the plan was to use only full-time specialists. We assumed that the mere study of theology does not qualify a priest for the teaching of college religion. Religious instruction in college differs from the teaching of seminary theology both in its emphases and content, and in its manner of presentation. To be effective, it demands special interest, training and preparation in the teacher. Moreover, given its admitted difficulty and importance, college religion teaching demands specialization, and enthusiastic, full-time devotion, if it is to be taught successfully, and in a way that will demand the intellectual respect of the students.

A teacher who devotes two-thirds or four-fifths of his time to history, ethics, mathematics, or some other subject, cannot, normally, be a good religion teacher. He has a tendency, because of the limited time at his disposal, to rely too much on his habitual knowledge and organization of seminary theology; what he teaches, therefore, is not pointed enough, and not specially adapted to college students. Then, too, he lacks that indefinable something which is known as being "in the groove," because of the dispersal of his interest over more than one subject.

Our experience in using full-time religion teachers seems to bear out the assumption that it is more desirable to have full-time men. Thoroughly devoted to religion teaching as they are, the regular members of our department have been marked by a singular interest in college religion teaching. Free from the distractions involved in teaching other subjects, they have shown a knowledge of their matter, and an application, and an enthusiasm in increasing their knowledge and techniques, that have gone a long way to make our college religion course one of the most respected courses in the college.

However, to view the problem of personnel in all of its aspects, it should be pointed out that our solution is not without its difficulties. When full-time religion teachers are used, they are comparatively few, and they have to teach an overwhelming number of students. If, for example, the 1698 students in the college at Georgetown, in the Fall of 1948, had been divided equally among four full-time men, each would have had 425 students (Actually, because we have been short a man since the beginning of the recent war, individuals in the department have at times carried, and are now carrying, as many as 600 students.) The problem here is not one of having so many students in our courses—which are lecture courses—but one of correcting papers. The use of correctors is especially undesirable in religion courses.

But the use of good full-time men has solved one problem, a problem thus stated by two prominent alumni, in writing about their own college religion classes: (1) “. . . the best teachers were not assigned to religion classes.” (2) “. . . the religion class seemed to be an extra course given by whatever professor happened to be available. Of course most of them were excellent in their own fields, but it is safe to say few were happy with their religion classes.”

In his letter on “The Promotion of Christian Education in Our Colleges” (March 28, 1930) the late General of the Society, Fr. Ledochowski, wrote: “Above all the teaching of so important and difficult a subject must be intrusted to such only as they (Rectors and Prefects of Studies) judge most capable and best qualified to conduct these courses.” Experience has shown that dispensing with this directive, even for very serious reasons, is most undesirable, to state it mildly.

A second problem for discussion is the perennial one of hours and credits for college religion. Practically all college religion teachers agree that three hours a week, through four years, should be devoted to college religion, instead of the two we now have; and that more than one credit should be given for semester religion courses. The present arrangement of two hours a week leaves too long a gap between classes, and forces on us a drastic curtailment of the theology we should be communicating. For the two hours we now have, moreover, students receive only one semester credit (the same amount they get for one hour of public speaking!)

We propose the following questions to our harassed college deans: Is it a really valid objection to say that our proposals would increase the college load too much, and that it would load the college transcripts with too many untransferable credits? Does this objection outweigh the frequently expressed surprise of students at the small amount of time devoted to religion in our colleges? . . . their candidly expressed, and

pragmatic, neglect of courses that involve too much work for too little credit?

Our third problem is that of remedial religion. Students come to us with a diversity of religious training. Some are blessed with training in Catholic schools from the beginning; others, including a good percentage of the brighter students, have had no adequate formal training.

The obvious way of meeting this problem is to weed out the unprepared through placement tests, and transcript inspections, in order to put them in a special class, instead of the regular course, for the first year. The special remedial course should be mapped out to give them an acquaintance with the fundamentals of Catholic faith and moral practice. In their second year, these students could then be put into the regular course. They would thus miss the first year of the regular course (in our plan, the Life of Christ), but this would be the lesser of two evils.

The fourth problem I promised to take up is that of the future development of Father Murray's course, now being taught in various colleges of the Maryland, and the New York Provinces. Because of other duties, Father Murray was forced to withdraw from the direction of this course about three years ago. Since then there has been no one to coordinate the efforts of those teaching the course in New York with the work of the Maryland religion teachers. There has been some coordination among the teachers of the Maryland Province through semi-annual meetings held at Loyola College, Baltimore. But even among the latter there are differences of opinion about the selection of individual courses, and the ordering of these courses to realize the objectives outlined by Father Murray.

If the course is to maintain its identity as a new and special solution to the problem of college religion teaching, it is admittedly true that the Fathers Provincial interested in this course should appoint someone to take charge, in order to coordinate the work of those who are developing this course.

In the absence of a coordinator, however, the religion teachers at Georgetown, in particular (and elsewhere, as I could show) have assumed authority to do what they deemed best to develop the course in line with its objectives. Father Murray, we regret, never had the opportunity to give us a highly articulated syllabus, to begin with. His work amounted to giving us a method, and a general statement of objectives. The course was so incomplete both in its textbooks and its planning when he left it, that it could not, in justice, be called a completely developed plan. In our judgment, therefore, it was not to be conceived as something *static*, but as *something open to further development and experimentation*, while remaining true to Father Murray's original suggestions. The com-

paratively slight changes we have introduced at Georgetown were suggested by the experience of department members. From our point of view, the objections raised against these changes are not backed up by authority, and are not, therefore, binding on us. They seem dictated primarily by the considerations of latecomers to the teaching of the course who, understandably, wish to grasp Father Murray's initial plan before getting lost in the variations that we have (legitimately, we think) introduced.

But there is the problem: Is Father Murray's "Statement of Objectives" to be regarded as an unalterable plan, not subject to changes that experience shows to be desirable? Or is it to be regarded for what we think it really is: merely a general guide, as its title and contents imply?

A fifth problem that should be adverted to, when dealing with this course, is the question of textbooks. It should be made clear that none of the textbooks for this course were ever completed. In 1940 we began with four incipient texts. Only one of these was a textbook designed for a whole year. The others were for semester courses only. Hence, three whole semesters had to be taught without the help even of a partial manual.

In the eight years during which the course has been in existence, very little work has been done on the textbooks. We have turned out a lot of mimeographed material, but it has not been put into book form. It is pretty obvious that if our course is to survive, the books must be completed sooner or later. It seems equally obvious that our present teachers are too overburdened with large teaching loads and extracurricular activities to complete this work.

Two possible solutions of the textbook problem occur to us, and both of them involve hard decisions on the part of our superiors. Either some of the teachers now teaching the course must be relieved of teaching in order to concentrate on writing; or new men, just out of tertianship, and working under the guidance of experienced teachers, must be set aside for this work before they become involved in the usual, unrelenting, pattern of college work.

A Teacher's Experience With Remedial Reading

FLORIAN I. ZIMECKI, S.J.

The present reading program at St. Ignatius High School, Chicago, is the outcome of a steadily growing awareness that a number of students are unable to read efficiently material in the various courses. This difficulty is becoming increasingly evident in high schools throughout the country—private and public. We see the need for thinking along this line reflected in professional journals, in reading conferences such as the one held each year at the University of Chicago, in added university courses, in curricular adjustments, in such a meeting as we have here today.

We are learning that reading is a very complex process and that instruction and guidance cannot end with the elementary school. It must continue through the secondary school and even into college. Each advance brings new problems. A student travels a long way from the simple assignments in the primary grades to the advanced skills required in preparing a term paper, a debate, or a panel discussion. At the more advanced levels he must be proficient in handling library resources and must be able to shift his mode of reading as he faces each new task. For example, he must learn to skim, to read carefully, to evaluate, to organize under a single guiding purpose. Moreover, each content field has its own vocabulary, its own background, its own related areas.

This guidance in reading is not new to any of us. We have always directed a concerted effort toward improvement of reading and study habits. We may not have thought of our attitudes and practices as related to a developmental reading program; we rather considered it a part of good teaching.

How has our program at St. Ignatius shown a change during the past two years? In 1947 we added to the regular Freshman qualifying tests, a Stanford Advanced Reading Test. Of the 260 boys accepted, 40 were below the ninth grade in reading level. Only 35 were scheduled for the Remedial Reading Class. By careful comparison of the reading test data with the mental test data, it appeared as if most of these forty could be classified as disabled readers. In nearly every case reading achievement was considerably below level of ability.

Some change also occurred in a wider use of tests and more careful evaluation of data. For example, we were aware that the Otis Intelligence Test administered to the group likely underestimated the ability of many of the boys because of its reading content. A boy with a reading disability is usually handicapped with such a test. There was also a more careful appraisal of each boy's needs through study of school records, observation, home contacts, and conferences. We are more and more looking into the causes leading to poor adjustment and to failure, and trying to prevent them.

We likewise see a change as a result of the establishment of a remedial class to meet the needs of students with severe reading deficiencies. We have added to this group a few boys not considered disabled readers but those who have manifested marked weaknesses in certain reading skills, in written expression, or in study habits. A few with mental maturity inadequate for high school success were also admitted to the class. We hoped that all would profit from: first, the more individual approach, secondly, increased measures of motivation, and lastly, variety of reading materials, and other learning aids.

What does remedial reading mean? Albert J. Harris, in his book, *How to Increase Reading Ability*, says, "The term 'remedial reading' is used to describe teaching efforts which are intended to help the pupil to overcome a reading disability or to correct faulty reading skills. Good remedial teaching can only make it possible for a child to make effective use of his potential abilities; it does not abolish individual differences and it cannot prevent children of limited ability from remaining below average. There can be no quarrel with the proposition that major efforts should be devoted to improving the general efficiency of classroom teaching. As this takes place, the frequency of reading disabilities will diminish. However, under the best of teachers, children will continue to be handicapped by physical defects, to miss school because of illness, and for other reasons to fall behind. Detecting weak points in the child's achievement and helping the child to overcome these weaknesses are integral parts of the effective classroom teacher's method."¹

At this point it would seem well to consider some of the causes of reading disability among high school students. The 1948 Yearbook of the National Society for the Study of Education, *Reading in High School and College*², gives a thought provoking discussion which is recommended for reference.

¹Harris, Albert J., *How to Increase Reading Ability*, New York: Longmans Green and Company, 1947, p. 20-23.

²Henry, Nelson B. (Ed.). *The Forty-Seventh Yearbook of the National Society for the Study of Education, Part II, Reading in the High School and College*, Chicago: The University of Chicago Press, 1948.

In our experience the following factors singly and in combination seem to operate: previous exposure to ineffective teaching methods, interrupted or varied school experience, emotional and personality problems growing out of such factors as home tensions, inadequate language backgrounds, lack of school and home intellectual stimulation, and poor work habits. Special physical defects, often important contributing factors, did not seem to function in our particular groups. The program set up to meet the problems was truly more than remedial, it often seemed a program of rehabilitation. In the cases of four boys (two last year, and two this year) we turned them over to the Loyola Center of Guidance for further study of the factors involved.

During the first year of the experiment, we organized a Special Reading Class which met twice a week before regular classes, and a Remedial Reading Class which was scheduled as part of the regular school day. In the first class we had only reading disability cases. Unfortunately, owing to extra-curricular activities and traveling distances, attendance was irregular. Nevertheless, at the end of a six month period, 15 out of 18 boys had increased their reading achievement by a full grade.

The Remedial Reading Class was taught by two teachers. One class each week in English, and one class each week in world history was set aside for remedial reading. We tried to accomplish our aims through this special period and also through the reading activities related to the two subject fields. In general we concentrated on three areas:

Recreational Reading: Effort was directed toward overcoming the boys' antipathy for reading by bringing them into contact with attractive, well-illustrated, easy books relating to adventure, mystery, sports and humor. Bill Stern Sport Stories and Sherlock Holmes seemed to lead the list. Such magazines as "Notre Dame Scholastic" and "Sportfolio" also had real appeal. *Gateways to Readable Books* by Strang, Checkovitz, Gilbert, and Scoggin, and the list prepared by the Bureau of Child Study, Chicago Public Schools were valuable references in choosing books. Much very usable free material is also available, such as pamphlets from General Electric and General Motors. Educational comics found a place on our shelves. We also used the simplified classics published by Globe Company and Webster Company. I would like to call your attention also to the excellent bibliography on aviation for elementary and secondary schools, published by United Air Lines.

Work Type Reading: We found of value Reading Skill texts published by Merrill Company, Columbus, Ohio. To insure success from the beginning, we began with material at least a grade lower than that indicated by the reading test. The actual reading grade has been called by Emmett Betts the "level of frustration." Books ranged from grade five

through grade nine. As the boys showed evidence of improvement they were advanced. The work involved gave the students an opportunity to develop a variety of reading skills: comprehending, interpreting, and organizing ideas, understanding words, and studying words which consist of word analyses and dictionary skills. Completion of an assignment was followed by correction, discussion of errors, analysis of habits of study, and graphing of results. This week by week work under guidance soon began to show results.

Work Type Reading Activities Related to the Study of History: History is a particularly good field in which to develop many different types of reading abilities. It can be utilized well in both developmental and remedial programs. The following listing gives a few: critical reading, research, selecting central ideas, skimming to locate information, vocabulary development, summarizing, note-taking, outlining, and map reading. Such activities offer an excellent opportunity to study strengths and weaknesses. They also help to bridge over the gap between the remedial class and the regular class.

During the history period we gave unusual emphasis to building a background of information, to the study of the technical vocabulary, to clarification of concepts through discussion, visual aids, note-taking from dictation (these were written at home) and through oral reading. Comprehension of the reading was checked through answering questions and giving the topic sentence. Clarification of textbook content can also be procured through reading of easier related material. This easier related reading should add color and detail such as that offered by books of travel and historical fiction. A final term paper gave strong motivation to a variety of reading and writing activities. Through such methods, concentration and improved methods of study are developed.

The program throughout was supplemented by individual conference where a boy appraised his strength and weaknesses, and also his progress. The teacher's friendly contact with these boys also offered an opportunity to many to talk out some of their difficulties. A steadily growing awareness of improvement gave them much needed encouragement and often stimulated commendable effort.

On March 8, 1948 we repeated the Stanford Advanced Reading Test. The records of three boys were lost, so we are reporting on 32. Only two boys did not improve, one of whom cooperated poorly and was difficult to motivate. He probably should have been referred for a psychological examination. The other was ill and absent frequently. Six boys did not reach a ninth grade level. Gains ranged from .4 grade to 3.2 grades. Over half the class made an improvement ranging from 1.5 grades to 3.2 grades. As further follow-up on May 10, 1948, we administered a new

diagnostic test, the SRA Reading Record, published by Science Research Associates. The skills tested are: rate of reading, reading comprehension, paragraph meaning, directory reading, map-table-graph reading, advertisement reading, index reading, sentence meaning, technical vocabulary, and general vocabulary. This test is self-scored. The raw scores on the Record are converted to percentile ranks for easier interpretation. The boys construct their own profiles, and become aware of their strengths and weaknesses in the different reading skills. If the score is above the 75th percentile, the student is a good reader. If it is below the 25th percentile, he is not up to par. The results on the Record were about the same as on the Stanford Advanced Test, except in the case of one student who did very poorly. The Paulist Choir had a concert that night. Since he was a participant, he was extremely nervous and could not concentrate.

Improvement usually went beyond that which could be measured by tests. Shyness gave way to increased confidence; childish behavior changed into a mature earnest attitude; poor application was followed by a settled and more intellectually ambitious attitude.

We submitted our reports to Loyola University and to the Bureau of Child Study, Board of Education, Chicago, for a further interpretation. Both institutions have been graciously generous with their advice, materials, and aid. They were well pleased with the results.

To what do we attribute the excellent gains? We believe that they were attributable to the following factors: the remedial reading program itself, improved study habits, and good teaching in all the subjects. Very important was the boys' discovery of interesting books which they could actually read. As the year passed it was evident that many boys had latent abilities never before challenged. Some had apparently never worked hard intellectually. They now seemed to find themselves.

The following letter describes the change in one boy. To some degree his experiences were repeated many times over in the rest of the group.

March 8, 1948.

Dear Father,

My husband and I want to take this opportunity to thank you for what you are doing for Paul.

Your giving him that book of Sherlock Holmes was one of the best things could have happened to him.

For years we tried to interest him in reading. I even took a course at the Public Library on books for children and how to interest them in good reading—but the best I could do was read the books aloud to Paul. I had him take eye exercises and had his eyes tested—but he'd get into the habit of blinking his eyes (probably when the matter wasn't interesting or due to some other matter which I did not understand). When he took to reading only sport news, he went "whole hog" for sports when he began delivering newspapers (which delivery he has discontinued). I just thought that's as far as he'd get. We had all been great

readers (our attic is like a library). My dad read the Polish classics and I couldn't understand why Paul should be by-passed, until you gave him that volume by Conan Doyle.

Father—you don't know how much good it does our hearts to see him crawl into bed with a regular sized volume of Sherlock Holmes—although reading in bed has been taboo with our other two boys.

So I will say, God bless you, from both of us—you will never know how grateful we are—because we know this will open new avenues to him. Up to now he has had to rely on his own personal experiences or those he heard of—but if he will learn to love to read—he will have the wealth of the past brought to him, and all because of the patience and sacrifice of the Jesuits. Again thank you and may God bless you.

Sincerely,

Mrs. F. J. B.

Another Teacher's Experience With Remedial Reading

JOHN W. PAONE, S.J.

My experiences with remedial reading began a little over two years ago, shortly after the Denver Institute's recommendation that something should be done in this field. I was asked to familiarize myself with the subject and the material which I would find, and to give it a try to see what could be done. I was told special training was not absolutely necessary, provided one had had some teaching experience. After having taught remedial reading now for two and a half years, together, of course, with other subjects, I can vouch for the truth of this statement. An experienced teacher can acquire a good deal of proficiency in this subject by reading a few basic texts and by becoming familiar with the remedial materials, which are plentiful, and, for the most part, scientifically done. Of course, a man who is prepared in this way could not pose as an expert and think that he could step into a reading clinic and take over. But he is prepared well enough, I think, to take care of the average case which will arise in our schools. Extraordinary cases he does not have to handle, nor should he. These should be recommended to a clinic.

In order to gain some knowledge of what Remedial Reading was all about, in the beginning, I read McCallister's: *Remedial and Corrective Instruction in Reading* (Appleton-Century Co.). I found this book particularly interesting and instructive, especially for the case studies which it presented in detail. Then I read Bond and Bond's: *Developmental Reading in High School* (Macmillan Co.). I had heard a great deal about a book, still in the printing stage, from Kottmeyer, Director of the Public School Reading Clinics in St. Louis. His book, *Handbook for Remedial Reading* (Webster Publishing Co.), I read as soon as it was available and I found it very valuable. I might say that this work would be almost sufficient in itself to provide a teacher with principles, technique and organization for teaching a remedial class, with, of course, the provision which I have made above about extraordinary cases. Later on I read *Problems in the Improvement of Reading* by McCullough, Strang, Traxler (McGraw-Hill Book Co.). This book was more profound and advanced than the others.

With a knowledge gained from reading some of these books before

the course started, I gathered my first remedial students. They were selected by means of the Iowa Silent Reading Test. A diagnostic test such as this was used because we not only had to discover the students with reading disability but also get some idea of what that disability was, so that we could plan our remedial technique accordingly. The Iowa test was ideal for such a situation. I might say here that there are many such diagnostic tests, and it does not make too much difference which one a teacher chooses; but a scientifically constructed test must be used.

When I began to instruct my second group, in the second semester of this first year of remedial teaching, I thought I would secure candidates for the class by asking the various English teachers to submit the names of those students whom they considered to be poor readers. They very generously submitted lists of names. However, after I had tested this group with the Iowa test I found that many of these boys did not need remedial reading, as their scores were perfectly normal. Perhaps some might have needed added instruction in oral English, but that was for the Speech Department to provide. They certainly did not need any extra instruction in the comprehension of what was read—which is essentially the object of remedial reading. I am glad that I learned this lesson very early, as it undoubtedly saved a great deal of wasted effort.

The foremost problem which presented itself with my first group was class procedure. How should a class like this be conducted? All the books in this field had placed particular emphasis upon individual instruction, therefore I knew that this was a necessity. On the other hand, I was soon confirmed in an opinion which I had already formed that there were certain techniques which most poor readers required and which would be beneficial to all, namely: word-recognition and meaning, purposeful reading and speed. So I decided to divide the period roughly into group instruction and individual instruction. Perhaps half the period for one and half for the other.

The first problem attended to, then, in this group instruction, was word recognition and meaning. I found that this was one of the chief contributing causes to reading deficiency. The boys were just simply lost when they came across difficult words, long words, new words. Many factors contributed to this deficiency, I presume, and the length of this paper prevents an exhaustive treatment of them; but certainly in many cases, the difficulty could be traced to a) phonetic spelling: a student for example could use a word in his speaking vocabulary and yet not recognize this same word in print; b) to poor syllabication and sound blending: some boys could not divide a word into syllables nor give these syllables sounds, and c) to simply not having read enough: most of these boys had hardly read a book or, at the most, very few.

To help them, therefore, I gave them the prescribed five-point word attack: scrutiny of the build of a word—its configuration, the context, syllabication and sound blending with the hope that the sound might recall or suggest a meaning; root meanings, which might be suggested to them from their study of Latin or other languages; and, lastly, the dictionary. Of course, I insisted that, when it was feasible, they should always consult the dictionary. I always had two or three dictionaries handy, and they could refer to them at will.

This year I came across a paper-bound book which sells for about thirty-six cents, if more than ten copies are bought. It is a valuable book for word recognition and meaning. The title is: *Progressive Word Mastery, or Word Study for Secondary Schools* by David H. Patton (Charles E. Merrill Co.). The book is made up of thirty-six lessons with provision, right in the book itself, for reviews and tests. Some of its features are the study of word meanings, word parts, special word difficulties and spelling. The most valuable section, however, is the special, reference material section in the back, to which references are made by page in every lesson. In this section, we find a concise, orderly summary of principles of grammar, spelling rules, punctuation, synonyms, antonyms, homonyms, prefixes, roots, suffixes. In short, it seems to me, that if a boy has missed a great deal of English and reading instruction in elementary school, this section will enable him to retrieve many of the essentials of that knowledge in comparatively short time. So for the study of words, as an aid to better reading, I found this book invaluable and recommend it very highly.

The second deficiency which seems to attach itself, in general, to a group of poor readers, is the lack of purposeful reading, or to put it more bluntly, the lack of thought while reading. A poor reader must be stimulated to do what a good reader will do spontaneously. He must approach a selection of reading with an inquisitive mind. The reader must be looking for something, otherwise he will find nothing.

In order to stimulate mental activity, then, to give reading a purpose, we have tried to teach the students to recognize the various patterns of writing, with the hope that they perceive the author's purpose more readily. For example, if the boys discover—and they are trained to do this—that they are reading a description, then they must try to find out exactly what the picture is, and should not be satisfied with their reading until they do. If it happens to be a question-answer pattern of writing which they are reading, they must be on the alert, mentally, to discover what the question is and just what exactly is the author's answer.

As an aid, in this phase of remedial reading, I am using a book entitled: *Experiences in Reading and Thinking* by Center and Persons (Macmillan

Co.). This is the first of a series of three books. The authors arrange their selections according to the following patterns of writing and therefore of reading: 1) the question-answer pattern; 2) the pattern designed to give information; 3) the reason-opinion patterns; 4) the conclusion-proof pattern; 5) the problem-solution pattern; 6) the pattern for sharing experiences. The purpose and how to attain the purpose are kept in the forefront of each selection and gradually the student not only begins to think while reading, but is actually looking for various twists of thought and conclusions. The least that can be said for this series is that it makes the reader active mentally. The most that can be said for it is that it should be given a place in any remedial class which is not in too much of a hurry to get its work done.

To help in securing speed of reading, I have been using the *Standard Test Lessons in Reading*, published by Columbia University, Teachers College. These are very helpful. We work on these for about eleven minutes a period. They contain a series of ninety-six graded lessons. Each lesson is made up of one or several paragraphs on some interesting topic and ten multiple choice questions. All the reading, including the answering of the questions, must be completed in three minutes. At the bottom of each page is the scale for securing the grade score, obtained in each lesson. So the student sees his comparative grade standing in each unit. From day to day, the student is enabled to see, numerically, just where he stands in comparison with others. After awhile, in each lesson, the boys try very hard to reach at least their own grade level. This stimulation is a very good thing.

So much, then, for group instruction. In the individual instruction, I am principally guided by the findings in the Iowa sub-tests. Besides rate and comprehension, this test breaks a student's deficiencies down into: directed reading, word-meaning, paragraph comprehension, sentence meaning, location of information (alphabetizing), use of the index. With these scores before me, I assign various exercises, according to individual needs. A student is kept at a definite type of exercise, until I feel that he has advanced. After that, he is assigned to another type, if his needs require it. For these definite exercises in directed reading and paragraph comprehension, I use: *Practice Exercises in Reading* by Gates-Pearson (Columbia, Teachers College), types C, D and A respectively. For more instruction in word meaning and sentence meaning, I find: *Reading for Meaning* by Guiler and Coleman (J. B. Lippincott Co.) very useful. For the last two items, use of an index and alphabetizing, I make up my own exercises. I go through an old history text and select various items, then tell the boys to locate that information for me in the book by the use of the book's index. As for the second one, alphabetizing, I supply

some old telephone directories and make them find various difficult numbers, especially in the classified section.

This, then, is the method I have employed to overcome the general deficiencies of the group and their individual faults which are more or less common.

When the boys are working on their private assignments, at times I go around the room to check up on answers and at other times, I have some boy read to me quietly and in this way, I might be able to pick up some more particular fault, such as poor eye movement, regressions, poor word grouping, faulty pronunciation, etc.

To avoid monotony, I occasionally call off the usual schedule and we have a bit of choral or group reading. This enables me to give some general instruction in speed, in developing the length of the eye-span and in word-grouping.

At other times, we pick up the remedial reading edition of the "Readers Digest" and indulge in some articles of current interest. Then by using the specially prepared tests and scales, we can test ourselves in what we have read and determine our scores.

I have also tried to get the boys to do some reading on their own. Whatever I have done in this direction has been chiefly accomplished by the *American Adventure Series* (Wheeler Publishing Co.). When I introduce a boy to one of these books, I have very little difficulty in getting him to read others. However, I have been a little hampered in the line of outside reading, first because my supply of suitable books is limited. (The books must be simple, interesting, with subject matter appropriate for the student's age and appropriate for his *present reading level*), and secondly because of the other demands made on the boys by English teachers for book reports. A boy will not want to read a book for me, since I do not give marks, when, at the same time, he is asked by an English teacher who does mark him. And furthermore, in most cases, these book reports do not help the student as a reader because they are at a level beyond his retarded reading grade. The ideal situation would be for the English teachers to accept the book assignments and results of the "remedialist," as long as the boys are under his charge. I feel, however, that when more teachers come to understand the nature of remedial reading that they will be very eager to cooperate.

These have been my teaching experiences in remedial reading. But before I bring this paper to a close, perhaps a few figures representing in actual scores the gains and losses in the reading scores of several groups might prove interesting.

The following figures are exclusive of the work that is being done

this year. They cover a ten weeks' course, three periods per week, 45 minute periods.

For my first group, first year boys: 93.6% improved, 1.2% remained the same, 5.06% regressed. The median gain per student was 2.4 grades.

The second group—fourth year boys 94.1% improved, 5.9% regressed, median gain per student 2.4 grades.

Another fourth year group—83.3% advanced, 16.7% remained the same, no regressions, median gain per student 1.2 grades.

The first of two third year groups—83.3% advanced, 16.6% remained the same, no regressions, median gain per student 1.7 grades.

The second Junior group—53.5% advanced, 33.3 remained the same, 11.1% regressed, median gain .3 grades per student.

Roughly speaking, then, with 150 students from first, third and fourth years, 82.1% of the entire group advanced, about 10% remained the same, and about 8% regressed.

We can end this paper by remarking how others regard a course of such a nature as remedial reading. First of all the boys, after they realize what we are trying to do, go along quite enthusiastically. Deep down in their hearts they have always been conscious of a reading deficiency and now they are glad and relieved that it has been brought out into the open and that something is being done. Secondly, the parents are able to appreciate a course like this and are very anxious that their sons benefit by it. And lastly, this year, after our school had been visited by an evaluation committee from the Middle States Association, we received the inevitable report and in it we found this remark: "An excellent start has been made in the field of remedial reading which should be highly commended."

Liberalizing the Curriculum of Business Administration

WILLIAM G. GRIFFITH, S.J.

I would like to take the usual liberty of amending the assigned topic of this paper : "Liberalizing the Curriculum of Business Administration." I would prefer, instead, to have it read: "The liberal arts content in the present curriculum of schools of business." The assigned topic appears to carry the connotation that the present curriculum may be deficient in its liberal arts content and that efforts should be made to enlarge or enrich that content.

Approaching the Jesuit school of business historically, we discover that at a point in the development of the Jesuits university in the United States, it was decided, and this was not too many years ago, to establish a collegiate unit that would be distinct from the traditional liberal arts college. This unit would attract those students who wanted to combine some direct preparation for business careers with some liberal arts training; the school itself would have a different aim from the arts college, and would carry out its function through a curriculum that was to some degree different. The point for discussion, therefore, as proposed in this paper, would seem to be: How similar to the liberal arts college *may* the School of Business be, and how dissimilar *must* it be.

The Wharton School at the University of Pennsylvania claims to be the oldest independent school of business in the United States. It was established in 1881. Only seven others were founded up to 1908 (California, Dartmouth, New York University, Chicago, Harvard, Northwestern and Pittsburgh). Among the Jesuit universities, schools of business were established in 1910 at St. Louis and Marquette, in 1919 at Georgetown and in 1920 at Fordham. This is a relatively short time as colleges go and there are those who feel that the curriculum development in these schools has been good in terms of the historical length of their existence.

That this infant of the Jesuit university is enjoying a lusty childhood, however, is attested by the almost 24 thousand students (23,994) enrolled for the current year in the 19 Jesuit schools or departments of business as against the 38,818 enrolled in our 28 liberal arts colleges.

Independent of the Jesuit administrator of a school of business, there are several forces at work in shaping the curriculum. We shall refer to at least four of these influences, and it is our belief that all four of them place adequate emphasis on the liberal arts content of the curriculum.

The first of these influences would be certain province regulations applicable to the schools of business, specifically in the fields of philosophy and religion. The quantitative amount of work done in these fields may vary among the provinces, though there is no Jesuit school that does not require courses in both fields. At present the requirement in the New York Province is that at least 16 semester hours be given in philosophy, with a recent and strong recommendation that this be increased to 20. The normal requirement in religion is two hours a week of class for four years, though this is sometimes computed at less than the sixteen semester hours that are actually taken. Thus it is that 32 semester hours are taken in philosophy and religion, 25% of the total degree requirements, or the equivalent of a full year of class work in these two subjects. It is presumed, of course, by the province authorities that standard courses are given in English, government, history and sociology, though the amount of work in these fields is not definitely prescribed.

A second influence at work in shaping the curriculum of a school of business would be, in varying degrees, the prescriptions of the State Education Departments. Their influence on the school is exercised specifically through their licensing power in the matter of Certified Public Accountants. For a student in New York State to sit for this examination, he must have completed his accounting work and other specified business subjects in a school that is registered with the State Department. In order to have its curriculum registered the school must meet the curriculum requirements of the Department. While a relatively small percentage of the graduates sit for this examination, it is necessary, certainly in the matter of general prestige, that the program of the Jesuit school of business be approved by the Department for this purpose.

In New York State the required program, on the basis of 120 semester hours for graduation, must include 24 semester hours in accounting, eight in business law, eight in finance, six in economics, and fourteen in other business subjects. The Department is equally insistent, however, that the remaining fifty percent of the degree program be made up of forty-eight semester hours of liberal arts subjects, without specification, and twelve semester hours of electives in arts subjects.

It is the expressed feeling of the Department that the sixteen semester hours required at Fordham in philosophy is high in comparison to the forty-eight semester hours that are left for all other liberal arts subjects.

The third influence at work on the curriculum of schools of business is the accepted standardizing association in this field, the American Association of Collegiate Schools of Business. The Association was established in 1916 with fifteen charter members, and at present has a membership of fifty-eight schools, including three Jesuit schools, Marquette which was admitted to membership in 1928, Fordham in 1939 and St. Louis in 1948. According to the survey made at the time of the Jesuit Deans' Institute, held in Denver, August, 1948, nine other Jesuit schools are working towards membership in the Association, of which at least two are close to submitting their formal applications. That admission to the Association is difficult because of their qualitative and consequently at times indefinite standards, the Regent of the School of Commerce and Finance at St. Louis University, most recently through the mill, will willingly attest.

In addition to the standards of the association regarding courses in business, which would naturally be expected in an association of this kind, there is an emphasis on the liberal arts work that must be found in an applying college. The distribution of liberal arts and professional subjects sought by the association is a forty percent-sixty percent division either way, which means that at least forty percent of the total offerings must be in the liberal arts subjects and the work in this field may run as high as sixty percent. Looking at it from the other direction, never may the courses in business subjects exceed three-fifths of the total program and the work in this field may run as low as two-fifths.

It is fairly evident, then, that the influence of these three elements, namely the province regulations, the requirements of the State Education Department and the standards of the American Association of Collegiate Schools of Business, places more than a small emphasis on the liberal arts program, and there seems little danger that the schools of business will become over-professionalized. While the requirements mentioned allow for a forty percent-sixty percent division, the fifty percent-fifty percent division is more prevalent in practice. This means that the equivalent of two years is spent by the students of schools of business in liberal arts work and two years in the professional business subjects.

A fourth influence which has had and will have its effect on the "liberalizing" of the school of business curriculum is the movement of recent years towards the introduction of graduate courses in the fields of business subjects. In this regard a further word might be said about the arrangement of courses on the undergraduate level. We have noted the practice of offering two years of work in liberal arts and two years in business courses. The more common practice at present is to offer these courses in a vertical arrangement with the liberal arts and business

subjects being offered *pari passu* over a period of four years. Certain schools, however, follow the horizontal arrangement of offering two full years of liberal arts work and then two full years of business subjects. That the latter arrangement offers itself more readily to the development of a graduate program is evident in the case of the School of Business at Columbia, which first followed the horizontal arrangement of offering courses in business during the junior and senior years, and last year made the transition of offering courses only on the graduate level.

Five member schools of the American Association of Collegiate Schools of Business, Chicago, Dartmouth, Columbia, Harvard and Stanford, at present offer only graduate work, and only eight schools of the Association, Arizona, Cincinnati, Fordham, Lehigh, Marquette, Southern Methodist, Utah and Washington and Lee, offer no graduate work in their schools of business.

While this tendency of offering first graduate work and then only graduate work is something of a long-range program, its implications for students of schools of business is rather easily perceived. It would mean that eventually schools of business would be following the path beaten by the law schools of demanding at first two years of liberal arts work for admission and eventually the acquisition of a bachelor's degree before the student embarks on his professional training.

With regard to the specific programs offered in the Jesuit schools of business, the question was studied in some detail at the Denver Institute for Deans, and reference is made at this time to the excellent paper presented by Father Thomas Devine, Dean of the College of Business Administration at Marquette, which is reprinted in the proceedings of the Institute.¹

So much, then, for the liberal art content in the curriculum of schools of business. It is our opinion that with a Jesuit Dean or Regent our schools of business will retain the classical influence to the extent that it can be retained in a school that is not explicitly a liberal arts college. It is our feeling, moreover, that the friendly but real competition existing between Jesuit and non-Jesuit schools of business will come rather from the excellence of their strictly professional, non-liberal courses. It must be our aim that the traditional excellence of liberal arts work in our schools extend itself in the schools of business to the professional business courses.

¹Mallon, Wilfred M., S.J. (Ed.), *Jesuit Educational Association Proceedings of the Institute for Deans*, Denver, Regis College, August 3-13, 1948, p. 268-273.

Organization of the Guidance Institute—1949

EDWARD B. BUNN, S.J.¹

Among the problems that precipitated the plans for the Guidance Institute of Fordham University, July 5 to August 12, 1949 was the fact of the swelling enrollments in our schools especially in our colleges and universities. Many of the latter had introduced into their institutions Veterans' Administration Guidance Centers just after the close of the war. The effective job done in these centers clearly demonstrated the good that could be achieved by organized guidance.

The Executive Committee of the Jesuit Educational Association seeing the need and the effects of these programs recommended their incorporation into the college and university organization. However, this was more easily said than done since not all of our institutions conducted Veterans' Centers. Even among those which did, the Jesuit faculty was not conspicuous in their operation.

Other problems confronted administrators, counselors and teachers arising from the varying background of students entering our schools from both the college and high school level. Were the students taking the courses most adapted to their needs? Were their abilities properly evaluated and developed as the best assurance of their future success? Did our schools have resources for effective counseling to meet the vocational, occupational, and personal needs of the students?

Studies revealed that some official action should be taken on a national scale to make the Jesuit personnel of our schools aware of the instrumentality of professional guidance for realizing more adequately their educational objectives. As the brochure of the Guidance Institute stated, "The urgent need for school counselors who have had training in vocational guidance has prompted the Jesuit Educational Association to

¹This is the first of a proposed series of articles on the Guidance Institute. It is hoped that in the near future a more detailed summary of the courses and lectures can be given and that eventually programs for high schools and colleges can be outlined.

present a basic program of courses for Jesuits engaged in counseling at the high school and college levels.”

In May of 1947 the Board of Governors approved the recommendation of the Executive Committee to conduct a Guidance Institute for the American Assistancy. The Institute for High School Deans held at Denver during the summer of 1946 and a similar Institute for College Deans conducted in 1948 had brought home the tremendous value of such group action by Ours.

What kind of an Institute could be prepared to meet our needs? Information and knowledge of the field had to be imparted. The subject was so vast in its scope that only a comprehensive program involving many courses could furnish sufficient data to meet our needs. A program had to be drawn up that would cover the organizational, clinical and occupational phases of guidance that could be fitted into the established system of student counseling in our schools. It was assumed in all our discussions that primacy must be given to spiritual counseling and that all other phases of guidance were means to help counselors achieve this end. As the brochure announced: “The program is not merely an orientation to the vast field of guidance but emphasizes training in the basic skills and techniques and even offers supervised work experience in a vocational agency.”

The Executive Committee also felt that the courses taken should merit graduate credit. One of our colleges or universities having a graduate department of psychology or one of education giving degrees in the field of guidance must be selected as the place for the Institute. Fordham University met these requirements and graciously accepted the sponsorship of the Institute. Furthermore it was decided that the organization of the Institute, including the choice of staff, construction of curriculum, arrangement of courses, should be left to the discretion of the Director appointed by the Executive Committee and approved by Fordham University.

Jesuits in all provinces with experience in the field of guidance were consulted on the objective, organization, type of courses, and supplemental lectures. They constituted the Advisory Committee and included the following: Reverend Hugh J. Bihler, S.J., Reverend William J. Devlin, S.J., Reverend Charles I. Doyle, S.J., Reverend John H. Martin, S.J., Reverend Maurice F. Flaherty, S.J., Reverend Gerald A. Kelly, S.J., and Reverend William D. O’Leary, S.J.

Careful consideration was given to the selection of the staff which included: Dr. Joseph F. Kubis, Associate Professor of Psychology at Fordham; Mrs. Genevieve P. Hunter, Director of the Archdiocesan Vocational

Service of New York; Reverend James F. Moynihan, S.J., Director of Vocational Guidance of Boston College, and Reverend William C. Bier, S.J. of the Graduate Department of Psychology at Fordham University.

Nine courses were drawn up in the first draft of the program. It was kept in mind as a point of deliberate policy that emphasis should be placed on the practical aspects in the three fields of guidance. After discussing the tentative program with the Executive Committee it was decided these nine courses be contracted to four to enable each student to obtain a comprehensive coverage of the three fields of guidance, namely: Principles and Techniques of Guidance, Clinical Aspects of Guidance, Occupational Information and Placement Procedure and Counseling Laboratory and Internship.

Some supplemental lectures by experts were thought necessary to present some of the numerous special problems in the field of guidance. These were arranged for two evenings a week. Careful consideration was given to the selection of the lectures and the topics by the staff. The services of the following were secured for this purpose: Reverend Robert Brown of the National Conference of Catholic Charities on *Community Resources*; Mr. Michael J. Delehanty, Director Delehanty Institute on *Opportunities in Government Service*; Dr. Grace McLean Abbate, Psychiatrist on *Role of Guidance in Modern Education*; Dr. Zygmunt A. Piotrowski, Associate in Psychiatry, Columbia University on *Projective Techniques*; Dr. Katherine G. Keneally, Director of Remedial Reading, Catholic University on *Reading Problems and the Counseling Process*; Reverend Henri Samson, S.J., Director, Adult Guidance Clinic, Catholic Charities of Brooklyn on *Scrupulosity and Anxiety*; Reverend Hugh J. Bihler, S.J., Professor of Psychology, Woodstock College on *Alcoholism and Drug Addiction*; Mr. Harold Goldstein, Chief of Occupational Outlook Branch, Department of Labor on *Occupational Trends in the United States*; Reverend Gerald A. Kelly, S.J., St. Mary's College, Kansas and Dr. James P. Casey, Psychiatrist, Veterans' Administration on *Courtship and Marriage*; and Dr. Max F. Baer, National Director of B'nai B'rith Vocational Service Bureau on *Group Guidance*.

The next point discussed was the selection of candidates for the Institute. Administrators and teachers as well as counselors could profit from such a program. However, since counseling in our schools was the official function of the Student Counselor it was logical to start with this group. The General Prefects after consultation with their Provincials recommended the prospective candidates. These men were sent copies of the program as well as the Fathers Provincial, Rectors and Deans.

The staff was eager to learn what guidance activities were operating

in our schools. To this end each candidate received a questionnaire covering the significant items of information. After the questionnaires were returned an analysis was made of the data to give an actual picture of the guidance situation throughout the Assistancy.

Thus far all provisions had been made for supplying data and furnishing information for a comprehensive program of guidance. How could this be integrated in the minds of the candidates relative to pertinent problems and actual situations in their own institutions? Twenty-four projects were devised and assigned to a similar number of groups. Two weeks was allotted for elaboration of these projects by the individual groups. The last week of the Institute was given over to the discussion of all the projects by all the members of the Institute. The projects and the results of the discussions will be edited with a view to developing and formulating a model program of guidance for all our schools for the greater "*Personalis cura alumnorum.*"

The Reserve Shelf

EDWARD R. VOLLMER, S.J.

One of the librarian's unpleasant tasks at the beginning of each school term is the assembling of the reserve collection. The thing that makes it most unpleasant is the futility of it all. Reserve collections futile? Nonsense! Well, as Al Smith used to say: "Let's take a look at the record."

Perhaps you have been one of those conscientious professors who has submitted the list at the time requested; you have even checked to see that the authors and titles are correct. May your tribe increase. But have you ever gone back at the end of the semester to check on the actual use made of the books you asked to be placed on reserve?

During the past several years I have made it a point when visiting libraries and talking to librarians to inquire about the reserve problem. From east and west, north and south, from the liberal arts college to the university the answer has come: "Only ten percent of the titles requested should be on reserve." Should we conclude that the professors are ninety percent wrong in their selections, or is it the fault of the library?

It seems safe to presume that the reason a professor has for placing a title on his reserve list is that he considers that particular book, or some part of it, of exceptional value to his class. He wants the students to read the book. But does placing a book on reserve increase its availability? Are the students impressed by a reserve list?

In the case of closed stacks, and a closed reserve shelf, the location of the book on a reserve shelf merely cuts the efficiency of the library pages. There are two places to search instead of one. The restricted time limit theoretically makes the book available sooner to the next inquirer. But it also discourages *any* request. When the student is faced with overnight use, and the threat of a heavy fine should he fail to return the book on time, he thinks twice before acting. When a student thinks twice, the answer is seldom on the side of work. Please do not think in terms of a seven day limit—it's cheaper to buy a second copy for regular circulation. It costs money to prepare and clear a reserve collection.

Books on an open reserve shelf are more readily accessible. Which means also that there are more ways around control. A book mis-shelved is very effectively reserved for private use. That brings up the question of the

shelving arrangement. "You will find the book on my reserve shelf," sounds very impressive; it is also very expensive. The idea of each professor having his own little collection led to so much duplication and footage rivalry that the practice has been abandoned by most libraries. Some use large grouping according to subject, e.g. all psychology reserve lists are pooled and the books arranged in alphabetical order under that one head. An even simpler method is to run the collection in straight classification order. All systems have their disadvantages and the old argument over open or closed reserve shelves will never be settled. Regardless of how the collection is administered it will fail in its purpose if those requesting reserve space do not have a clear idea of the reserve situation.

Recently the circulation of a large closed reserve collection, checked weekly over a period of six weeks, not only confirmed the general estimate that reserve restrictions was justified in only ten percent of the titles involved, but also that there were some reserve lists on which not a single title moved. Many titles circulated a total of only once or twice—not a heavy demand over a six week period.

Just what sort of titles comprised the employed ten percent? Books containing short definitely assigned readings showed good circulation. That is the first rule of thumb in preparing a reserve list. Does the book contain material that the class, as a whole, should see in its *original* form? Supplementary reading does not belong on the reserve list. If the idea contained is of such importance it should be in your lecture notes. To assign a complete book to the whole class and expect all to read it over the week-end is unfair and unreasonable. Also, it will not be read.

The reserve collection is an economy measure. The library by providing several copies saves the students the expense of buying personal copies. Many formulas for the number of copies in relation to the number of students have been suggested. Length of assignment, speed of the reader, type of material all figure in. A good rule of thumb is about one copy to every ten students. Libraries do not furnish text-books; if the professor expects more use than can be handled by the ratio of one to ten, the answer is to have the students get individual copies. The inclusion of an estimate of the number expected to register for the course with the list of reserves requested would be a great help to the librarian.

The library is a service institution; its resources should be made available to as many as possible under the most desirable working conditions. Any restriction on circulation is placed only in the interest of all. Experience has shown that placing books on reserve discourages and handicaps the really interested student. Timely and careful preparation of reserve lists is a great aid to the library administration. An even greater

service to the library and the student body is the checking of the books at the end of the term to see just what use has been made of them—and the elimination from the next list of the dead wood. Think twice before requesting that a title be placed on reserve. Books achieve their purpose only when used.

BOOKS

American Humanism and the New Age. By Louis J. A. Mercier.
Milwaukee: Bruce Publishing Company, 1948, xi-227 pp. \$4.00.

The reference to the "New Age" in the title of this book is not an intimation of an Orson Welles creation, nor does it imply an essay after the phantasmagoria of atomic prophets. Dr. Mercier proposes to summarize and discuss the progress made during the past ten years in American humanistic studies so that "we may get a clearer idea of what must be done, if we are to escape from our present cycle of dislocation, and usher in a new era—new because we shall build anew on sound foundations."

Impressed by the fact that the human disaster, called World War II, has thrown into stark relief the fundamental problem of human dignity, the author, with clear analysis and tightly woven logic, advances through the steps of progress from the legacy of Babbitt to the full plan of Christian, supernaturalized humanism.

The confidence of the author in the progress already achieved by American thought is revealed by the completeness with which he draws into his plan the ultimate developments of the supernatural and interior life of Christian humanism. Some may feel that his compressed, classroom style of exposition presumes too much on the good will and maturity of the general reader. American thought, in recent years, especially in Progressive educational circles, has been almost as fearfully shy of logic as of metaphysics. It becomes frightened when the flabby flesh of composition is laid open to reveal the syllogistic skeleton which should give thought to human strength and form. There was a time in the '30's, when the mere mention of metaphysics had the effect of the firm step of a hunter that raises, of a sudden, a whole clatter of partridge in scattered flight with no other goal than escape. Look back on the flurry of books from the school of Dewey. The hard terms of war and the human shambles resulting from it make their experiential rhetoric, weasel terms and garbled language sound very unreal today. It is time, now, to reestablish the terms of true humanism.

Without the aid of the shock of war, Irving Babbitt and Paul Elmer More challenged the superficiality of naturalism on the American scene.

They sought an integral philosophy which embraced the realities of the spiritual soul, free will, the immortal yearnings and religious psychology of man. Not wishing to transgress the limits of philosophy, unaided by Revelation, Babbitt had recourse to exotic Buddhism to establish the need and existence of a quasi-supernatural aid in human life, while More retraced his steps more steadily in the western classical tradition to Plato and, eventually, into the Episcopal Church. Mercier says, "It is because Irving Babbitt and Paul Elmer More determinedly set to work at the recovery of the sense of the dignity of man that they mark a great date in American philosophical thought." But Babbitt was still a secularist and feared the revealed dogmas of the Catholic Church, though he could say, "Under certain conditions that are already partly in sight, the Catholic Church may perhaps be the only institution left in the Occident that can be counted on to uphold civilized standards."

The confusion and dissolution of standards in education, law, politics and morals gave rise to Lippmann, Hutchins and Lynn Harold Hough. Among the most popular and provocative writers of our day, these men have advanced steadily through the barrage of naturalistic disorder, in an effort to reconquer the enduring, the permanent, the Eternal. Walter Lippmann finally reached a Theistic Humanism. Hutchins has made many an American educator feel very much uneducated because they persisted in confusing metaphysics with mysticism and both of these with the unreal. By compelling his adversaries to discuss his terms, he restored, somewhat, metaphysical language to American thought. The work of Dean Lynn Harold Hough should be better appreciated by those who are sincerely interested in the advancement of Christian humanism.

Dr. Mercier has done an excellent service in setting off the work of these men, especially Hutchins and Lippmann, against the background of their origin. It should help Catholic critics both to temper their dogmas with more realistic evaluation of the present-day thought and to realize that, if these men have lifted themselves up so high against tremendous odds, we are going to accomplish little with the platitudes of philosophy—they are as well versed in them as we—but we must present to them the full picture, as Dr. Mercier has done, of the "Christocentric Supernaturalized Humanism."

On the other hand, Dr. Mercier remarks that "The American humanists, so far, have relied principally on literature for the study of man." It is notable that Babbitt and More, as Mercier himself, were members of the French Department at Harvard, and Lippmann was a disciple of Babbitt. Hutchins, Foerster and Hough are professional educators and administrators. Yet, Mercier makes his criticism of the St. John's experiment turn on the statement "The battle for the new age must then be

fought out on the philosophical field. . . ." And, quoting Foerster, he says, "we must study man 'as known directly in his inner life, and its manifestations in social and political history, in literature and the arts, in philosophy and religion.' "

There are numerous points of capital interest to Ours in the present educational discussions. This work should be read by all for the comprehensive and stimulating survey of American humanism.

W. Edmund Fitz-Gerald, S.J.

The Third Mental Measurements Yearbook. By Oskar K. Buros, New Brunswick: Rutgers University Press, 1949, pp. xiv 1047, \$12.50

This is the third in a series of reference works, summarizing all the significant reviews and books on tests published in the English language. This volume supplements the other two by covering the period from 1940 to 1947. It is composed of two parts: tests and reviews and books and reviews.

The section on tests and reviews lists 663 tests with reviews, excerpts or references which are intended to give the inquirer a readily accessible source of information on their construction, validity, use and limitations. It is also the intention of the author to encourage publishers of tests to place fewer but better tests on the market.

The section on books and reviews attempts to list all the books on testing that have been published in the period mentioned and gives excerpts from reviews of these which appeared in the many professional journals.

The contents are not ordered in a very logical manner as they mix up intelligence, aptitude and vocational interest tests with the achievement tests. Five very complete indices of periodicals, publishers, titles, names and a classified index of tests helps to put some order into the confusion and make the information desired easily available. This is a special purpose reference but a very valuable one to those in charge of fields where a judgment on a particular test is desired in a hurry.

W. J. M.

News from the Field

CENTRAL OFFICE

PROVINCE PREFECT, Rev. Hugh M. Duce, S.J., has changed his address to 2460 Lyon Street, San Francisco 23, California.

HIGH SCHOOLS

SEMI-MICRO-CHEMISTRY: Marquette University High School finds that its introduction of semi-micro-chemistry is not only less expensive than expansion of conventional facilities, but that it eliminates many perfecting problems occasioned by the students' moving about for equipment. More experiments are completed in the course of the year for the same reason.

HISTORY BOOKS valued at several hundred dollars were presented Loyola High School, Los Angeles, for having the greatest number of winners in the annual Hearst History Contest.

ORATORIO, "Bernadette," worded and supervised by Father Edward Sheridan of Jesuit High School, New Orleans, was presented by the New Orleans Opera Guild.

FORTIETH ANNUAL RETREAT of the St. Catherine's Guild, an organization for school teachers, was held at Boston College High School. Two hundred teachers made the retreat.

MISSIONS were given \$100.00 per class at Jesuit High School, Dallas.

MOCK CONGRESS of the non-Soviet members of United Nations was sponsored by the Marquette University High School Webster Club. Twenty-two high schools participated.

WEEKLY NEWSPAPER, "Inside S. I.," is being mimeographed and circulated by the journalism class of St. Ignatius High School, San Francisco.

HOLY HOUR to offset the huge Communist rally was scheduled May 1st by students of Bellarmine Prep, San Jose.

LATIN ELOCUTION CONTEST has been revived at Gonzaga High School, Spokane.

DELAYED VOCATION School of St. Philip Neri has opened its boarding department at 55 Saltonstall Road, Haverhill, Mass. The newly acquired estate will house thirty students and three faculty members.

COLLEGE AND UNIVERSITY

GUIDANCE FOR EVENING STUDENTS is a problem that has been successfully attacked by Loyola University, Chicago. Besides the Sodality and a day of recollection, evening office hours are set during which students can consult a student counsellor.

FOREIGN RELIEF: In a masterpiece of student management, fifty-two student organizations of the University of Detroit put on a mammoth Spring Carnival. Net proceeds, in the neighborhood of \$25,000, will be assigned to the nation-wide relief program of the National Federation of Catholic College Students.

NATIONAL INVITATIONAL TOURNAMENT in basketball was won by the University of San Francisco. After defeating Manhattan College, the team met in stride Utah, Bowling Green and Loyola, Chicago. The final game with Loyola was won by a thrilling one point lead. St. Louis, the third Jesuit school represented, lost in the first round.

ONE TON OF MEDICAL SUPPLIES for the Missions was a goal easily surpassed by the Biology Department of Canisius College.

MEDICAL SCHOOL at Georgetown University, upon a week's examination by the American Medical Association, received the highest possible classification among medical schools.

GEORGETOWN MEDICAL CENTER was recognized by the Washington Board of Trade as the building of best design in 1947.

CANCER RESEARCH: St. Louis University received \$625,000 in Federal aid for cancer research, largest single grant ever received by the University for that purpose.

THREE NEGRO DOCTORS have been appointed to the St. Louis University Medical School faculty.

SOLAR RESEARCH continues at Rockhurst College with the installation of another sun furnace.

ARTIFICIAL KIDNEY has been successfully constructed by a Marquette University Medical School graduate and his brother, a student in the Arts College there.

DELLA ROBBIA antique terracotta was the gift of the Boston Store to Marquette University.

CAMPUS RADIO STATION has been installed at Holy Cross College.

CHARTER of the American Chemical Society was granted St. Peter's College.

WRITERS' INSTITUTE, open to 30 students of marked literary talent, will be inaugurated at St. Louis University under the direction of outstanding professional writers.

INTRAMURAL LAW REVIEW of St. Louis University School of Law is a new venture designed to encourage publication of students' research. The first issue carries six articles, one on the McCollum decision.

RADIO: Gonzaga University has recently purchased a \$400,000 radio station.

FIRST SUMMER SCHOOL was held at LeMoyne College this year.

PRESIDENT DUTRA of Brazil was presented with an honorary degree by Fordham University.

FILM SERVICE to serve Catholic schools of the surrounding area was started at Loyola University, Chicago.

UNIVERSITY RADIO STATION, KVSC, was recently opened by the University of Santa Clara.

EXPANSION:

Regis College boasts of a new chapel building.

Boston College purchased a six-story building to ease the crowded condition of the downtown departments.

FINE ARTS course members at Holy Cross held their first Art Exhibit since the revival of the course. Awards were made on the basis of the votes of spectators.

PASSION PLAY, "The Upper Room," was staged nineteen times by the Loyola Players in New Orleans and surrounding towns.

GENERAL

DISPLACED PERSONS: The total number of D. P's. resettled in the United States between October 30, 1948 and July 31, 1949 was 50,467. Of these, 21,029, or 41%, were placed by the N.C.W.C. National Catholic Resettlement Council.

THREE D.P'S. are being employed by St. Stanislaus Seminary, Florissant.

NOVITIATES: There are now seventy novitiates in the Society, eleven of which are in the Missions.

D. P. PROFESSORS: Of about two thousand displaced professors, 28 have actually been placed in Catholic colleges and universities in the United States and two have found occupation in non-Catholic institutions. Twenty-four more have been applied for by Catholic schools, but are still being held up owing to immigration procedure.

(Continued from page 128)

unfailing selflessness requires a powerful motive. Sometimes it calls for heroism to conquer human greed. There is a greed for money and there is a greed for power. But these are not the usual pitfalls that engulf the scientist. For him there is a greed that is just as ugly. It is a greed for glory, a self-centered, ruthless seeking for the credit of a great name upon Earth. It is the greed that will filch a finding from a trusting friend, that will snatch the credit from another's hand.

Ladies and gentlemen, there is only one motive that is powerful enough, not only to hold man's greed in check always and under all circumstances, but to make him really unselfish in all his dealings with his fellowmen. Ethics alone will not do it when the crucial occasion comes. The only motive that is strong enough is Christian charity, the charity that makes us love each other not only to the extent of the Golden Rule, but that we love one another as Christ has loved us—"greater love than this no man hath, that he lay down his life for his friend." That is unselfish cooperation and it is a high ideal that is held up to us in the Bowie Medal. It makes one feel small indeed in accepting tonight's award. I thank the Committee and you, Sirs, Mr. President and Admiral Colbert.

Response and acceptance By Rev. James B. Macelwane, S.J.
of the William Bowie Medal for outstanding achievement in
Geophysics, April 21, 1948.

COOPERATION IN SCHOLARSHIP

President Meinzer, Admiral Colbert, Members of the American Geophysical Union, and Friends: Most of us remember well the occasion, ten years ago, when William Bowie came forward to receive this medal which has just been created to honor him. The American Geophysical Union honored itself in honoring Bowie because his life was an extraordinary exemplification of the two things which the Union represents, research in the Earth sciences and cooperative effort in its prosecution.

I appreciate more than I can say my selection by the Committee as the recipient of this year's award of the William Bowie medal. I am grateful above measure for the testimony of the esteem of my fellow scientists embodied in Admiral Colbert's citation.

But in all sincerity I must plead that all my life long I have been at the receiving end, so to speak, of the cooperation which the medal symbolizes. Whatever I am as I stand before you I owe to the Catholic religious order to which I belong. I came to the Jesuits a country boy with only a high school education and even that received under their auspices. They gave me broad scholarly training, unusual scientific opportunities, generous support, and unfailing encouragement—the best cooperation a man ever had. In my later years I could not wish for finer scientific cooperation than I have always received from my colleagues at Saint Louis University, at the University of California, and in the wide circle of fellow scientists in the United States and abroad.

When there was question in 1925 of founding the Jesuit Seismological Association it was Harry Wood and Arthur Day who helped to bring it about. Inside that organization I have always met with most generous cooperation. In the organization of the Eastern Section of the Seismological Society of America it was Hodgson and Heck and Bailey Willis whose cooperation made it possible. Again, it was Heck and Watson Davis who joined with me in starting the three-cornered program which has worked so well for the preliminary determination of epicenters of earthquakes. I could go on indefinitely.

In this divided world with atheistic statism arrayed against Christian freedom of the individual and Western culture we need the object lesson of scientific cooperation. Western civilization stands at the crossroads today as it did when the iron curtain of Islamism was sweeping over much of Asia, Africa, and Europe, and was permanently halted at the gates of Vienna.

But the American Geophysical Union with its William Bowie Award stands for more than all this. Its motto is *unselfish cooperation*. Now

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