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ECCLESIAM ROBORASTI

GROUP PROCEDURES IN THE *RATIO*

ESTES PARK CONFERENCE

SURVEY OF JESUIT HIGH SCHOOL ACTIVITIES

SOCIOLOGY IN THE HIGH SCHOOL

Vol. XII, No. 4

(FOR PRIVATE CIRCULATION)

Contributors

FATHER VINCENT A. McCORMICK, shortly before leaving this country as Visitor, had arranged to address the Jesuit educators assembled at their annual meeting in Philadelphia. Illness prevented him from appearing, but he has kindly consented to have the address published in the *Quarterly*.

MR. F. CHRISTIAN KEELER, a theologian at St. Mary's, has formulated basic principles on the teaching of Sociology in the Jesuit High School.

FATHER JULIAN L. MALINE, as delegate to the Conference on the Role of Colleges and Universities in International Understanding, held at Estes Park, Colorado, last summer, brings to the pages of the *Quarterly* an enlightening and highly readable account of the Conference and its implications on Jesuit higher education.

FATHER WILLIAM J. MEHOK contributes the fourth in a series of Jesuit High School surveys. Religious and non-religious activities are the point of focus of his survey.

FATHER HUBERT SIXT, formerly graduate student at Fordham University, now teaching at De Nobili College, Poona, India, offers a digest and the conclusions of his master's thesis on a very important yet little discussed aspect of the *Ratio*, group procedures.

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

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JESUIT EDUCATIONAL QUARTERLY

Ecclesiam Roborasti

VINCENT A. McCORMICK, S.J.

When Father Rooney invited me to address this meeting of the Jesuit Educational Association,¹ he may have been surprised that I accepted so promptly and with an evident sense of satisfaction.

There were many reasons why I should have demurred. In past years you have listened to men of wide experience in your field of education or of eminent distinction in their profession. My limitations are known to you all. Then, too, the time allowed me to remain in this country was very short and my days would leave little opportunity for the leisurely and careful preparation which such an audience deserves. If I did not hesitate to come, it was not only because I felt perfectly confident of your good will and charity, nor only because this gathering affords me a very welcome occasion to express to you, and through you to all laboring in our schools, in my own name and in the name of Reverend Father General, a deep and sincere appreciation of the magnificent apostolate you are carrying on; but also because I really am pleased to share with you in a very simple and brotherly way, some thoughts which, let us hope, may be helpful and stimulating. To prevent their being scattered I am going to hang them all on words familiar to us all, in fact on a prayer that is particularly dear to each of us.

On the feast of St. Ignatius the Church prays: "God Who In Thy desire to spread abroad the greater glory of Thy name, hast given added strength to the Church militant through the new Ignatian company of auxiliaries . . ." and so on to the end. There is question in this prayer of the Church militant, not triumphant; of the Church on this earth, not in heaven. That Church, as St. Ignatius is at pains to explain in the precious document of the *Spiritual Exercises* on how a member of the Church should act, is a hierarchical Church. It is also clear that the liturgy speaks of the Church perennial; hence as it exists for us in this our generation, under the authority of the bishops whom the Holy Spirit has appointed today to govern the Church of God. (Acts 20, 28) It is, then, this militant, hierarchical Church, the Spouse of Christ our Lord, which God has strengthened, invigorated, by providing for it the aid of the Society of Jesus.

¹This address was prepared to be delivered at the Dinner meeting of the Annual Meeting, Jesuit Educational Association, held at St. Joseph's College, April 18, 1949. Owing to illness, Father McCormick was unable to attend. He has kindly consented to have it printed in the *Jesuit Educational Quarterly*.

Bold words those; proud, intolerably proud words, perhaps, when formulated by a Jesuit. Yet sacred liturgy places them on the lips of Pope and prelates and priests in every quarter of the world; they are repeated year after year in basilicas, cathedrals and the remotest mission chapel. Their truth has been attested by the highest authority.

In August 1934 Pope Pius XI received in special audience our late, lamented Father General and a large group of the Society, representing many nations of Europe and the two Americas, and all the grades of the Society, from Father General's intimate Curia to the first year novices, brothers and scholastics of Galloro. The occasion, the fourth century of Montmartre, suggested to the erudite Pontiff to expand a bit the large and enduring significance of that first vow-Mass. After explaining at some length the Society's special vow of obedience to the Vicar of Christ, His Holiness continued:

"And here We are pleased to tell you (and you in turn are Our worthy heralds and will never cease to proclaim and spread Our message far and wide), We are pleased to tell you, that this close and precious bond uniting the Society to the Holy See constitutes one of Our greatest consolations. We speak from the bottom of Our heart; and what We say is easily understood, though your modesty makes its truth difficult perhaps for you to grasp. To be able in Our position to count, to calculate with all certainty and without limit on such a disposition (of loyal obedience) in souls so well prepared, so carefully trained to carry this obedience through into act, constitutes one of those graces for which We often thank God, Who has granted to Us precisely in the Society of Jesus such invaluable and staunch assistance." (*Osservatore Romano*, Aug. 19, 1934)

Are not those words something of an echo of the prayer of the liturgy?

When his predecessor, the seventh Pius, restored the Society throughout the world, He gave as one reason:

"We should believe Ourselves guilty before God of a grave crime, if in such critical times We were to neglect to use those efficient helps which the singular Providence of God offers Us; and while the bark of Peter is buffeted and strained by pitiless storms, We who are at the helm were to reject those tried and strenuous oarsmen who offer their services to cut the tempestuous waves of a sea that threatens every moment to engulf and destroy Us." (*Sollicitudo Omnium Ecclesiarum*)

Another echo of the liturgical prayer.

Now that prayer is more than a testimony of high praise; it is a searchlight thrown on our record of achievement; it is a ringing challenge to

our ablest efforts. And it naturally suggests the query: is the Church militant today in these United States stronger, healthier, more robust for the help we are giving to its God-appointed leaders?

Without wishing to slight in any way the admirable apostolate being carried on in the parishes and retreat houses and editorial rooms of the Assistancy, all will agree, I think, that in this country today our help to the Church is being offered to a large extent in the field of education on the high-school, college and university level. This is also the field which particularly interests you. Nor is there any field of more vital importance to the Church than that of education. To establish the truth of that statement, Pius XI refers us to the end proposed in education. Education, which is concerned with man as a whole, individually and socially, in the order of nature and of grace, is a necessary function, He tells us, of the family, the State and the Church, but it belongs preeminently to the Church; and the very nature of Christian education gives it a just claim to being preeminent in the divine mission of the Church. This is clear from its purpose and goal, which is to cooperate with divine grace in forming the true and perfect Christian; that is to form Christ Himself in those regenerated by baptism, according to the words of the apostle: "My little children, of whom I am in labor again, until Christ be formed in you", seeing that the true Christian must live in a supernatural life in Christ and must display it in all his actions—let the life of Jesus be made manifest in Our mortal flesh. (*Encyclical on the Christian Education of Youth*, passim) So the late Pope in the well known letter on education. It is interesting to note how St. Ignatius, almost four hundred years earlier, less scripturally but no less pointedly expresses the purpose of the Society in assuming responsibility for the direction of colleges for externs and then universities.

"Let these schools," he says, "be conducted in such a way that the students are solidly formed in Christian doctrine . . . and let care be taken, that while learning literature they also learn to act in a way worthy of a Christian." (*Const. IV*, c. 7, 2)

And further on he writes:

"Every effort should be made to ensure that those who frequent our universities in search of learning should at the same time acquire a knowledge of what is rightly expected of a gentleman and a Christian." (*Const. IV*, c. 16, 1)

This lofty and really divine end of Christian education is the measure of the responsibility resting upon the shepherds of Christ's flocks. Where we are privileged to share this apostolic responsibility, it will be the main-

spring of our labors and the norm of our educational organization. Here we may mention in passing, that when a bishop invites or allows us to help him in carrying the burden of providing Catholic education for the faithful committed to his pastoral charge, he will know that he is enlisting the help of an Order over which the Supreme Pontiff has reserved to himself a rather wide immediate jurisdiction and direction. This does not alter our essential character of being auxiliaries who are assisting the bishop in a work which is peculiarly his own, but it does obviously limit his jurisdiction over us. A frank and clear understanding of this fact by both parties will eliminate any possible hindrance to whole-hearted and effective cooperation. Our Superiors—and the matter belongs to our Superiors—will know how with humble simplicity and loyalty to strive to carry out the will of the bishop, while at the same time not withdrawing from that immediate dependence on the Pope where it is imposed upon us. Thus we shall be better able to perform the function which the Church considers proper to us.

That function is to strengthen the Church militant. If one considers the statistics of our schools, one cannot fail to be impressed by the generous confidence placed in us by the Catholic laity and clergy throughout the country. With few exceptions our schools are crowded to the doors, overcrowded in many cases to the detriment of the best results to be gained from what was always praised as our system of education. Hundreds of applicants have to be turned away each year, and there are not lacking urgent demands for new schools. All this is a compliment and an encouragement; but none of us is deceived into thinking that the strength we add to the Church militant is in direct proportion to the number of students sitting in our class-rooms.

As we know, the educational character of the Society was a slow growth in the mind of St. Ignatius. There was first the school for the secondary education of our own scholastics; then externs were admitted to the classes; then similar schools were opened for externs only; finally the Society took over the direction of universities. Speaking of these last St. Ignatius writes:

“the same spirit of charity which led us to open secondary schools for externs, can be sufficient reason for us to undertake the direction of universities. In them a wider field is opened to us to produce the results aimed at in our colleges [to turn out gentlemen imbued with secular learning and Christian doctrine and the principles of Christian morality], because of the higher studies taught, the type of student frequenting the classes and the academic degrees conferred, which will enable our graduates in turn to teach elsewhere what they have success-

fully learnt with us to the glory of God our Lord." (*Const.* IV, c. 11, 1)

Such a product as envisaged by St. Ignatius would indeed be a strengthening element in the Church. Does it thrive, can one hope for it to thrive commonly in the environment of our colleges and universities in this country today? I think we may at once answer: yes. I have been tremendously impressed and consoled by the amount of spiritual direction being given to our students in high-school, college and university. The closed retreats made voluntarily, the busy hours of the student counsellors, the sodality activities have all been for me a source of edification and deep spiritual joy and of a proud confidence in the lofty ideals and solid piety of thousands of the young men in our schools. I cannot, however, but fear that the attainment of St. Ignatius' ideal can be seriously hampered if certain conditions are allowed to prevail. Let me mention a few that have come to my attention. I crossed the ocean with a graduate of one of our schools—it was a professional school. He was a man in his early thirties, a strong, virile type, alert, intelligent, at home with the priest. He had come from solidly Catholic family. He recalled two outstanding professors of his time: one was a professed atheist, the other decidedly red in the color of his social theories. The head of one of our Schools of Business Administration was quoted to me as saying: "Don't talk to me about the *Quadragesimo Anno*. That letter has no place in this school while I am here." Some professors in a School of Education are admittedly of the philosophical tribe of John Dewey and the shelves of the library offer a large assortment of books propagating his errors. In the Department of Philosophy a lay professor insists that a scientific study of psychology must be divorced from a Catholic viewpoint. An infiltration of Freudianism has been noted in the psychiatry section of a School of Social Service. And then one may ask if it is not very difficult to maintain a Catholic environment in a school, where more than fifty per cent of the students are non-Catholics and many of the professors the same.

These are not conditions—granted they are all accurately described, and I have not had the opportunity to investigate them all thoroughly, nor would I speak of them outside a group such as yours—these are not conditions created by us; rather they have, we might say, overtaken us in our too hasty zeal to expand facilities for the constantly increasing number of young men who are literally storming the gates of colleges and universities in the nation. Schools were opened before trained Jesuits were on hand to direct them, much less staff them, and Deans have not always been able to procure the services of laymen, who were competent

and at the same time thoroughly Catholic in training and outlook. But is there not grave danger that such conditions tend to give a non-Catholic orientation to a school or department, and if continued may almost imperceptibly be moulding a long-range policy, which it will be extremely difficult to change? If they cannot be changed, then I submit that the reason for the Society's conducting such a school today would cease.

And this brings me to my last point. In 1538 St. Ignatius wrote in a letter:

"We are being harassed by incessant demands made by various prelates to have some of us undertake ministries in their dioceses, God our Lord producing abundant fruit through our labors. But we remain quiet in the hope of greater openings." (*Mon. Ign. ser. 1a, I, 141; cf. Ib. 157-160, 667-673; VII, 259-266*)

Another long letter in 1545 and one in 1554 repeat the same refrain; express the same regret: we have not the men. Requests came in from Master Francis in India, from Goa, from Ethiopia, from Vallodolid, from Cologne, from Paris, from Portugal, Bohemia, Vienna, Louvain, Nijmegen, not to speak of Italy and the two Sicilies. Our forces are so scattered, he replied, we cannot begin to satisfy these calls, for all the most praiseworthy and whole-hearted generosity of princes and prelates who appeal to us. It was in the light of such experience, no doubt, that our saintly Father in Christ penned the second chapter of the seventh part of the *Constitutions*. Recognizing that the Society cannot presume to offer help to the Church in every place and field, where the glory of God is at stake, not even help that would be consonant with the spirit of our Institute, and that consequently some selection must be made, he decided that our choice should fall always on the apostolic work that makes for the *greater* glory of God and the more universal good; and to make sure that Superiors would make this choice wisely, he laid down very specific rules for their guidance. In his letter of June 1547 on Our Ministries, our present Reverend Father General has given us a very luminous application of some of these rules to the circumstances in which we live and work today. I would recall briefly just two fields of labor.

The vineyard of the Lord is vast and varied. Let us then, says St. Ignatius, go where the need is most urgent, whether because the workers are few there, or the pitiful, helpless condition of souls there increases the danger of their eternal damnation. That is a far cry from a spirit, sometimes attributed to us, of desiring to monopolize work in a local, flourishing field, when other apostles are ready to enter in and share it. Rather we are happy to withdraw, so as to release more of our men for

more arduous fields and fields that promise results of more far-reaching good. Such a field is that of scientific research, of scholarly productivity, from where our learning, profound and proven, can reach out to influence thought and conduct, to the greater strength of the Church, in the intellectual centres of the world. Such is the field not only opened but assigned to us by the Supreme Head of the universal Church in the institutes of Rome.

A large number of graduates of the Biblical Institute are holding chairs of Sacred Scripture in seminaries or universities throughout the world. Fifty nations, seventy-three Religious Orders or Congregations are represented among the students of the Gregorian University. The number of Popes, Bishops, Abbots and Generals of Orders, of saints, blessed and venerables who figure on the roster of its graduates shows that the student body is traditionally a *gens electa*. The work the Church confides to the Society in these Roman schools is an outstanding example of that apostolate signalized by St. Ignatius for our choice when he wrote:

“Quia bonum quo universalius eo divinus est, illi homines et loca, quae cum profecerint in causa erunt ut bonum ad multos alios qui eorum auctoritatem sequuntur vel per eos reguntur, perveniat, debent praeferri.” (*Const.* VII, c. 2, D)

And the largest Assistancy of the Society—what share of the burden will it take in staffing these institutes with eminent professors and administrators? I do not see how it can assume a just and proportionate share of the burden, unless it holds firm the lines of its present activities, draws them in, eliminates unnecessary duplication of its efforts with a consequent uneconomic deployment of its man-power. Every General of the Society is obliged in virtue of his office, within a year after the election of a new Pope, to make a formal declaration to His Holiness of the Society's obedience, particularly in regard to whatever ministry He may wish to assign us to the glory of God our Lord. (*Const.* VII, c. 1, 8). It is obvious then that the General must take measures to have at his disposal the men required to carry out the wishes of his Superior, who is ours also. That is why our present Father General has had to place high on the order of the day for American Provincials: no further expansion of present activities; formation of men for the tasks for which the Society as a whole is responsible.

The problem for our Assistancy is a serious one. There are so many opportunities at hand to widen our sphere of influence at home. So many Catholic students are to be found on the campus of irreligious schools, because they find there courses which we fail to offer. May not an in-

sidious temptation lurk there? In any case the problem is not an easy one. Fortunately for most of us, its solution rests with our highest Superiors, whose horizon embraces the whole Church and the whole Society, so that they are in a better position to judge where and how we can best strengthen the Church, accomplishing the more universal good to the greater glory of God. But it is important that every member of the Assistancy be alert to the problem and through his loyal cooperation and prayers help towards its solution. Nothing is more consoling to a Jesuit travelling over the world than to witness the marvellous unity of the Society. Provinces and Assistancies there may be, there must be for efficient administration; but there is one Society, not restricted in its work for the Church by frontiers; and its compact unity as well as its consequent high potentiality derive from the singleness of purpose dominating both head and members, which is union with the divine, supreme Goodness (*Const.*, VIII, c. 1,8) in the service of the Church, His beloved Spouse, under the guidance of the Roman Pontiff. (Iul. III, *Exposcit debitum.*) This spirit America has; God preserve and strengthen it.

Group Procedures in the *Ratio Studiorum*

Hubert Sixt, S.J.¹

The Jesuit system of education is one of the largest of private secondary school systems in the world. On this system, the legislative body of the Society of Jesus, issued several decrees in its twenty-seventh General Congregation. It stated:

In the method of teaching, that proper to the Society and recommended in the *Ratio* is to be followed, as far as it is possible. All should know those principles of sound training which are found in the Constitution of St. Ignatius and in the *Ratio* . . .²

This General Congregation prescribed further that the Jesuit teachers themselves should be thoroughly grounded in their studies "according to the principles and method of the *Ratio Studiorum*" which they are "to understand well and appreciate highly."³

The law did not intend that everything, including the curriculum, should be taken from the *Ratio* and applied under modern conditions. It is equally clear that the legislators intended an understanding of the *Ratio* with adaptations and applications of its principles under varying circumstances of time and place. The question arises what those principles are. The present investigation tried to find some principles of methodology in the *Ratio* with respect to group procedures on the secondary school level. This study was concerned exclusively with the provision for, and the use of, group procedure according to the *Ratio*.

As limitation of space prohibits full development of all aspects of the study, I shall confine my remarks to the more general conclusions. In one section I shall depart from this intention when I give a description of the various group procedures. It occurred that interest on the part of readers would demand a fuller explanation of the procedures treated throughout the study. The specific problem was the question: "what use was made of group procedures in the methodology of the *Ratio Studiorum*?" Under group procedures was understood any school activity

¹An adaption of sections from: Hubert Sixt, S.J., "Group Procedures in the *Ratio Studiorum*," (unpublished master's thesis, Fordham University, New York, 1949).

²*Constitutiones Societatis Jesu et Epitome Instituti* (Ad Usus Nostrorum Tantum; Romae: Apud Curiam Praepositi Generalis, 1943), n. 397,3.

³*Ibid.*, n. 297.

in which two or more students worked together towards a common end. The investigation was based principally on the Constitution of the Society of Jesus and the official edition of the *Ratio Studiorum* of 1599. The *Ratio* of Ledesma and the editions of 1586, 1591, and 1832 were used as supplementary guides for interpretation. The problem required a description of the various group procedures, and a statement of the guiding principles derived from the provisions of the several editions of the *Ratio*.

Specifically, the following questions had to be answered: I. What were the group procedures of the *Ratio Studiorum*? II. How frequently were they supposed to be used? III. What was their purpose as group procedures? IV. What was their purpose on a particular level? V. What was the place of the teacher in those procedures? VI. What characterized the position of the group members in those procedures?

Those six questions and their answers were grouped into three chapters, under the respective headings of: the role of group procedures; their purpose; and their nature. As methods of instruction and learning, group procedures involve a relationship to other methods, to the objectives of the school, to the immediate subject matter, to the teacher, and to the pupils as group members. The answers to the aforementioned six questions clarified those relationships with regard to group procedures used according to the *Ratio*.

The procedure employed in the present investigation was that of documentary analysis. Whereas the evaluation of the sources and the presentation of the material did not present peculiar problems, the collection of the statements on group procedures, the interpretation of those statements, and the analysis of those statements in the light of the specific questions of the problem, needed especial care.

In the course of the investigation the following answers to the aforementioned six questions were found:

I. The *Ratio* embraced a variety of group procedures employing a group organization of the class, such as group reviews, *Concertatio*, group procedures in class management, interclass exercises, group appraisal, dialogue and drama. The academies were formed by a selected group of students and engaged in exercises outside the ordinary classroom and school routine.

A brief description of these group methods will prove useful. First, the *organization of the class*. At the time of the drafting of the *Ratio*, the classes had sometimes a large number of students. To each student was assigned another student as a rival. The class was divided into groups of approximately ten pupils, called *Decuria*. Each *Decuria* had an officer or captain. This group leader was called *Decurio*. If the number of

pupils permitted, the whole class was divided into two camps or "classes",⁴ each one having a number of officers, whose titles were taken from the Latin classics studied in the school. This organization was based on scholastic ability and personal integrity, which determined the student's affiliation with a certain Decuria and his place within a Decuria.⁵

Group reviews. The work of the class began each morning with a recitation of previously learned material to the Decurio, the leader of a group of ten. The teacher, in the meanwhile, was correcting the home work, or passing from group to group helping to solve difficulties and arbitrate disagreements.⁶

In the reviews on Saturdays as well as in the daily repetitions, the *Ratio* provided for the mutual questioning and correction by the rivals or the other students. To give as many as possible an opportunity to participate, each student was, at times, limited to two or three questions.⁷

The review sometimes took the form of a prelection or, in rhetoric classes, of a speech given by a student from the pulpit.⁸ A group of his friends were invited to listen and "to congratulate and to appraise it."⁹

Private reviews "cum socio", with another student, were recommended

⁴Ratio of 1591, Rhet., Incitamenta studiorum; Timothy Corcoran, S.J., *Renatae Litterae Saeculo a Chr. XVI in Scholis Societatis Jesu Stabilitae* (Dublin: University College, 1927), p. 250; Allan P. Farrell, S.J., *The Jesuit Code of Liberal Education* (Milwaukee: The Bruce Publishing Company, 1938), p. 293.

This and similar footnote references should be read as follows: The source for the material was the Ratio Studiorum of 1591; the Latin text was found in Corcoran. The English text of those provisions can be found in Farrell.

Besides the reference to Corcoran, the exact place of a rule was stated as the Rule for the Professor of the Rhetoric class, with the caption, "Incitamenta studiorum." This adopted procedure will locate the place sufficiently for anyone studying the Ratio and using a different source from Corcoran, even if at times the abbreviations would not be sufficient for anyone unfamiliar with the specific edition of the Ratio.

⁵Ratio of 1599 and of 1832, Comm. Cl. Inf. 35, 36; G. M. Pachtler, S.J., editor, *Ratio Studiorum et Institutiones Scholasticae Societatis Jesu per Germaniam olim vigentes* (Berlin: A. Hofmann & Co., 4 vol. 1887-1894), p. 394; Edward A. Fitzpatrick, *St. Ignatius and the Ratio Studiorum*, (New York: McGraw-Hill Book Company, Inc., 1933), p. 204s.

(These four volumes are volumes II, IV, IX, XVI in the series *Monumenta Germaniae Paedagogica*, which contains other documents besides Jesuit sources. In the following pages, the reference "Pachtler, *op. cit.*" refers to the second volumes of Pachtler, unless otherwise stated.)

⁶Ratio of 1599 and of 1832, Inf. Gramm., 2 and 4; Pachtler, *op. cit.*, p. 442-446; Fitzpatrick, *op. cit.*, p. 231s.

Cfr. Jacobus Ledesma's Ratio, Caput 12; *Monumenta Paedagogica Societatis Jesu quae primam Rationem Studiorum anno 1586 editam praecessere* (*Monumenta Historica Societatis Jesu*. Matriti: Augusti Avrial, 1901), pp. 357-361.

⁷Ratio of 1599 and of 1832, Comm. Cl. Inf., 25, 26; Pachtler, *op. cit.*, p. 388; Fitzpatrick, *op. cit.*, p. 200s.

According to Ledesma those repetitions should be conducted by questions of the master only. Cf. Ledesma's Ratio, Caput 10; *Monumenta Paedagogica*, p. 356s.

⁸Ratio of 1599 and of 1832, Comm. Cl. Inf., 33; Pachtler, *op. cit.*, p. 392; Fitzpatrick, *op. cit.*, p. 204.

⁹Ratio of 1586, Ch. VI, 2; Pachtler, *op. cit.*, p. 171.

by Ledesma,¹⁰ a recommendation too obvious to be included in the final draft of the *Ratio*.

Concertatio. The high point in the activities of those groups in the class called *Decuriae* was the *Concertatio*. The rules concerning both the *Concertatio* and the organization of the class are given here:

The *Concertatio*, which is usually conducted by the questions of the master or the corrections of rivals, or by the rivals questioning each other in turn, must be held in high esteem and used whenever time permits, so that honorable rivalry, which is a great incentive to studies may be fostered. Some may be sent individually or in groups from each side especially from the officers; or one may attack several; let a private seek a private, an officer seek an officer, or even let a private attack an officer, and if he conquers, let him secure his honor or some other award or sign of victory, as the dignity of the class and the custom of the place demand.¹¹

. . . Let those who write best of all be chosen for the highest office; those who are next, for the other positions of honor; let names for these officers be taken from the Greek or Roman republic or military service, so that the affair may have a more academic air. In order to foster rivalry, the class may be divided into two parts, each of which may have officers and opponents to the other part, his rival being assigned to each of the pupils. But the highest officers of each part shall hold the first places in the seating.¹²

Group procedures in class management. The class organization into groups of ten was used also for efficient class management besides being the basis for group reviews. Disciplinary control and routine duties, like collecting or distributing papers, were sometimes delegated to the groups, respectively to the group leaders.¹³

Group cooperation was used for making written summaries of lectures.

Writing of this kind should not be done except by those who are capable of doing it because of their greater learning, and more outstanding intelligence and judgment; and the rest can utilize the labor of these.¹⁴

¹⁰Ledesma's *Ratio*, Caput 10; *Monumenta Paedagogica*, p. 357.

¹¹*Ratio* of 1599 and of 1832, *Comm. Cl. Inf.*, 31; Pachtler, *op. cit.*, p. 392; Fitzpatrick, *op. cit.*, p. 203.

¹²*Ratio* of 1599 and of 1832, *Comm. Cl. Inf.*, 35; Pachtler, *op. cit.*, p. 394; Fitzpatrick, *op. cit.*, p. 204s.

¹³*Ratio* of 1599 and of 1832, *Comm. Cl. Inf.* 36, Pachtler, *op. cit.*, p. 394; Fitzpatrick, *op. cit.*, p. 205.

¹⁴*Constitution IV*, 6 Expl. 0; Pachtler, *op. cit.*, vol. I, p. 35s; Fitzpatrick, *op. cit.* p. 200s.

Even some kind of student government is mentioned in an early document, the diary of Father Rhetius. To cut down on absenteeism, a fine of six "obuli" was originally imposed on those absent from classwork; the money was used for the benefit of poorer students, who swept the classroom and got paid for it.¹⁵

Inter-class exercises. Other group procedures within a class were group appraisal of public exhibitions and declamations. For the convenience of treatment, however, a few inter-class exercises may be discussed first.

Those inter-class exercises took place either between two sections of the same grade or between two grades. The *Ratio* of 1599 provided as follows in the rules common to the lower classes:

Let a prelection, or a Greek or Latin oration, or a poetic recitation be held in the rhetoric classes and classes of humanities on alternate Saturdays, one class inviting the other; in the other classes let only a prelection which was heard from the master's chair be repeated without others being invited and this only once a month.

Several times during the year, on a day suitable to the Prefect of Lower Studies, let an hour's concertatio be held with the nearest class on as many things as two classes have in common, with each Preceptor keeping control. Let two or three or more of the best pupils of each class debate, whether instructed by questions and answers on a prearranged topic, or asking whatever they wish from their general knowledge, or answering difficulties proposed by some one especially about rhetoric.¹⁶

Group appraisal. To give classmates an opportunity for criticism,¹⁷ the walls of the classroom exhibited pupils' work:

Let choice poems written by the pupils be affixed to the walls of the classroom nearly every other month, to celebrate any rather famous day, or the announcement of the magistracy, or some other occasion. Moreover, according to the custom of the region there may be short prose selections, such as inscriptions for coats of arms, churches, sepulchres, gardens, or statues; or descriptions, as of a city, a harbor, or an army; or narratives, as of some deed of one of the Saints, and there may be added, but not without the consent of the

¹⁵Jean-Baptiste Herman, S.J., *La Pedagogie des Jesuites au XVI siècle* (Louvain: Bureau du Recueil, 1914), 336 pp; p. 324. The value of an "obolus", at the time, could not be ascertained.

¹⁶Ratio of 1599 and of 1832, Comm. Cl. Inf. 33, 34; Pachtler, *op. cit.*, pp. 392, 394; Fitzpatrick, *op. cit.*, p. 204; Fitzpatrick's translation is amended in the quotation here.

¹⁷Ratio of 1586, Cl. Rhet. Divisio Horarum; Pachtler, *op. cit.*, p. 199.

Rector, drawings which represent some motto or some proposed subject.¹⁸

As an example of inter-class exercises, a rule of the *Ratio* of 1599 was previously quoted which prescribed prelections, orations, and poetic recitations given by the students. This provision, which amounted to a kind of group appraisal, was included already in the *Constitution* of the Society of Jesus. The *Constitution* announced that the *Ratio Studiorum* to be drafted would deal with the stated hour, order, and manner of lectures, with disputations in the various faculties, with exercises like the making of compositions and "giving public orations and odes."¹⁹ Thus, declamations were placed on the same level as compositions.

In the rules for the Rhetoric class, those declamations were more explicitly described in the *Ratio* of 1599.

Declamation or prelection of a poem or a Greek oration or both a speech and a poem should be given from the platform by one or the other of the pupils before the class of humanities on alternate Saturdays the last half-hour in the morning.

In the hall or chapel let there be given every month a rather serious oration or poem, or both, now in Latin, now in Greek, now in the vernacular. . .²⁰

Besides those formal declamations, the *Ratio* insisted on less formal speaking for the training of the students who were members of the Society of Jesus:

Nothing fertilizes the mind so much as does the frequent testing of each other in speaking from the platform in the courtyard, in the church, in the school, and even in the refectory in connection with fellow students.²¹

At times, these declamations became a public affair under the participation of a whole city. To make it more interesting several declamations were held, which finally resulted in a form of dialogue.²²

Dialogue and drama. In a report sent to the second General of the Society of Jesus, James Lainez, a solemn dialogue was prescribed, which was presented in a college in Sicily:

¹⁸Ratio of 1599, Rhet. 18; Ratio of 1832, Rhet. 17; Pachtler, *op. cit.*, p. 412; Fitzpatrick, *op. cit.* p. 215s.

¹⁹Constitution IV, 13, 2 expl. A; Pachtler, *op. cit.*, vol. I, p. 56; Fitzpatrick, *op. cit.*, p. 102.

²⁰Ratio of 1599 and Ratio of 1832, Rhet. 16, 17; Pachtler, *op. cit.*, p. 412; Fitzpatrick, *op. cit.*, p. 215.

²¹Ratio of 1599 and of 1832, Rhet., 20; Pachtler, *loc. cit.*; Fitzpatrick, *op. cit.*, p. 216.

²²Cf. Victor R. Yanitelli, S.J., "Jesuit Education and the Jesuit Theatre," *Jesuit Educational Quarterly* (For private circulation), 11:138.

The commencement of studies was a very happy event this year. . . . Shortly before the re-opening of the school a dialogue was presented by some of our extern students in the Church of St. Cosmas and Damian, which annexes our building. The act was presented there on account of the greater capacity of the place. With silent attention, the audience listened to the recitation of the dialogue, followed by vivacious applause during intermissions. . . . Two of ours gave a speech in Latin and in Greek before the dialogue. The magistrate and most of the nobility were present and a nearly countless crowd of simple people. Also the first ladies of the City attended, not because they thought they would understand the speeches, although for the unversed people it was somewhat provided by a prologue giving a summary of the dialogue, but because they wished to express their appreciation for us and our work.²³

Such public dialogues, which attracted great crowds, were used to instruct the people about religion through their catechetical content, as a report to Ignatius from Vienna showed.²⁴

A few years later, the custom of opening the school with such a solemn affair was so established that it found its place in the oldest plan of studies for the Roman College. Speeches in Latin, Greek and Hebrew were held, and a dialogue, tragedy or comedy presented, and on some other days, odes.²⁵

This constituted the first trace of the Jesuit Theatre in an official document. The final law of the *Ratio* of 1599 condensed the experience of years with regard to those formal dramatic presentations in a rule for the Rector:

The subject of tragedies and comedies which must not be given except in Latin and on very rare occasions, ought to be sacred and pious, and nothing should be introduced between the acts which is not in Latin and is not becoming; nor is a feminine role nor feminine attire to be introduced.²⁶

From those dialogues and tragedies developed later on the Jesuit theatre of the seventeenth and eighteenth centuries, with elaborate stage equipment and monster pageants.²⁷ The *Ratio* of 1832, however, omitted the last quoted rule.

²³Corcoran, *op. cit.*, p. 29.

²⁴*Ibid.*, p. 35.

²⁵Pachtler, *op. cit.*, Vol. I, p. 194.

²⁶*Ratio* of 1599, Rector 13; Pachtler, *op. cit.*, p. 272; Fitzpatrick, *op. cit.*, p. 140.

²⁷*Cf.* Yanitelli, *op. cit.*, p. 142.

Besides this solemn affair, the *Ratio* also provided for dramatic activity within the classroom:

Occasionally the teacher is allowed to propose to the scholars, for a subject, some short action as of an eclogue, drama, or dialogue; so that those which have been written the best of all may be presented within the class, parts being assigned to the student, but without any elaborate staging.²⁸

Academies. All the exercises mentioned thus far belonged to the ordinary routine of the classroom, or to school activities in which the whole student body participated actively or, as in the case of dramatic activities, at least by criticism. There was one other group procedure, however, or better said, organization of group procedures, in which a certain selectivity and spontaneity was stressed and promoted, namely, the academies.

The *Ratio* of 1599 gave the academies a definite constitution and devoted more than thirty rules to them. This edition of 1599 defined an academy as a:

. . . selected group of students, chosen from the whole student body, who meet under a Jesuit moderator to engage in certain special exercises pertaining to studies.²⁹

The *Ratio* of 1832 added the declaration, lest the academy should be misunderstood, that the students should be selected from the rank of the more gifted and more pious.³⁰

The academy was a strict organization with elected officers, with ordinary and solemn meetings, closely linked to the Sodality. Ordinarily one academy was supposed to take care of the theologians and philosophers, another of the students of Rhetoric and Humanities, and still another of the students of grammar.

. . . unless these latter are very numerous and so unequal in learning that the same exercise could not benefit all alike; in that case each class could have its own academy.³¹

The exercises of the academy resembled closely the classroom exercises. The program of the academy, however, could include also devices requiring a great deal of cooperation and mental alertness. Procedures for which modern times have coined big words like "panel-discussion" were not unknown in an academy.

²⁸Ratio of 1599, Rhet. 19; Ratio of 1832, Rhet. 18; Pachtler, *op. cit.*, p. 412; Fitzpatrick, *op. cit.*, p. 216.

²⁹Ratio of 1599, Reg. Academiae 1; Pachtler, *op. cit.*, pp. 460-62; Farrell, *op. cit.*, p. 322.

³⁰Ratio of 1832, Reg. Academiae 1; Pachtler, *loc. cit.*

³¹Ratio of 1599 and of 1832, Reg. Academiae 5; Pachtler, *op. cit.*, p. 462; Farrell, *op. cit.*, p. 322.

At other times let them outline themes for dialogues, poems, and tragedies; again, let them imitate some celebrated oration or poem. They could also produce a composite work by each contributing his statement on a proposed topic. Again, books could be distributed among the members from which to excerpt and read out selected phrases and sentences³² . . . commenting on them.³³

With the academies, the last of the group procedures is described.

II. Group procedures should be used whenever desirable results could be had. Apparently, the makers of the *Ratio* did not think that group procedure should be employed for the introduction of new matter, but recommended it for testing, reviewing, and drill. The *Ratio Studiorum*, therefore, recommended the use of those group procedures for the beginning and the end of the morning and evening sessions, reserving the middle part of the session for the introduction of new material by the prelection. Some significance may be attached to the assignment of the *Concertatio* to the end of the sessions. The *Concertatio* was the most lively of the described group procedures, and its appropriate place, therefore, was the time when the pupils were beginning to get tired. From the point of mental alertness the place of the prelection seemed also fortunate, because the previous group recitation within the *Decuria* could have served as preparation for the new subject matter. Public orations brought variety into the routine of the scholastic year. The academies, intended as enrichment of the curriculum for the better gifted students, was placed at a time which did not interfere with the regular work of the class. The final criteria for the use of group procedures were its purposes.

III. Group procedures were intended to foster enthusiasm for the work of the school and the class by individual and group competition, public exhibition, and by offering variety in methods. Such methods helped to develop the intellectual powers by testing and training of understanding, quick thinking, organizing of ideas, use of memory, new perspectives in reviews and public criticism, and by training in the art of listening and questioning. The self-control required in the meeting with others, the meeting of mind with mind, helped to train the Christian gentleman. According to the *Ratio*, group procedures should lead to economy of time and effort in learning, and in class-management.

IV. On whatever level those methods were to be used, they had to help to achieve the objectives of that level. Above all, they were not an end in themselves. They presupposed the subject matter and materials with which to work.

³²*Ratio* of 1599, *Acad. Rhet.* 3; Pachtler, *op. cit.*, p. 476, Farrell, *op. cit.*, p. 325.

³³*Ratio* of 1832, *Acad. Rhet.* 3; Pachtler, *loc. cit.*

V. As in all his dealings with his boys, the teacher was to act as friend and helper on the way to natural and supernatural perfection, an ideal which necessitated a high vocational ethos and close contact with the boys. The teacher was the organizer of group work following objective norms and needs in assigning the group, the procedure, and the topic. The supervision by the teacher should result in proper manners and industrious work by checking contentions, by proper distribution of the work so that only a minimum of time would be wasted, and by insisting on definite results. Group procedures offered new ways of solving disciplinary problems.

The position of the group member in the group procedures of the *Ratio Studiorum* was characterized by the peculiar spirit in which those activities were supposed to be carried out. Those activities place the group member in a position of equality, with mutual duties and privileges. The spirit of objectivity and hard work helped to avoid the dangers of subjective standards, of emotional likes and dislikes connected with group approval without objective norms. All this was at least a good foundation for cooperation.

The present study dealt with the provisions of the *Ratio Studiorum* concerning group procedures, and tried to find the underlying principles. The starting point of the investigation was the conviction that those provisions are not obvious in their meaning in themselves. It was pointed out that principles are "basic" in a relative sense, unless connected with the deepest philosophical convictions. This study did not go beyond the principles directly influencing group procedures. However, those principles pointed to certain demands, which had to be met, if the provisions of the *Ratio* are applied according to the spirit and not according to the letter only. Those demands on the school and the teacher are offered here as conclusions, because they are derived from the findings of the thesis, even if their validity is not restricted to group procedures. Those conclusions are not mutually exclusive but could and should be reduced to *one* philosophy of life and education.

The present study was concerned with a variety of exercises and a variety of aspects of teaching and learning procedures. Notwithstanding this multiplicity, a great unity became apparent, which amounted to a demand for unity in the educational process of a school in the spirit of the *Ratio*. This unity is more than an extrinsic one resulting from an external school system. This internal unity stems from a unity of purpose. Thus, group procedures were to be employed as far as they helped to achieve desired objectives. This principle was extended to any question arising in the philosophy of the school, of education, and of life itself.

Two things, however, should not be overlooked in interpreting this principle: The term "as far as" includes a negative connotation, namely, "only as far as." Furthermore, the objectives or purposes were not to be chosen according to the whims of the moment and subjective likes and dislikes, but according to objective norms. Some of those norms stemmed from unchangeable eternal truths; some came from the objective world and society, which are changeable to a certain extent and require an "adaptation to times, persons, and places."

The second conclusion of this investigation is only an application of the first to the concrete situation of the classroom. The findings of this study show clearly that the *Ratio* demanded a high degree of *psychological adaptation* on the part of the teacher. The extent of group procedures, variety, encouragement, rivalry and so forth, had to regard the psychological necessities of self-activity, physical fatigue, emotional response, and other factors in learning.

In its provisions for group procedures, as in all its regulations, the *Ratio Studiorum* demanded *objectivity*. This demand is connected with the first conclusion, but it is worthy to be stated again. The *Ratio* emphasized this spirit of objectivity so much that this realism was condemned as authoritarian and militaristic. As the provisions for group procedures showed, the *Ratio* aimed at the rational mastery of difficult and complicated situations and processes; for instance, by insisting on the student's clarifying his own expression and understanding the questions of others, as the *Concertatio*. The *Ratio* aimed to train effectively for cooperation on the basis of common ends, and not on the basis of sympathy or emotion. Ability, as shown by achievement and moral integrity, determined the place of a group or an individual in the schools, just as it should later in life. As a further aspect of objectivity the school of the *Ratio Studiorum* was supposed to be an effective means for the transition from the dreamland of childhood to adulthood and life. Therefore, the expression, "what we want to do" had to be replaced frequently by "what we ought to do", in the daily program of such a school. From the provisions for group procedures in the *Ratio* it became clear that such an attitude of duty did not necessarily destroy the enthusiasm of youth.

The *Ratio Studiorum* placed high demands on the *vocational ethos* of the teacher. The provisions for group procedures required justice and fairness from the organizing and supervising teacher, thus presupposing positive self-restraint—otherwise the teacher, or some favorite pupils, could defeat the purposes of any real group activity. Only devotion to his vocation as educator and a deep sense of his responsibilities would enable a teacher to fulfill the role the *Ratio Studiorum* assigned to him. The

Ratio Studiorum presupposed such teachers. The group procedures of the *Ratio* might have had the additional benefit of "giving the teacher some rest," but they were never intended to camouflage the laziness or inability of the teacher. The *Ratio Studiorum* did not encourage waste of time by useless experimentation and procedures based on unproved theories. The *Ratio* did not want time consuming group procedures without proper guidance and some incidental results. It insisted on those which served best the education of the youth entrusted to the care of those schools.

To sum up the conclusion of this study, therefore, it may be stated that group procedures in the spirit of the *Ratio Studiorum*, as well as any other method employed in the schools guided by the *Ratio*, have to meet four demands: First, they have to show *unity of purpose*, that is, they should be used as far as they contribute to the desired outcomes, and only as far as they do that. Second, in the concrete classroom situation, group procedures require *psychological adaptation*, one of the most important applications of the first conclusion. Third, in its provisions for group procedures the *Ratio Studiorum* demands *objectivity*, that is, the rational interpretation of reality, whether it concerned the factors involved in group processes, education, or life. Fourth, the provisions of the *Ratio Studiorum* demand a high *vocational ethos* from the teacher, especially justice, self-restraint, devotion, and a deep sense of responsibility.

A Conference on Higher Education and World Affairs

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THE Jesuit Educational Association was prompt in accepting an invitation to send representatives to the Conference on the Role of Colleges and Universities in International Understanding, called by the American Council on Education to meet at Estes Park, Colorado, June 19-22, 1949. And little wonder. As an integral part of an international institution, which is in turn a member of the world-wide Catholic Church, the Jesuit Educational Association could not but be interested in any movement that promises to affect Jesuit and Catholic education throughout the world through its influence on higher education in the United States. Further, as an association of a significant number of American colleges and universities, it shares with all other educational institutions of the country a keen interest in developing in its students an intelligent and informed concern with the international problems bedeviling the world today. It may well be too that the site chosen for the conference made the invitation the more attractive, for a happier choice could hardly have been made, as will be readily admitted by the Jesuit deans and principals who attended the Denver Institutes in 1946 and 1948. Accommodations were all one could expect, rates were wholly reasonable, the weather was ideal, the company was congenial, the Rocky-Mountain backdrop was ideal.

Practically every organization concerned directly or indirectly with higher education and its bearing on international understanding, from the American Association for the United Nations to the World Student Service Fund, had representatives at the Conference. Many of them were residents of Colorado or neighboring states, but most had come long distances and stayed out the four days of discussing and resolving. Representation of Catholic organizations was more than adequate. The delegates of the Jesuit Educational Association were Father Edward B. Rooney, Executive Director; Father Paul C. Reinert, President of St. Louis University; and Father Julian L. Maline, Regional Director of Education for the Chicago Province. The National Catholic Education Association had its full quota of three: Monsignor Frederick G. Hochwalt, Executive Secretary; Father Pius Barth, O.F.M., DePaul University; and

Dr. Raymond McCoy, Xavier University. Two of the three delegates of the National Federation of Catholic College Students were from Jesuit institutions—Richard Murphy of Canisius College and Joseph Hyland of Loyola University, Chicago. Philip des Marais represented the Newman Club Federation. One of the representatives of the State Department was Francis Colligan, a graduate of the University of San Francisco.

Thanks to the painstaking preparatory work of the American Council's staff associate, Dr. Francis J. Brown, and of the Executive Secretary for the Conference, Dr. Howard Lee Nostrand, University of Washington delegates went to Estes Park well informed of the purposes of the Conference and of the part each was expected to contribute to the accomplishment of those purposes. Tentatively these purposes were stated in a preliminary announcement as follows:

1. To re-examine and define the responsibilities of colleges and universities toward international understanding.
2. To translate the values which these institutions mean to represent and to realize in the world affairs into practical terms, particularly by—
 - (a) planned initiative on the individual campus and its surrounding community,
 - (b) effective cooperation in the programs and policy making of governmental, inter-governmental (notably UNESCO) and voluntary agencies,
 - (c) increased contacts and representation of United States culture at its best in other countries, and
 - (d) utilization of intercollegiate organization within the United States and if need be, the creation of an international association of universities.

Whatever the reason, whether because isolationists had not been invited to the Conference or had declined to attend, from the outset it was clear that no one was questioning the fact that institutions of higher education could and should use their best efforts to further international understanding. Their duty and their fitness for the task were simply assumed to be as obvious as the snow on the nearby mountain peaks. Instead of belaboring the obvious, then, the group set itself the task of discovering practical measures to make American colleges and universities effective agents in the developing of international understanding.

At the two plenary sessions held on the afternoon and evening of the first day of the Conference, the delegates listened to the usual type of introductory addresses and to three papers by representatives of (a) governmental agencies, (b) intergovernmental organizations like UNESCO and the other manifold departments and specialized agencies of the United Nations Organization, and (c) voluntary organizations, no less manifold—all these agencies and organizations having a vital bearing on the possible programs of colleges and universities for promoting international understanding. As they listened to the bewildering enumeration of dozens of

agencies, organizations, departments, groups, associations, and so on, each of which could have something very significant to contribute to the plans which higher education might work out to further international understanding, it became clear to all that one of the major tasks of the Conference would be to put some order into the chaos, or else let the colleges be resigned to an infinite amount of red tape and eternal letter writing.

It was heartening, therefore, to have the Conference formally recommend the establishment of a National Coordinating Commission to serve as fact-finding and information-furnishing committee, which would be available for consultation and for furnishing information to governmental, non-governmental, and inter-governmental bodies, and to educational institutions. This central source of information on all international educational activities, the Conference further recommended, should be inaugurated as soon as possible under the auspices of the American Council on Education. Plans for the setting up of the commission are already under way. Had the Conference achieved nothing else than paving the way to the establishment of this Coordinating Commission, it could feel well satisfied with its record of accomplishment. It did not stop there.

To match this national coordinating commission, the Conference recommended also that "each higher educational institution establish a central office to undertake for the institution as a whole the coordination of information and activities relating to international educational, cultural, and scientific activities." Such an office need not be the sole channel of the institution in this field, but it will be in touch with all activities in the institution and will be the initial point of contact for outside groups. For instance, any materials touching on international understanding will be referred to it instead of being buried in no man's land in an administrator's office or being relegated unceremoniously to the office wastebasket. How simple or complex such an office is to be will depend upon the size, character, and degree of interest of each institution.

For the next two days, morning, afternoon, and evening, the hundred or more delegates were organized into nine work groups of more or less equal size, each with an expert as its chairman and with a particular phase of the general problem to discuss. At the disposal of all was a generous library of the best and latest books and studies on international problems. Carefully organized working papers, or agenda, had been prepared for each work group; and an abundance of printed or mimeographed background material covering all phases of the problem was distributed to all delegates. No one needed to be ignorant of what his colleagues in other sections were doing; if there was some overlapping

in the final recommendations of the several work groups, it was not the result of ignorance so much as a conscious driving home of common agreement on such important recommendations as the one already mentioned, that favoring the establishment of a national coordinating committee.

Problems concerning cooperation between institutions of higher education and governmental, intergovernmental and voluntary agencies occupied the first three work groups; three others considered problems of curriculum, extracurricular activities, and adult education in the light of a program for developing international understanding; another three discussed the training of specialized personnel, the administration and financing of higher education's program of international understanding, and the establishment of an international organization of universities. No section of the general problem was overlooked.

By common consent the work group which studied the potential contributions of extracurricular activities to the improvement of international understanding was the most spirited in its discussions and the most challenging in its report to the closing plenary session. This vitality was attributable in part to the chairmanship of Father Vincent J. Flynn, President of St. Thomas College, representing the Association of American Colleges, but particularly to the hearty participation of the youngest delegates to the Conference, those from the National Federation of Catholic College Students and the Newman Club Federation. Certainly no group seemed to get more fun out of their deliberations. No report was heard with more interest than theirs; none provoked more discussion in the plenary sessions; none was more down to earth in its recommendations; and none, one may predict, will be read with more interest—unless editing takes the spark out of it—when the proceedings of the conference are published. If these young people were representative of the student groups that sponsored them, it augurs well for the success of any collegiate program of international understanding, in which the students themselves have a voice.

Although there was an impressive representation from such organizations as the State Department, the United States Office of Education, the Army, Bureau of the Budget, United States Immigration and Naturalization Service, National Research Council, Carnegie Endowment for International Peace, and so on; and although college presidents and specialists in international studies were present in abundance; the individuals drawing the most attention were no doubt the foreign delegates like Mr. Benjamin Cohen, a Chilean, Assistant Secretary-General of the United Nations; Mr. Sten Sparre Nilson, Michelsen Institute of Science and Intel-

lectual Freedom, Bergen, Norway; Dr. Jan Belehradek, Czechoslovakian member of the Department of Education, Unesco, Paris.

Perhaps it was only imagination that saw Dr. Belehradek wince when he was called away from luncheon to answer a long distance telephone call. It turned out to be a call from the *Denver Register* asking for an expression of his views on Communism in the United States. On the score that he had been in the United States only three days and as a member of Unesco was not allowed to discuss politics, he declined the interview. One surmised as well that he was also thinking of possible peril to his family in Czechoslovakia. Another Czechoslovakian, Dr. Josef Korbel, formerly Czechoslovakian Ambassador to Yugoslavia and now a professor at the University of Denver, could afford in his luncheon address to be more outspoken and frankly sceptical of much likelihood of an early amelioration of conditions in international affairs. He it was too who described the utter and delighted amazement the expatriate from an Iron Curtain country experiences on finding himself free to traverse the United States without so much as once being asked to show his passport. Dr. Yasaka Takagi, Professor of Government and Librarian at the Tokyo National University, Japan, in painfully precise language publicly expressed Japan's need for a spiritual uplift, and privately gave it as his humble opinion that only Christianity could give to the Japanese people that sense of the supreme dignity of the human individual which, he said, the Japanese lack.

The Conference, to be sure, did its share of resolving and recommending. The last two sessions were given over to the presentation of recommendations by the nine work groups already mentioned. One such recommendation, the establishment of a national coordinating commission, has already been referred to as highly significant for the future of international understanding in higher education. Another submitted by several groups urged more effective college instruction in foreign language areas, and this in spite of the fact that only two or three of the delegates were foreign-language teachers.

Perhaps less likely to win general acceptance in the collegiate field was the proposal of the curriculum work group that every college and university in the nation, public or private, large or small, offer a general basic course in international affairs, "which all students should be encouraged to take, regardless of their respective fields of specialization." The recommending group recognized the problem, bound to arise, "how, within the pressures and limitations of the prescribed curriculum, to enable all students to have sufficient familiarity with this field of knowledge so that their attitudes, with respect to world problems, may be well

grounded." They recognized too that every teacher, regardless of his subject, may be a creator of international understanding if he is "made aware of the importance of creating international understanding among his students; and [that] existing courses in all fields and at all levels may be extensively utilized for this purpose." Still, they were so convinced themselves and so convinced the plenary session of the need to offer to all, though not to require, the basic course described, that the Conference adopted their recommendation, though not unanimously. The curriculum group went on to point out what they considered to be three essential components of such a basic course: (1) "a survey of the basic factors which influence international affairs, such as the nature of the world in which we live . . . the economic factors upon which states depend for their existence, and so on; (2) an analysis of the political organization of sovereign states which peoples have built up to conduct their affairs; and (3) the recent development of international organizations, governmental and non-governmental. . . ." The same group also outlined a program of courses for a concentration in the field of international relations for the increasing number of students who wish a broader training in this field. The importance of the education of teachers in this process of furthering international understanding did not escape them; they offered proposals for both pre-service education and in-service training.

The group at work on extracurricular activities overlooked no campus organization that might conceivably promote the good cause. Local campus agencies for liaison with foreign students and teachers won their hearty endorsement. They recognized "the value of sending American students abroad for purposes of travel, study, and work projects as a vital contribution to international understanding" and made detailed suggestions for increasing the number of students, improving the validity of the projects, and getting the students to the foreign countries. Special commendation was given to such plans for financial aid as that in operation at the University of Colorado, "where faculty members or students deposit a definite sum monthly with the administration, and the total amount is matched by the school in the form of a four per cent loan to be repaid in two and one half years." They recommended, among other things, the continuance of personal contacts through the organization of "pen pals"; urged the establishment of foreign language houses on college campuses; insisted that each college and university should accept as many foreign students and bring over as many DP students as possible; and asked all national and international organizations dealing with the field of international relations to recognize and cooperate with the activi-

ties of student organizations on the local, national, and international levels.

Colleges interested in promoting good public relations will find that the work group on adult education both suggested ways for colleges to contribute to international understanding on the part of the community and also gave examples of going projects worthy of imitation. Besides the more obvious class and correspondence courses and lecture series, institutes, forums, and conferences under university auspices, it proposed the use of, and cooperation with, the mass media of film, radio, and press, as well as cooperation with study groups and lecture series under non-university auspices. A summary description was given of the Student Project for Amity among Nations at the University of Minnesota, with lessons drawn for an adult education program; of the Community Ambassador Program of New York State; the Institute of Foreign Trade at St. Louis University; and the Council on World Affairs sponsored by the same university. Other Jesuit institutions may be interested in the description given of this council on world affairs.

Following the experience in Cleveland and other cities, St. Louis University and Washington University in St. Louis worked with the Chamber of Commerce to organize into one council a score of organizations in the city interested in various aspects of the international scene. Using resources of all these groups the Council sponsors panels, lectures series, an annual three-day institute, a reference library, citizen discussion groups, and radio programs. (Inquiry should be addressed to Council on World Affairs, St. Louis University, Saint Louis 3, Missouri.)

What in the long run may be the most far-reaching of the recommendations of the Conference was that brought in by the group concerned with an international organization of universities. That the group would approve the movement initiated at the Utrecht Conference of 1948, at which the Executive Director of the Jesuit Educational Association was one of the American representatives, might have been assumed.¹ It was the group's statement of what should be the fundamental philosophy of such an organization that may prove to be the most significant part of their report and be a major factor in forming the character of the projected organization, since it may be presumed that American delegates to the next international conference concerned with this project may well take this careful statement as their quasi-official directive. To quote a section:

It was emphasized that with the diminished number of free universities there is a need to influence public opinion in the direction of helping universities to retain and

¹Rooney, Edward B., S. J., "The Utrecht Conference on Higher Education, August 2-13, 1948," *Bulletin National Catholic Educational Association*, Vol. XLV, No. 2. (November, 1948) pp. 6-20.

protect their freedom. An international association can assist in this respect by helping to keep before the public the notion that political freedom cannot be maintained without intellectual freedom. It can also assist—and urge its members to assist—in *developing a moral conscience for the protection of the freedom of the human spirit*. The influence of such an association in this matter will be all the greater if it seeks both to protect the freedom of the individual university and to assist in developing in the universities of the world a sense of their social responsibilities that will reveal itself in the Association's official dealings, in the name of and as the voice of the universities, with the United Nations, UNESCO, and other world organizations. (Italics added.)

One suspects that the Executive Secretary of the Jesuit Educational Association had a hand in the wording of the italicized statement, the fruit of his experience at Utrecht in battling desperately and successfully to protect the freedom of schools to maintain, against an exaggerated insistence on freedom of expression, their own philosophy of education and to choose their staffs accordingly.

Readers of the forthcoming report of the Estes Park Conference will probably not accept without question all the reasoning and all the recommendations there set forth. But no Jesuit reader, it is to be hoped, will discount the work of the conference as mere propaganda for a new fad and thus deprive himself of an acquaintance with hard thinking and organized planning for the role higher education should play in the promotion of international understanding. Every alert Jesuit college and university with an ounce of interest in world events will find abundant helps in the report. The school that sets up the type of faculty or faculty-student campus committee on international education recommended will find the report an indispensable handbook of suggestions. If Cardinal Suhard is correct in speaking of today's crisis as a "crisis of unity," of world-wide unity, then surely Jesuit leaders in higher education cannot possibly be indifferent to any movement touching education for international understanding and may not neglect so promising an instrument as this for promoting such a movement wisely and effectively.

Status of Graduate Studies

1949-1950

In this issue of the *Quarterly*, we print an address entitled "Ecclesiam Roborasti" prepared by Very Rev. Vincent A. McCormick, S.J., American Assistant, for the Jesuit Educational Association meeting in Philadelphia, April 1949. This address was written by Father McCormick after an extended visit to Jesuit institutions in the United States. After pointing out the importance and the apostolic character of our educational works, he sounds a note of warning against dangers that may beset us and offers some penetrating suggestions on how to improve our educational work. His warnings and suggestions are like the brief points of meditation given in the *Spiritual Exercises*. They must be pondered and developed by us if we are to draw from them the lessons that will tell on our work.

One such point suggested by Father McCormick is the ever-growing need we have for adequately trained men if we are to exert the influence we should on American and international thought and conduct. This 1949-1950 report on special studies is one indication of the effort of the Society of Jesus in America to meet that need. The report shows that this year we have a total of 254 Jesuits devoting their full time to higher studies; 178 of these are studying for the doctorate, 67 for a master's degree, and one for an undergraduate professional degree. Eight are engaged in special studies not leading to a special degree. The total of 254 full-time special students represents an average of over 31 students per province (Cf. Table IV). Five of the eight provinces are well above the average; they range from 33 to 55 special students.

The subject fields covered are reflections of the broad interests of Jesuit education in the United States. Even if we were to group the fifty-three

(Continued on page 230)

I. COMPARATIVE STATISTICS 1945-1950

	1945-46	1946-47	1947-48	1948-49	1949-50
Full-time graduate students.....	141	194	208	243	254
Priest graduate students.....	118	168	159	186	198
Scholastic graduate students....	23	26	49	57	56
Candidates for the Ph.D.....	93	123	127	153	161
Candidates for the M.A.....	18	23	40	43	45
Candidates for the M.S.....	13	18	16	21	17
Candidates for other degrees....	19	26	23	22	23
Special studies, but no degree...	3	4	2	4	8

[illegible]

III. SCHOOLS*

	California	Chicago	Maryland	Missouri	New England	New Orleans	New York	Oregon	Total
Athens & Rome.....	.	1	.	.	.	.	.	.	1
Biblical Institute .....	.	1	.	.	.	.	3	.	4
Boston College .....	.	.	.	.	6	.	1	.	7
Brown .....	.	.	.	.	2	.	.	.	2
California	3	.	.	1	.	.	1	.	5
Cambridge .....	.	2	.	.	.	.	.	1	3
Catholic University, The...	2	2	1	2	5	1	3	.	16
Chicago .....	.	.	.	.	1	.	2	1	4
Clark .....	.	.	.	.	1	.	.	.	1
Columbia .....	.	2	1	.	1	1	3	1	9
Detroit .....	.	1	.	.	1	.	.	.	2
Duquesne .....	.	.	.	.	.	.	1	.	1
Fordham	3	.	5	3	10	1	14	1	37
Fordham: Spellman Hall...	.	.	.	.	.	.	2	.	2
Geneva	1	.	.	.	.	.	.	.	1
Georgetown	2	1	1	.	3	.	6	1	14
Gregorian	8	1	.	4	7	2	2	.	24
Harvard	3	2	2	1	2	.	4	1	15
Holy Cross, College of the..	.	.	.	.	1	.	.	.	1
Indiana .....	.	.	.	.	1	.	.	.	1
Iowa, University of.....	.	.	.	.	.	.	1	.	1
Johns Hopkins	1	1	.	.	2	.	.	.	4
Louvain .....	.	.	.	.	1	.	2	.	3
Loyola, (<i>Chicago</i>) .....	.	3	.	.	.	.	.	3	6
Marquette .....	.	.	.	2	.	.	.	.	2
Mexico, College of.....	1	.	.	.	.	.	.	.	1
Michigan .....	.	.	.	1	.	.	.	.	1
Minnesota .....	.	1	.	2	.	.	1	.	4
Montreal, Medieval Institute	.	.	.	.	.	.	1	.	1
New Mexico .....	.	.	.	1	.	.	.	1	2
New York University.....	.	.	1	.	1	.	.	.	2
North Carolina .....	.	1	.	.	.	1	1	.	3
Northwestern .....	.	2	.	.	.	.	.	.	2
Notre Dame .....	.	.	.	.	.	.	.	1	1
Ohio State .....	.	1	.	.	.	.	.	.	1
Oxford .....	.	2	.	.	5	.	.	1	8
Paris, University of.....	.	.	.	.	.	.	2	.	2
Pennsylvania .....	.	.	.	.	1	.	.	.	1
Princeton .....	.	.	1	.	.	1	.	.	2
Princeton & Columbia.....	.	.	.	.	.	.	1	.	1
Russicum .....	.	1	.	.	.	.	.	.	1
San Francisco	1	.	.	.	.	.	.	.	1
St. Louis	4	5	1	16	3	1	2	2	34
St. Louis I.S.S. ....	.	.	.	.	.	.	1	.	1
Stanford	2	1	.	.	.	.	.	.	3
Toronto .....	.	3	.	2	.	.	.	1	6
U. C. L. A.....	1	.	.	.	.	.	.	.	1
Vanderbilt .....	.	.	.	.	.	1	.	.	1
Washington, University of..	.	.	.	.	.	.	.	1	1
West Baden College.....	.	2	.	.	.	.	.	.	2
Yale	1	1	.	1	.	.	1	1	5
Total	33	37	13	36	54	9	55	17	254

IV. DEGREE SOUGHT

	California	Chicago	Maryland	Missouri	New England	New Orleans	New York	Oregon	Total
Ph. D., new	5	5	2	6	4	2	7	1	32
Ph. D., cont. . . .	17	21	8	15	23	5	28	12	129
M. A., new	3	3	1	8	13	1	6	2	37
M. A., cont. . . .	2	0	0	0	4	0	1	1	8
M. S., new	1	0	1	2	2	0	3	0	9
M. S., cont. . . .	1	1	1	2	1	0	1	1	8
Others, new	1 ³	4 ^{1,8}	0	1 ⁸	0	1 ⁴	1 ⁶	0	8
Others, cont. . . .	3 ^{2,8}	1 ⁵	0	2 ^{1,8}	7 ^{3,6,8}	0	2 ⁸	0	15
No Degree	0	2	0	0	0	0	6	0	8
Total	33	37	13	36	54	9	55	17	254

¹D. S. Scr.²Ed. D.³J. C. D.⁴J. U. D.⁵L. L. B.⁶L. L. M.⁷M. S. in S. W.⁸S. T. D.

* *American History* at California, Columbia (2), Georgetown (3), Harvard, Loyola—Chicago (2), St. Louis (2); *Ascetical Theology* at Gregorian (5); *Astronomy* at Georgetown; *Biology* at Brown, Catholic U., Columbia, Fordham (3), Loyola—Chicago, Ohio State, Princeton, St. Louis, Vanderbilt, Yale; *Canon Law* at Gregorian (3); *Chemistry* at Boston C. (2), Catholic U., Clark, Columbia, Detroit, Fordham (3), Holy Cross, Princeton, San Francisco, St. Louis (2); *Classics* at Athens and Rome, Catholic U., Fordham (5), Harvard (4), Johns Hopkins, Oxford (3), Stanford (2); *Classics and Philosophy* at Princeton and Columbia; *Cosmology* at Gregorian (2); *Diplomatic History* at Geneva; *Dogma* at Gregorian (5), West Baden (2); *Drama* at Yale; *Ecclesiastical History* at Gregorian (2); *Economics* at Boston C., California, Columbia, Georgetown, Harvard, New York U., St. Louis (8), St. Louis I.S.S.; *Education* at Catholic U. (3), Chicago, Fordham (3), Fordham—Spellman Hall (2), Minnesota (4), New York U., U.C.L.A., Washington, Yale; *Educational Psychology* at Chicago; *English* at Boston C., Cambridge (3), Chicago, Columbia, Fordham (7), Harvard, Iowa, Marquette (2), North Carolina (2), Oxford (3), Stanford, Yale; *Far East History* at Harvard; *French* at Paris; *Geology* at Harvard; *Geophysics* at St. Louis; *German* at St. Louis; *History* at Boston College (2), Columbia, Georgetown, Harvard (2), Loyola—Chicago, St. Louis (3); *Latin* at Catholic U., Fordham; *Latin American History* at California (2), Mexico; *Law* at Georgetown (4); *Library Science* at Chicago; *Mathematics* at Catholic U. (3), Fordham, Indiana, Michigan, St. Louis (3); *Medieval History* at Fordham, Toronto; *Modern European History* at Georgetown, Paris; *Moral Theology* at Gregorian (2); *Oriental Languages* at Johns Hopkins (2); *Patrology* at Gregorian; *Philology* at California; *Philosophy* at Fordham (6), Georgetown (2), Gregorian (3), Harvard, Louvain (3), Montreal, St. Louis (3), Toronto (5); *Physical Chemistry* at Notre Dame; *Physics* at Boston C., Brown, Catholic U. (3), Detroit, St. Louis (5); *Political Philosophy* at Fordham; *Political Science* at Fordham (2), Georgetown, St. Louis (3), Yale; *Political Theory* at St. Louis; *Psychology* at Catholic U., Loyola—Chicago (2); *Russian* at Columbia (2); *Scripture* at Biblical Institute (4), Gregorian; *Semitic Languages* at Johns Hopkins, Oxford; *Slavic Languages* at Pennsylvania; *Social Psychology* at Harvard; *Social Service* at Fordham; *Social Work* at Catholic U., Oxford; *Sociology* at Catholic U., Fordham (3), Harvard (2), North Carolina, St. Louis; *Spanish* at New Mexico (2); *Speech* at Northwestern (2); *Steel Industry* at Duquesne; *Unspecified* at Russicum.

(Continued from page 225)

different subjects studied into a smaller number of subject matter fields. we would still find practically all the major areas of study represented. And where are the 254 men studying? Figure III gives the answer in the list of 48 different universities located in 20 states and the District of Columbia of the United States and in 8 foreign countries. Of the universities listed, 19 are Catholic and 29 are non-Catholic.

This intensified program of special studies has been going on for some years now. It is growing each year as Table I indicates so clearly. That it is a costly program our Provincials know only too well. Were the cost per year of maintaining a man in special studies only fifteen hundred dollars (and we know it is often much more than that), our program on special studies would still represent a financial outlay of \$381,000 this year: a tidy sum, as any Provincial or college president will admit.

But, after all, our universities, colleges, and high schools, to say nothing of our houses of study represent a tremendous financial investment. It requires a costly program to prepare a constant stream of qualified men to staff them. Motivated, as it is, by a desire to further the greater glory of God in America and wherever American Jesuits work, the program of special studies and the time, the money, and the energy spent on it represents a part of the Jesuit contribution to American Catholic education. It is also an index of our conception of how much education can contribute to God's greater glory.

Survey of Jesuit High Schools

Activities: 1949-1950

WILLIAM J. MEHOK, S. J.

This is the fourth of a series of articles based on the JEA High School Blanks. The first was a general survey of sample items from the entire questionnaire.¹ The second, appearing a year later, focussed attention on faculty and students but treated items of general application.² Finally, the third examined in detail items concerning graduates and administration.³ This year's study will treat in detail such items as apply to religious and non-religious activities.

The procedure will be the same as in previous articles. Table I gives the number of the item as it appears on the JEA High School Blanks, a brief description of the item, the number of schools reporting on the item, the number of schools supplying usable data on the item and the average per school. The reason for the last step is to make the information comparable between item and item in the same year and for the same item from year to year. An adjusted total can be computed by multiplying the number of Jesuit High Schools in the country (38) by the average per school. For want of space and in the interests of greater simplicity, this step was omitted.

RELIGIOUS ACTIVITIES

The religious activities that are covered by JEA High School Blank-4 are Mass, Communions, Confessions, retreats, organizations—among which the Sodality predominates, other activities; and the question of the non-Catholic student.

When the study appeared in 1947, the proportion of schools having daily obligatory Mass was one-fourth. This year the proportion is almost one-third. The number of Communions relative to the total enrollment has remained the same over a four year period. There has been an increase of about 20% in the number of students' Confessions.

Ninety different retreat masters gave a total of 102 retreats during

¹Mehok, William J., S.J., "Survey of Jesuit High Schools 1946-1947," *Jesuit Educational Quarterly*, Vol. IX, No. 4, (March, 1947), pp. 216-220.

²Mehok, William J., S.J., "Survey of Jesuit High Schools: Faculty and Students, 1947-1948," *Jesuit Educational Quarterly*, Vol. X, No. 4, (March, 1948), pp. 231-235.

³Mehok, William J., S.J., "Survey of Jesuit High School Graduates and Administration: 1948-1949", *Jesuit Educational Quarterly*, Vol. XI, No. 4, (March, 1949), pp. 215-220.

TABLE 1. THE NUMBER OF JESUIT HIGH SCHOOLS IN THE UNITED STATES SUPPLYING USABLE DATA ON SELECTED ITEMS OF THE J.E.A. HIGH SCHOOL BLANKS, 1949-1950; TOTALS, AND THE AVERAGE PER SCHOOL

NUMBER	ITEM	TOTAL	SCHOOLS	AVERAGE
16	FACULTY , Total: Full-Time T.Y. ⁴	1,245	37	33.648
18	Total: Part-Time T.Y.....	169	36	4.694
20	Total: New T.Y.....	307	37	8.297
70-71	STUDENTS , Total: Enrolled T.Y.....	22,209	37	600.243
72	Total Sections T.Y.....	688	37	18.594
73	Total, Latin T.Y.....	20,102	37	543.297
74	Total, Greek T.Y.....	3,223	37	87.108
83	GRADUATES : Total L.Y. ⁵	4,949	37	133.756
84	Continuing Education T.Y.....	3,981	37	107.594
85	In Catholic Colleges.....	2,985	37	80.675
86	In Jesuit Novitiates.....	134	37	3.621
89	Total: In Catholic Institutions.....	3,243	37	87.648
90	Total: In Non-Catholic Ins.	738	37	19.945
94	Total: 91, 92, 93.....	944	37	25.513
102	ADMINISTRATION : Jesuit and Lay			
	Faculty Meetings	187	35	5.342
111	Total: Supervision, Min., Wk. L.Y.....	9,061	29	312.448
120	Jesuit Class Teacher.....	380	37	10.270
151, 56	Sophomores, Dismissed, L.Y.....	417	37	11.270
161, 66	Sophomores, Fail Subject, L.Y.....	941	37	25.432
171, 76	Sophomores, Conditioned, L.Y.....	1,766	37	47.729
181	Sophomores, Repeating, L.Y.....	49	37	1.324
200	RELIGIOUS ACTIVITIES : Mass Oblig. ²⁵ No; 12 Yes		37	.324
210	Communion, Wkly. Average.....	11,984.5	36	332.902
220	Confessions, Monthly Average.....	43,730	37	1,181.891
230	S.H. Leaflets Distributed Monthly.....	20,923	34	615.382
240	K.B.S. Enrollment	6,590	27	244.074
250	Sodalities, No. Directors.....	88	36	2.444
251	Directors, Total: hrs. teaching wkly.....	1,231.5	35	35.185
252	Sodalities, Total: Enrollment.....	7,888	36	219.111
253	Sodalities, Total: Ave. Attendance.....	7,068	34	207.882
254	Sodalities, Ave. Meetings Monthly.....	148.5	37	4.013
261	Sub. <i>Queen's Work</i> , L.Y.....	2,847	31	91.838
271	CSMC: Enrollment	4,847	19	255.105
273	Mission Collection, L.Y.....	45,517.48	34	1,338.749
290	Non-Catholics, Total in Schools.....	444	36	12.333
300	NON-RELIGIOUS ACTIVITIES : Or-			
	ganizations: No. W. Formal Written Consti-			
	tutions	91	33	2.757
301	Student Council—Yes? No?.....	7 No; 30 Yes	37	.810
302	Assemblies—Regular? Occasional?.....	R 16; O 14; RO 7	37	.....
303	Assemblies, Total: Monthly.....	65.54	29	2.260
304	Assemblies, Total: Student-Produced L.Y... ..	96	28	3.428
311	Debating, Total: Membership.....	1,855	35	53.000
312	Debating, Total: Ave. Attendance.....	1,376	33	41.696
313	Debating, Total: Meetings Monthly.....	284	34	8.352
314	Debating, Total: Quot Outside.....	1,418	35	40.514
320	Dramatics, Formal Club—Yes? No?.....	8 No; 29 Yes	37	.783
341	Literary Magazine, Quot 9 Mo.....	36	23	1.565
346	Newspaper, Quot 9 Mo.....	378	33	11.454
350	Yearbook—Yes? No?	2 No; 32 Yes	34	.941
370	Alumni Association—Yes? No?	4 No; 30 Yes	34	.882
372	Alumni Publication, Quot 9 Mo.....	51	17	3.000
391	Physical Examination, Percentage.....	765	20	38.250
390	Physical Education, Percentage.....	2,756.3	33	83.525

⁴T.Y. means this year, 1949-1950.

⁵L.Y. means last year, 1948-1949.

NUMBER	ITEM	TOTAL	SCHOOLS	AVERAGE
401	LIBRARY: Librarian Sem. Hrs. Lib. Sc...	531	27	19.666
403	Ass't. Librarian, Sem. Hrs. Lib. Sc.....	100	27	3.703
420	Total: Vols. ⁶	256,452	33	7,771.272
421	Vols. Added, L.Y.....	12,293	34	361.558
422	Periodicals, Total	1,423	34	41.852
423	Periodicals, Catholic	428	34	12.588
430	Circulation Total, Wkly.....	6,222.455	34	183.013
440	Library Open Hrs. Wkly.....	212.950	34	6.263
456	Expenditure Total, L.Y.....	\$89,729.190	33	\$2,719.068
466	Budget Total, T.Y.	\$85,889.150	29	\$2,961.694

the school year 1948-1949. Of interest to those who have to sign up retreats is the calendar schedule. September, with 27, January, with 20, and October, with 16, were the most crowded months. November (7), December (6), April (4), February (2), March (2), May (1), June (1) followed next in that order. Fourteen gave no set dates and two, not included above, were given in Holy Week. The average school conducted about 2.756 retreats.

First Friday practices were tabulated and are listed in the order of the frequency that schools reported them as follows: Benediction (22), Communion (18), Mass (17), sermon (16), Consecration to the Sacred Heart (7), Confession (6), Holy Hour (6), Act of Reparation (5), Mass and Communion (4), talk (3), Dialog Mass (2), and adoration, Knights of the Altar meeting, reception of promoters and rosary each once. Total—110.

Enrollment in the Knights of the Blessed Sacrament was 244.074 per school or .406 of the total student body. Practices of this group in 21 schools providing data are: no practices (6), Communion weekly (5), Mass and Communion weekly (5), daily visit (4), Mass (2), Dialog Mass (2); and each reporting once are acts of reparation, benediction, Communion, Communion bi-weekly, Mass bi-weekly, mental prayer, prayers, sermon, talk weekly, and singing. Total—34.

The League of the Sacred Heart distributes an average of 615.382 league leaflets a month.

A rather sizable portion of the questionnaire is devoted to the Sodalties. The average school has 2.444 directors each of whom, besides his Sodality activities, teaches 14.420 hours a week. The total number enrolled in all Sodalties is 219.111 or 36.5% of the entire student body. Of these, the average attendance is 207.882 per school or 94.8% of the membership of the Sodalists. Meetings are held on an average of 4.013 times a month for the separate groups.

The number of functioning committees or sections of the Sodalties

⁶Items 420-466 exclude two schools which share their libraries with the College or University.

is legion. Forty-six different names are given the various committees, of which the Eucharistic (20), Apostolic (19) and Our Lady Committee (14) lead in frequency. At the risk of error in classifying, it would seem more fruitful to subdivide the groups into logical categories. In terms of their activities the groups might be arranged in order of importance as follows: Devotion to Our Lord (30), Devotion to Our Lady (23), Apostolic (23), Literary, Cultural and Study (22), Social Action (17), Missions (16), Publicity (9), Recreation (4), Radio and Movie (3), None (3 schools), Other Committees (7). The above is based on returns from 32 schools as six gave no information on Sodality Committees. Total—154. The number of committees per school is 4.8 or exactly the same as in 1946-1947.

The number of subscriptions to the *Queen's Work* has dropped in the last four years by about 5%.

Enrollment in the Catholic Students Mission Crusade is 255.105 members per school or 42.5% of the total student enrollment. Eighteen different practices of this organization in the 21 schools that give usable data can be classified as follows: General money raising projects (8), Mission fund raising (6), Meetings (3), Spiritual (3), Food drives (2), Other (2), No practices (6 schools). Total—24.

Thirty-four schools reported that they actually contributed \$45,517.48 to the missions in 1948-1949. On the basis of \$1,338.749 per school, this gives an estimated amount of \$50,872.462 donated to the missions. Annual per-student donations show a steady decrease in the last four years of \$2.659, \$2.583, \$2.314 and \$2.230.

Under the heading of other religious activities, thirty-one schools supplied such data which to some extent overlap the categories submitted above. Twenty-seven of these categories were checked 72 times and of the overlapping categories 8 were checked 28 times.

Summarizing the non-overlapping categories, we list them as follows: Rosary (17), Devotion to Our Lady (11), Sermons (10), Devotion to Our Lord (8), charitable works (8), Novenas (6), Benediction (4), Other (8), None (1 school). Total—72.

The categories which were treated under other headings are here repeated in summary: Mass (13), Retreat (8), Confession (5), Communion (2). Total—28.

The proportion of non-Catholic students remains at 2%. These students are offered various types of religious instruction in the 34 schools that responded. In certain instances the instruction is voluntary and it will be noted here as such. Where no qualification is given, the instruction may or may not be voluntary.

Twenty-five schools invite non-Catholics to religion classes, 5 on an explicit voluntary basis. Six provide instructions, 4 voluntary; 6 invite them to their retreat; 3 list attendance at Mass, 2 voluntary; 3 list catechism classes; 1 lists chapel talks and 3 give no religious instructions to non-Catholics. Total—44.

NON-RELIGIOUS ACTIVITIES

The JEA High School Blank number Five is devoted to non-religious activities. Included among these are: Student Council, assemblies, debating, dramatic and musical organizations, school publications, literary and science clubs, alumni association, other clubs and the athletic and health program.

More groups have formal written constitutions than three years ago. Thirty-six schools gave data and one replied that it had no organizations with formal written constitutions. The 35 reporting schools list 92 organizations under 21 headings. These headings are grouped as follows with the number of organizations under each: Unspecified (31), Debating (11), Block, Key, Honor (9), Parents (9), Student Council (8), Dramatic (4), Sodality (4), Alumni (3), Hobby, Science, Musical, and Publication (1 each), Other (9). Total—92.

The number of schools having Student Councils is about the same as three years ago. About a fourth of these have formal written constitutions.

Student assemblies are held regularly in 16 schools, occasionally in 14 schools, and both regularly and occasionally in 7 schools at an average of 2.260 times a month. Of these, 3.428 were produced by students during the course of the year.

Membership in all debating societies came to 53.000 per school or 8.8% of the entire student body. The average attendance was 78.6% of the societies' enrollment. An average of 8.352 meetings were held a month, and 40.514 outside debates were participated in last year.

Twenty-nine schools said they had a formal dramatics club. Of the 67 plays produced, 48 were different. The number of times they were produced by the different schools is as follows: One Act Plays (9), "Brother Orchid" (4), "A Christmas Carol" (3), "You Can't Take It With You" (3), "Arsenic and Old Lace" (2), "Command Decision" (2), "Submerged" (2), and "Where the Cross is Made." (2).

The rest, which were produced only once, are "The Bat", "Captain Applejack", Christmas play, "Cox and Box", "Deer Slayer", "East Bound for Cardiff", "Echoes from Bethlehem", "Everyman", "Father Malachy's

Miracle", "A Gentleman from Athens", "George Washington Slept Here", "Hamlet" Ghost Scene, "Green Pastures", "Hasty Heart", "Heaven Can Wait", "Henry IV" Part I, "If Men Played Chess As Women Do", "Inspector General", "Julius Caesar", "Macbeth", "Merchant of Venice", "A Minor Tragedy", "Night at an Inn", "The Other Wise Man", "Our Lady of Fatima", "Phantasy of the Passion", "Pirates of Penzance", "On Private Property", "Pot Boilers", "Prisoner of Kurfu", "The Rivals", mock trial "Robert E. Lee", "Rope", "Savonarola", "Second Overture", Radio plays, "Ten Little Indians", "Touchdown Tivins", "Twelfth Night" and "Who Ride on White Horses". Total—67.

Thirty-five schools report on musical organizations. Twenty-three have bands, 19 have glee clubs, 12 have orchestras, 8 have choirs, one has a concert band, another a bugle corps, and two have other musical organizations. Total—66.

Literary magazines are published 1.565 times annually in schools providing information, or slightly less often than three years ago. Newspapers come out more frequently with 11.454 issues during the school year. Yearbooks are also more prevalent with 94.1% of the schools issuing one. Undoubtedly the shortage of paper three years ago accounts for the increase in publications. Other publications are reported by 9 schools. Three issue Sodality Bulletins, one reports a catalogue, one an alumni paper, and one reports a special graduation issue while three report no other school publications. Total—6.

Twenty-eight schools report on Literary and Scientific Clubs and of these schools, two say they have none. Those giving the names of the clubs, list 59 under 16 headings. There is a slight increase in number per school over three years ago.

Science clubs are run by 11 schools, French clubs by 7 and Radio clubs by 6. Others in order are: Classical (6), German (5), Photography (5), Chemistry (3), Latin (3), Writers (3), Speech (2), Literary (2), and Commercial, Library, Morse Code and Spanish each once, other (2). Total—59.

Of the 34 reporting schools, 30 carry on some kind of alumni activity. Seventeen of these publish an alumni paper three times a year on the average.

Thirty-eight different groups are listed under "Other Clubs". Thirty-four schools enjoy membership in them 94 times; or the average school has 2.764 so called "other organizations". There is a good deal of duplication of these and the other groups listed above, so much so that they will be given in summary as they appeared on the Blanks, duplicates included. Camera clubs (13), Honor clubs (5) and radio clubs (5) occur

most frequently. Summarized, the list is: Hobby (25), Athletic (9), Block, etc. (9), Honor (9), Parents (7), Altar (4), Art (4), Chess (4), Musical (3), Debate (3), Dramatic (3), Language (3), Other (11). Total—94.

About 38% of the students have a physical examination at the 20 schools providing that information. In 33 schools, 83.5% of the total student body participated in organized physical education. This latter figure is slightly higher than three years ago.

MISCELLANEOUS DATA

Although this survey is devoted to activities, yet for comparative purposes and for future study, a few items of miscellaneous information on Jesuit High Schools are also included. They fall under the headings of faculty, students, graduates last year, administration, and library.

The average faculty numbers 38.342 members of whom 12.2% are part-time teachers and 87.8% full-time teachers. The trend in new teachers has been a steady downward one in the last four years with the percentage dropping from 29.7% to 26.1%, 22.5% and 21.6% this year. The ratio of teachers to students this year is 1:15.654.

There has been a steady decrease in enrollment in the last four years. This year's average total enrollment of 600.243 students per school is the lowest in four years. The number of sections in the entire school has not deviated much more than a tenth of a point in four years, standing at 18.594 sections per school this year. In terms of students per section, the trend has been toward fewer students per section: 33.069, 32,846, 32,615, 32,281.

The percentage of students taking Latin this year is 90.5%, the highest proportion in the time covered by these studies. The proportion of Greek students is steadily mounting: 13.1%, 13.8%, 13.8% and 14.5%.

The proportion of graduates last year is the highest in the last four years both numerically and percentage-wise. This points clearly to the heavy influx of freshmen after the War who are now graduating. The progression beginning June 1946 is 17.1%, 19.2%, 21.3%, and 22.0%.

The number of last year's graduates who are continuing their formal education in all schools exclusive of the Armed Forces has increased numerically but shows a slight decrease last year in terms of the total number of graduates. The series since June 1946 runs: 73.5%, 80.2%, 80.9%, and 80.4%. Since the number in the Armed Forces has decreased considerably, more students are looking for a job.

Figures on graduates attending Catholic and non-Catholic institutions

of learning indicate an interesting trend. Of the total graduating class last year, 65.5% are attending Catholic colleges, novitiates and seminaries and 14.9% are in non-Catholic schools. In terms of those attending colleges, 81.4% are in Catholic institutions and 18.6% attend non-Catholic schools. In brief, Catholic college attendance is slightly lower than during the two preceding years.

The group attending Catholic institutions is broken down into categories of those in colleges and universities for externs, Jesuit novitiates, other novitiates and diocesan seminaries. Accordingly, out of the average graduating class in June 1949, 80.675 (74.9%) are now attending Catholic lay colleges, 3.621 (3.3%) are in Jesuit novitiates, and 3.458 (3.2%) are in other novitiates and diocesan seminaries.

Of the remaining members of the graduating class, 19% did not continue their formal education but were either working or otherwise accounted for. Less than one student in each class was in the Armed Forces.

A few items on Blank 3, dealing with administrations, were sampled. Last year the average school held 5.342 faculty meetings that were attended by Jesuit and lay teachers. Classroom supervision by the principal, his assistant or others delegated amounted to $5\frac{1}{5}$ hours a week. This is an increase of one-fifth of an hour over last year.

A classroom teacher is defined as one who has the same section for at least two periods daily. Over ten of the Jesuit teachers on the faculty qualify under this definition in each school.

Turning now to the perennial problem of dismissals, failures and conditions, we might profitably follow the fortunes of the 180 Freshmen beginning in September 1947. 20 were dismissed, 48 failed one or more subjects, 45 were conditioned in one or more subjects, and 3 were repeating the year. Comes September 1948 and this class of Freshmen are now Sophomores numbering 151. Subtracting the 20 who were dismissed or withdrawn during the school year, 9 failed to return after the summer vacation. Eleven of these Sophomores (7.5%) were dismissed or withdrawn during the year, 25 of them (16.8%) failed one or more subjects, 48 (31.6%) were conditioned in one or more subjects and 1 (0.9%) is repeating the year. They are now in Junior year numbering 134, with 6 students dropping out over the summer. Judging from the sampling of Sophomore year, the proportion of dismissals and failures had decreased slightly last year and the percentage of conditions and repeats increased.

Blank-6 is devoted to the Library and gives data on Librarians' professional training, library service, number of books and periodicals, circulation and expenditures.

This year's Librarian has two more semester hours of Library Science than in 1946-1947, and the Assistant Librarian has but 3.703 semester hours of professional training.

In order that the figures be comparable, schools sharing their libraries with the college or university have been omitted for purposes of the Library study. The total number of volumes per school library, exclusive of periodicals, is now 7,771.272 volumes, considerably fewer than last year, but more than four years ago. The number of volumes added is the lowest in four years at 361.558. The number of periodicals subscribed to remains about the same for three years at 41.852 and of these a slight decrease in the number of Catholic periodicals is noted with a total of 12.588. There is considerable fluctuation in the total weekly circulation of books per student in the last three years with .266, .320, .305 respectively. The library has been open twenty minutes longer this year per day than last year. There has been a gradual drop in total library expenditures, but the average expenditure for new books and replacements, periodicals, salaries, binding and repairs and miscellaneous expenses has been \$4.693, \$4.626 and \$4.480 per student for the school years beginning 1946, 1947 and 1948. More schools are planning a budget for the following year and this year's excess of the budget over last year's expenses is \$242.625 per school.

CONCLUSION

The objective picture of Jesuit High Schools unfolds a bit more clearly each year. It has not been my purpose to explain the similarities or differences from year to year. Undoubtedly, error in calculation accounts for some of them, but virtual similarity from year to year gives us reason to believe that, within certain limits, we can generalize to some extent and with greater accuracy than if we did not have the facts on hand. It is our hope that next year, besides reporting on the Library in greater detail, we can take a comprehensive view of the typical Jesuit High School and compare it with accepted practice in both the public secondary school and in Catholic high schools in general.⁷

⁷The reader will find an interesting basis of comparison in Janet, Sister Mary, S.C., *Catholic Secondary Education: A National Survey*, Washington: Department of Education National Catholic Welfare Conference, 1949.

Sociology in the High School

F. CHRISTIAN KEELER, S.J.

THERE has been some discussion of late in the pages of this publication concerning the place of the Social Sciences in a liberal arts college.¹ The conclusion was reached that there definitely is a place, and a solution was offered as to how they could be integrated with the rest of the curriculum. To push the question back a step, what about the Social Sciences, and more specifically, Sociology and its place in our secondary schools? Does it belong there or doesn't it? If so, what is to be the content of such a course? Its aims? Its methods?

The present article will be an attempt to answer these questions. The word, "attempt" is used designedly, for it is nothing more. However, this attempt is based on an actual course, integrated to some extent into the curriculum of a Jesuit high school. Therefore, it has the merit of having been tried in practice; it was not entirely successful, nor could it be said that it was an entire failure. A very few points mentioned were not tried, but would have been had the author continued to teach the subject. Perhaps it is not too much to hope that some readers of this article will be encouraged to develop ideas of their own on this subject, and by putting them into action will adequately meet a need which is growing in our secondary schools.

Our high schools are in the main college preparatory. Our curriculum is drawn up with this objective in mind. Sociology—the term as we shall see is misleading—is not really a liberal subject in the traditional sense in which we understand that word as applied to education. Its right then to be included in the curriculum of our high schools may well be questioned. But it must be remembered that our schools also must adapt and fit themselves somewhat in the culture in which they exist. Without deserting any of their basic educational principles, they must be flexible enough to meet the educational needs of the students who enroll, and there is a definite need today for training in social thought on the secondary level which our schools must meet.

The right and duty of educating the young primarily and properly belongs to the parents. To fulfill this duty, parents hand over their children to schools which they trust will educate them to take their place in society, and in the Church. Parents are bound not only to give their children

¹McGinley, James J., S.J., "The Place of Social Sciences in the Liberal Arts Program," *JESUIT EDUCATIONAL QUARTERLY*, Vol. XII No. 1, (June 1949), pp. 21-35.

the proper religious training, in addition to physical and moral, but also the proper civil training.² And what does this mean, if not that the young should be trained in the problems of the civil society in which they will live, and in the solution of these problems? The Society of Jesus has seen this need also. The Twenty-Eighth General Congregation expressly states that the principles of social justice should be given to the students on the secondary level.³ And, lastly, the Popes, especially Pius XII in his encyclical on Communism, *Divini Redemptoris*, keep demanding more and more education in social matters for the laity.⁴

The objection may be raised that the high school is not the place to teach these things, that the students are not capable of grasping them. Aside from the fact that this does not prove true in practice, there are other reasons why this study is necessary and proper at the secondary level.

At the end of high school, most students are faced with the decision of their future. In order to choose well the vocation they will follow in the world, it is not enough that they have a good knowledge of their talents and capabilities. In addition, they must have some idea of the makeup of the society in which they will follow out that vocation. They must know the problems of that society, the needs of that society, and they must begin early to think of ways of solving these problems, and meeting these needs.

It is not always easy today to convince a high school senior of the need of a liberal education. His first urge, even before entering college, is for specialization. He has no further use for studies of the liberal type, but would plunge immediately into the course leading to a specialist's knowledge of some particular field. Therefore, through a knowledge of the problems of his society, he must be brought to the realization of the need of trained thinkers, men who are trained not only in the specific branch of knowledge, but who have been trained also in the humane studies, who have received a balanced education enabling them first of all to *think*. The social problems course can show a boy the need for a liberal education, because it can show him that only a man who thinks can ever contribute to the betterment of his society, and every man is

²Canon 1113. "Parentes gravissima obligatione tenentur proles educationem tum religiosam et moralem, tum physicam et civilem pro viribus curandi, et etiam temporali eorum bono providendi."

³*Selected Decrees of the Twenty-Eighth General Congregation*, Revista Catolica Press, El Paso, Texas, 1946. Part II, Section II, No. 9. "The principles of charity and social justice should be zealously inculcated on students in our schools of higher education as well as in those of secondary grade."

⁴*Divini Redemptoris*, Paulist Press edition, no. 55, p. 23.

obligated to better his society. Certainly, a Jesuit educator must admit this.

Finally, a course of this type can do much for the high school boy while he is still in school. He faces today problems of which the high school student of yesterday knew nothing. We must not be ostriches. Today's seventeen year old takes up the privileges of an adult sooner than before, in the matter of legitimate recreation, social life, driving automobiles, working and handling money. It is not unusual to find a high school boy carrying a union card (how he may have obtained it is another matter. He listens to his father dogmatize on elections, unions, the government. At an early age he absorbs his parents' prejudices, and repeats them parrot fashion. All you have to do to prove this is to teach a sociology class for a month. At the end of that time, you will know the political and social convictions of all the parents, as repeated by their sons in your classroom. Thus at an early age, prejudice is allowed to make its home in minds which teachers are trying to train in clear thinking. After all, the definition of a school is a place to train the mind. How can the mind be trained when it is held back by unreasonable prejudice?

Many of the students who will take this course will not go on to college. Are they to go out to work in a world filled with problems which they know nothing about? Must they learn the answers by the trial and error method? This was never good pedagogy. We would be unfair to this student if we would deny him this knowledge after we have accepted him into our school. Sometimes these students, by sheer hard work, loyalty, and experience, rise to influential positions in the political and labor world. We owe it to them to give them some training since they would not be able to get it any other way. Pope Pius XI encouraged us again and again in *Quadragesimo Anno* to go to the workingmen.⁵ We must face the fact that there are future workingmen in our schools, and we must give them some preparation, more than religious, to face the social problems of their future lives.

One more point must be considered which was brought out clearly in the recent attempt at Federal Aid to education. The Catholics in this country must become more and more politically and socially conscious groups; and they must be unified into such. Otherwise, they will never be able to offer a united front against what seems to be socialistic advance into our democratic form of life. They must be encouraged to vote, and to vote wisely, basing their choice as much as possible on true and just principles of social action. In the high school this conscious-

⁵*Quadragesimo Anno*, Paulist Press edition, p. 39.

ness must be awakened, so that later life whether in college, professions, or industry, will be leavened with this right social thinking, and will bring about the just and true social milieu.

Sociology in most of the Jesuit high schools that offer it is clearly and admittedly an extra subject. Nobody should blush at this admission. It is designed more or less to help that student who took only two years of Latin, no Greek, and perhaps only one year of science. He needs the extra credit to complete the requirements for his diploma. Therefore, he takes Sociology. There may be a scattering of better students in the class who have fought hard to stay away from the Classics during their last two years of high school. Already burdened with Spanish, English, Physics, Religion, and perhaps, History, they find themselves also in the Sociology classroom. Often these students have been kept from the classical course because their parents think that Greek and Latin have absolutely no value in the work of making a million dollars. However, Sociology—the name is what convinces them—has. This is a situation to be deplored, but its solution is not pertinent to our study.

The teacher now faces a class made up for the most part of students from the lower percentiles. He must gear the matter and the method down to this majority. The better student is either bored, or disgusted. His problem probably can be handled satisfactorily if the teacher directs him in special reading, but it is still difficult to hold his attention in the daily class. Thus in the Sociology class homogeneous grouping is absent. The better students have their schedules well filled with solids. They may be allowed to take a sixth subject, but if so, it usually will not be Sociology. The teacher then, must go on, attempting somehow, through special assignments, etc., to reconcile this higher level with the lower. It never works out completely, but it is a challenge to his ingenuity. Thus far the student membership of the class.

A BROAD OUTLINE

I have said that the word Sociology is misleading and now I must explain why. Sociologists have been striving might and main for some time to establish this study as a definite science with its own material and formal objects. The definitions intended to include these are many, depending on the school of their origin.⁶ Further, the subject as taught

⁶To substantiate this statement, I would refer the reader to three well known books in the field of Sociology, a slight perusal of which will establish the argument. 1) *Systematic Sociology*, by Leopold von Wiese, adapted and amplified by Howard Becker, Wiley and Sons, New York, 1932. 2) *Society, Culture, and Personality*, by Pitirim A. Sorokin, Harper & Bros. New York, 1947. 3) *The Method of Sociology*, by Florian Znaniecki, Farrar & Rinehart, Inc., New York, 1934.

in college, where an attempt is made to arrive at a concept of it as a distinct science, is far more theoretical and comprehensive than any high school teacher could hope to present to his class. Sociology, as a science, is not a high school subject. In its place, may I suggest a course known as "Social Problems." It would be presented in the school catalogue in somewhat the following manner:

SOCIAL PROBLEMS: The basic principles which are applied to their solution, together with an examination and analysis of some of the modern social problems, pointing to an attempt to make the student aware of these in the world around him.

This is not a religion course, since it should be taken for granted from the outset that there is actually no such thing as Catholic Sociology, but rather a true concept of man, his relations to God, and his fellow man. Religion, since it is part of man's unity, must come in, but not as religion. The course does not teach the Ten Commandments as such. The emphasis is placed rather on rational arguments for the position maintained. The student must be made to see as far as possible how many of these problems arise merely because of false rational principles; the course, then, would be more apologetic than dogmatic in nature. From these rational principles he must be led to deduce correct conclusions. This is not too much to expect from the high school senior.

THE AIMS

The aims of this course can be set down in descending order of importance under three main points. The first aim is to make the student aware of the social problems in the environment in which he lives, works, and recreates. He must be brought to realize that the world in which he lives is not an ideal one by any means. There are difficulties and he must face them whether he will it or not. As a citizen of this country, its problems are his problems, its common good, his common good. He must be shaken out of his social isolationism, wherein he thinks that the problems of society are really not his concern, that they do not touch his life in any way. He must be shown that the Labor-Capital disagreements affect him in his economic life. He must see that legislation on the part of the government is aimed at the common good, which is his common good. He must know that social justice is his responsibility, that he has an obligation to recognize the rights of his fellow citizens regardless of creed, color, or race. All of these problems must be placed before him as part of his life, as demanding his attention and consideration.

The second aim is to give the student some of the principles which are used to solve these problems. Obviously all the problems will not be completely solved, either because an immediate, faultless solution cannot be found, or because there is not time to take up each individual problem. There is no doubt in amassing facts and statistics; they merely create a maze which entangles the student and shuts off the light of understanding. However, a certain amount of statistical data can be used as a background for the particular problem and its solution. History, too, can find its place here. First, the knowledge of the principle, a clear explanation of it, a proof of it, and then its application to the problem at hand. Thus the student may be given fairly adequate ideas of justice, the nature of man, the rights and obligations flowing from that nature, and the position of the state in a democratic country. I say adequate ideas; they can be adequate without being exhaustive.

The third aim is to break down prejudice; and while this is the least important, it should not be overlooked. Prejudice is at the bottom of many of our social evils. Because a person has been raised in a certain way, imbued with certain ideas, he constantly lives by them and repeats them. Many of them he never challenges intellectually. This the student must be trained to do. He must be made to give good, sound, logical reasons for his conclusions. He must learn to think about things, and not just feel about them. Everyone admits that the teen age is an impressionable one. In our educational system we take advantage of this. In a Social Problems course the students can be impressed with the need to find reasons for things, and to develop a habit of thinking about problems instead of repeating other people's prejudices. A school aims to dispel ignorance through the spread of learning; prejudice is a weed that must be rooted out before learning can have its place.

TEXTS

The ideal textbook would be one which embodied the aims mentioned above. It would be one graced with an attractive format, one which presents ideas not merely in words, but in pictures which impress themselves on the imaginations and clarify these ideas. Fortunately, I believe there is such a book, and it was used in teaching a course of this kind. "*Christian Principles and National Problems*" seems to be the best all around book.⁷ It is superior to others because it teaches the high school

⁷*Christian Principles and National Problems*, by Rev. Anthony L. Ostheimer, and Rev. John P. Delaney, S.J., Sadlier, Chicago, 1945.

boy in language he can understand. It is simple and direct in its composition, and while not wordy, it explains the matter clearly and completely. The format is good for high school teaching. It presents pictures and graphs sprinkled throughout the text, thus clearly exemplifying the ideas set down. The problems are approached not only from the viewpoint of the present day, but also from the viewpoint of history. A casual examination of this book would immediately show how well adapted it is to this course.

At the end of each chapter of this textbook, exercises for the use of the student are presented in such a way as to cover adequately the matter of the chapter. In addition, thought questions are given which push the student further for answers, which answers will not be found explicitly in the text itself. This gives ample opportunity for class discussion, since many of the questions are controversial. Here is an opportunity for the teacher to make his students think, and to force them to give reasons for their conclusions. Debates, too, are sometimes suggested, but almost any of the questions could be turned into a debate.

Further, the book seems to fall into two helpful divisions, especially if this course is taught in two semesters. The first part deals more with the necessary background and the strictly social aspect of the problems. The second part goes more deeply into the economic aspects of the problems, and here the student learns the influence of money, of buying and selling, of the motive of profit, on his daily life. Finally, the last chapter deals with the choosing of a vocation in life. While this may be handled more fully in other courses, e.g. Religion, or perhaps in student counselling, it is here that the teacher can show the students the need for educated men, men who can think, in all the walks of life. Thus, too, he can show the need for a liberal education.

The problem now presents itself of introducing the encyclicals into the course. The textbook itself presupposes that the student reads them. There are many that could be read, it is true. On the other hand, it seems from some experience that a person, even an adult, cannot read the encyclicals and understand them completely and satisfactorily. He must have help; explanations must be given by someone qualified to handle the matter. Therefore, it does not seem wise to tell students just that they should read the encyclicals. They should be assigned, and only certain ones should be assigned. Then these can be discussed in class, and explanation given of the more difficult passages. It would seem that the following five encyclicals might be made obligatory reading:

1. *Rerum Novarum*, (The Condition of Labor)
2. *Quadragesimo Anno*, (Reconstructing the Social Order)

3. *Immortale Dei*, (The Christian Constitution of States)
4. *Divini Redemptoris*, (Atheistic Communism)
5. *Divini Illius Magistri*, (Christian Education)

The reasons for choosing the above encyclicals is that they are intimately connected with the matter of the course, and many of the rational principles we have emphasized will be found clearly enunciated in them. Further, every Catholic should be cognizant of the teaching of Popes on these matters, and should have read at least these five encyclicals. The encyclical *Divini Illius Magistri*, has been added to the list because of the recent agitation on Federal Aid. The encyclicals on marriage, *Arcanum Divinae Sapientiae* and *Casti Connubii*, need not be taken in this class, since in most of our high schools the senior religion course concerns itself with marriage, and these encyclicals should be read in connection with that course. Perhaps there are other encyclicals which could be read, but these are left to the choice of the teacher. The textbook we have mentioned gives a list of them.⁸

It would be very good if the students could have copies of the above encyclicals, which they could mark as they wished or as directed. These they could keep for future reference, and should be encouraged to read them several times.⁹

There are, of course, many other books which could be used for reference. Their name is legion, and they increase as fast as the presses roll. Perhaps, some one could draw up a reference bibliography and make it available to teachers of this subject in Jesuit schools. Special assignments can be made from these books. Some can be assigned for book reports which can be given orally in class. These can be followed by class questions and discussion. I remember one instance of this which provided a very lively class. A student reported on a book dealing with the Negro question. Since he was obviously prejudiced against the Negro, I assigned the book to him purposely.¹⁰ It was interesting to listen to him defend the position of the Church, and answer the arguments which he himself had been proposing in class the preceding week. Not to be overlooked are the many government periodicals and releases which are available, providing the teacher takes out time to drop a card to the United States Printing Office and get on the mailing lists.

⁸*ibid*, page 37.

⁹Excellent editions of the encyclicals, together with the Discussion Club Outline by Rev. Gerald C. Treacy, S.J., can be obtained from the Paulist Press, 401 West 59th St., New York, N. Y. They can be sold in the bookstore as a textbook.

¹⁰*The Race Question and The Negro*, by John La Farge, S.J., Longmans, New York, 1943.

EXAMINATIONS

Social problems if studied from the factual approach can be easily tested by means of the objective examination. Too easily. The student tends to rattle off a series of facts learned by rote, and thus the aim of the course, that of training the student to think about these problems, is not realized. Yet, the objective examination is valuable to test the students on certain factual knowledge which is needed as a background for the study of the problems. On the other hand, essay type examinations tend to be long and unsatisfactory. Teachers object to them because they require so much time for correction and they do not seem to train the student in exactness. Perhaps the solution here would be a combination of both, with the emphasis on the essay type, in view of the general aims of the course. Students can be made to write, direct, concise, and complete answers in an essay examination if they are trained to it. In the beginning short exams, essay type, requiring about four lines for an answer, can be given. The teacher in grading them can be ruthless in penalizing wordiness. Most English teachers would exult if they could get their charges to write a clear, coherent paragraph. This is an opportunity to give the student some practice, while he is actually fulfilling a requirement in another class. There should be some connection between our high school subjects, and this brings up the problem of integration.

INTEGRATION

Does the Social Problems course stand alone in the curriculum? First of all, though the attempt is made not to discuss these problems from the viewpoint of the Faith, religion will find its place in the class, and rightly so. For here the student will find practical examples of the truths he has learned in his religion classes. If there ever was a chance to show how the Church practices the social apostolate (a point which the Popes have repeatedly stressed), this is it. Here is the opportunity to show the student that the Church has a place in the social and economic sphere, that she has a right to speak out in favor of a just social order. Following the lead of the textbook, the student comes to realize that his Catholic social thought is really the only "Sociology." He sees more clearly than ever how the Church belongs in his every day life, not just in his Sunday observance, helping him to solve the problems which his own society presents. The rational principles he has been learning and applying reveal themselves as truly Catholic principles.

It is immediately obvious how history is related closely to this course. For many of our so called "modern" social problems are ages old. Further, we have seen in a preceding paragraph how well the method of such a course can be integrated with the English class. The whole of our curriculum is aimed at training the student's mind. Here are definite problems which his mind can work on, definite principles which he can use in solving these problems. Thus the course is a laboratory, in a way, in which he can employ some of the matter and skills learned in other courses. All of this, of course, is done under direction. It seems possible, then, to integrate the course closely with the other subjects in our high school curriculum. If a teacher is not narrowly confined to his own particular subject, but looks out to see all the possible interrelations between his course and the rest of the curriculum, he can help students immensely in unifying their knowledge, and more, in training them to think before they go out and do.

THE TEACHER

We have just laid out the course much as a coach diagrams the plays for his team. It all seems so clear, and even; I say it under correction, so promising of success. Now we must speak, if only briefly, about the quarterback, the teacher. The demands such a course places on him are certainly great. That is readily admitted. However, some preparation should have been his before he is given this course to teach. It cannot successfully be handled by a history teacher, or some other member of the staff, who is free that period, and who is not interested, but merely takes it on as an extra class and muddles through. The teacher must be a person interested in the subject. Further, he must read, not only books on the various topics treated in the course, but also newspapers and periodicals. For the students will ask questions—Oh, what questions!—many of them connected with the current scene. It is a definite weakness if the teacher cannot offer some discussion on the point. The interest of the teacher must show itself in the enthusiasm for the subject which he teaches. Perhaps, one would think that the subject matter alone is far more interesting than, say Latin, and therefore it should not be difficult to hold the attention of the class. Whether this is true in theory or not can be disputed; but from practice, it is evident that it is not true. Teacher has to work to hold the interest for some of the matter is not easy to grasp. His preparation must be careful, for in this more than in other subjects, it seems that lack of unity and direction in the daily class is immediately evident to the students. Unless this is so, the

result is complete apathy (if not worse) on the part of the class, and discouragement on the part of the teacher.

CONCLUSION

Perhaps the criticism will be made that all of this is impossible, that it is too much for both the students and the teacher who has other classes and other responsibilities. It is not too much for the students because it has been tried and they came through well. It is not too much for the teacher because he is not expected to prepare everything as he goes along. He must be trained ahead of time to teach the course, and must have it well mapped out and ready before he starts the school year. A course of this type was tried and was not found completely wanting; therefore, it is possible. The students in the class were not generally from the higher percentiles; the great majority were from the lower section of the senior class. Yet, they all learned and they all did the work. I have mentioned the boy who lost some of his prejudice against the Negro. Another, the son of a wealthy industrialist, began to see after our treatment of Labor and Capital, that the unions and labor really did have arguments on their side. He changed his preconceived notions, his prejudices on this problem. Maybe he will do a better job, a more Catholic job, when he takes over his father's business. All the students became conscious of the existence of social problems. Perhaps they could not all discuss them equally well and propose solutions. Is it too much to hope that they will think further on them, and that their thinking has been correctly orientated and will bear good fruit in the future? More than one expressed his gratitude at having been made to think more clearly, and above all more rationally, instead of offering glib answers he had culled from conversations with older people. This seemed to have been the most frequent comment on the course.

There is plenty of room for disagreement, for criticism in this outline. The only hope that brought it into existence was that others would begin to think about this as a definite need in our curriculum. It is an accepted method in studying a problem: to begin with an investigation of the solutions previously offered, and after analysing and evaluating them, to advance to the next stage, that of contriving improvements. This has been an attempt at analysis and evaluation of what has been done and what could be done in a Social Problems course. Now, by all means, let us have the improvements.

News from the Field

CENTRAL OFFICE

CALIFORNIA CENTENARY: To celebrate the centenary of the arrival of the first Jesuits in California, Fathers Accolti and Nobili, a triduum of solemn high Masses was offered in St. Ignatius Church, San Francisco, December 8, 9, and 11. On December 8, the anniversary day, the Mass was sung by Father Carroll O'Sullivan, Rector of the San Francisco community, and Father Zacheus Maher preached the occasional sermon. The second Mass was sung by the Very Reverend Augustine Hobrecht, O.F.M., Provincial of the Franciscans, and the occasional sermon was delivered by the Very Reverend Benedict Blank, O.P., Provincial of the Dominicans. On Sunday, December 11, the Most Reverend Archbishop of San Francisco presided at the Mass sung by Very Reverend Harold Small, Provincial of Oregon, and the orator of the day was Father Robert I. Gannon. The triduum was exceptionally well attended by the laity, religious, and secular clergy. At the end of the Mass on December 11 His Excellency of San Francisco imparted the Papal blessing, which he had personally requested. Very Reverend Father General also sent a special congratulatory letter to the Province.

DIRECTORY CHANGES AND CORRECTIONS: page 14: Loyola University School of Medicine, Dr. John F. Sheehan, Acting Dean. Page 18: St. Peter's College, Rev. Walter J. Malone, S.J., Rector, Rev. James J. Shanahan, S.J., President-Superior. Page 25: St. Peter's High School, Rev. Walter J. Malone, S.J., Rector-President. Page 28: Minor Seminary, Ceylon, Rev. Felix L. Clarkson, S.J., Superior.

COLLEGES AND UNIVERSITIES

FACULTY SODALITY: A joint effort of the departments of Philosophy and Religion in the direction of integration of courses, has produced as its first tangible result the Xavier University Faculty unit of the Sodality of Our Lady.

TELEVISION PROGRAM produced every other week by Creighton University is being televised over WOW-TV.

EDUCATIONAL BROADCAST to win first place among commercial stations throughout the country was "Our Missouri Constitution" over WEW, St. Louis University.

LIBRARY of the late Dr. William Thomas Walsh, poet, anthologist and Spanish scholar, has been turned over to Georgetown University in its entirety.

PRESS RESEARCH: An Institute for Catholic Press research has been set up at Marquette University to study the Catholic Press and make its findings available to Catholic editors. The institute will not teach students nor grant degrees, but will confine itself to research.

FULBRIGHT SCHOLARSHIPS: Eleven students of John Carroll University have filed applications for scholarships to foreign universities, expenses to be covered by Fulbright grants.

NFCCS CONFERENCE: John Carroll University was host to the National Executive Council of the National Federation of Catholic College Students. Nineteen regional districts were represented by delegates chosen from 185 American Catholic colleges and universities.

BOWL WINNERS: Santa Clara defeated Kentucky in the Orange Bowl and Xavier defeated Arizona State in the Salad Bowl football game.

SCHOLARSHIP FUND: To LeMoyne College, \$10,000 added to \$30,000 Anthony A. Henniger Scholarship Fund.

GIFTS: On November 27 His Excellency Bishop Hugh A. Donohoe, Auxiliary of San Francisco, consecrated the new marble altar in St. Ignatius Church. The altar, costing \$40,000, is the gift of Mr. Charles Harney, an alumnus of the University of San Francisco.

EXPANSION: If the present University of San Francisco drive for two million dollars is successful, one of the new buildings to be erected will be for the Law School, which is badly overcrowded with an enrollment of 512 students. The Law School has an enviable record. Twenty-one of its alumni preside over courts in cities bordering the Bay. In San Francisco alone, one Federal judge, five Superior Court judges and four Municipal Court judges are University of San Francisco graduates.

GRANTS: To St. Louis University School of Medicine, \$30,000 from the David P. Wohl Foundation to establish an institute of experimental surgery.

FACULTY INSTITUTE: Fairfield University faculty met September 22 for a full day to discuss problems of the coming term.

HOOP KINGS: At the time of this writing, the basketball team of Holy Cross College is rated the top in the nation by all leading polls.

MEDICAL MORALS was the subject of a ten-week lecture series at John Carroll University. About fifty persons attended and the lectures were given by leading Jesuit authorities in the country.

PLACEMENT BUREAU: St. Peter's College runs a part-time service placement bureau.

FIRST PUBLICATION of LeMoyne College is Pedro Leturia, S.J., *Inigo de Loyola*, translated by Father A. J. Owen of the college faculty.

CENTRALIZED PURCHASING: has been instituted at Georgetown University.

SHAKESPEARE CRITICISM: Professor Bernard Wagner's first book, *An Appreciation of Shakespeare*, Washington: Georgetown University Press, 1949, \$5.00, reprints *in toto* the most significant criticisms of the Bard from Ben Jonson to Oliver Elton.

FATIMA SHRINE: Students of the University of Detroit will erect a \$23,000 memorial shrine on the campus to Our Lady of Fatima as a tribute to the 138 students who died in the late war.

PRESIDENT'S REPORT: An interesting annual report is that of St. Louis University published October 1, 1949. It includes the annual report and a list of the scholarly publications of faculty members.

RADIO: Saint Louis University has notified the Federal Communications Commission that it will discontinue the operation of its FM Radio Station WEW-FM at 10:30 p.m. on December 30, 1949. The decision was brought about owing to the fact that FM has not been accepted by the general public.

LABOR RELATIONS: Father James J. McGinley, S.J., Director, Department of Social Sciences, Ateneo de Manila, recently announced; *Labor Relations in the New York Rapid Transit Systems 1904-1944*, New York: Columbia University Press, 1949, \$6.50, pp. xxiii & 635.

FOOTBALL: Saint Louis University has announced the discontinuance of intercollegiate football for reasons of finance and frequent academic problems. The press gave very favorable publicity to the action through editorials commending the frankness and courage of the action.

EXPANSION: Marquette University has announced the immediate breaking of ground for the new School of Business Administration, and it hopes to commence before the year is out construction of the new library and the Brooks Memorial Student Union.

NEW COURSE in Communications Arts was added to the Loyola University Los Angeles curriculum.

HIGH SCHOOLS

NEGRO STUDENTS: "Negro Students in Jesuit Schools and Colleges, 1945-1950" by James F. Muldowney, S.J., appeared in the January 1950 issue of *Social Action*. This is the third annual survey of this kind.

Throughout the country during the current year the Society is educating 1,226 Negroes, an increase of 268% over 1946-1947.

Of these 60 are in 20 Jesuit High Schools and 1,166 are in 27 Jesuit Colleges and Universities.

ADULT EDUCATION: Cheverus High School inaugurated an evening institute of Adult Education. One hundred and twelve students attended classes the first term in public speaking, practical English, English literature, and moral principles and modern problems.

SCHOLARSHIPS: Of the five scholarships awarded by Atwater-Kent to competing news carriers of Southern California, two were won by Loyola High School Los Angeles students.

RADIO GUILD of Gonzaga High School (Washington, D. C.) presented a Christmas play, "If Christ Were Born in Washington" so effectively that the script was used by the Methodist Fellowship League in a Church in Maryland. At its second presentation a listener phoned in thinking the events were actually taking place.

WRITING SERIES: The high school English *Writing* series, being written by a committee of high school English teachers of the Chicago, Missouri, and New Orleans Provinces, is now being handled by Loyola Press and is offered to the public in the final experimental planographed form. The response to the series has been very encouraging. Publishers of the St. Thomas More Prose and Poetry high school literature series report mounting sales, far beyond expectations.

BOOKS FOR MISSIONS: University of Detroit High School Sodalists sent 35 packages of books to St. Xavier High School, Jaipur, India.

PREP-PLAYERS at Marquette University High School received one of five A-ratings at the state final one-act play contest.

GREAT BOOKS are being studied and discussed by thirty students in St. John's High School Library, Shreveport.

EXPANSION: Boston College High School has contracted for a new building which it is hoped will be in operation by the beginning of the new school term in September.

VARIA

NEW PHILOSOPHATE is being erected at Spring and Pine in St. Louis. Two of the five houses on the premises have been razed.

TERTIANS at Pass Christian are producing a weekly fifteen-minute broadcast called "Moments with God" over WGCM, Gulfport.

TEACHER PREPARATION: Father Wilfred M. Mallon was one of the six recorders who handled the discussions of the December conference on the preparation of college teachers in Chicago. The Conference was called and members invited jointly by the American Council on Educa-

tion and the U. S. Office of Education. An outcome will be a volume prepared by the recorders and published by the American Council.

SHORT WAVE links the Theologians at Alma and St. Mary's.

EVOLUTION SYMPOSIUM: Foremost Jesuit authorities dignified the occasion of Father Anthony Cotter's Golden Jubilee at Weston with a symposium on Evolution.

SPEECH: Father George McCabe, with an American Academy D.O.A. and a Fordham Ph.D., has instituted a new speech curriculum at Weston. The first year Philosophers take Argumentation, Discussion, and Debate; second year Oral Interpretation; and third year Public Speaking for Teachers. The first year Theologians have Dramatics; second year Homiletics; and third year Radio Techniques. A volunteer class meets weekly for Voice Production. The refectory, auditorium, chapel, and studio are all interconnected with the recording room. Not only does the community or the individual's class, listen to the speaker's presentation, but the speaker himself has a private conference during which his rendition is played back to him, with remedial suggestions.

The studio and the electronic equipment were designed specifically for Weston and were contributed by Very Rev. John J. McEleney, New England Provincial.

OSCAR F. AUVIL, S.J.
1908—1949

December 19, 1949 was, humanly speaking, a sad day for members of the Executive Committee of the Jesuit Educational Association. Father Oscar Auvil, Province Prefect of the Oregon Province since January 10, 1948, was called to his eternal reward. Shortly before his death, he had attended the meeting of the Executive Committee in Milwaukee and was present at all the sessions. It was only at the last session that it was noticed that he was not well, a condition difficult to discern in one who had always carried out his duties despite chronic ill health. He was taken to the hospital and recovered sufficiently to return to Seattle, Washington. While there his case was diagnosed as uremic poisoning. The last five or six days he was aware that he was about to die and prepared himself calmly and methodically. To those who knew him, the death of this extraordinarily charitable and truly noble Jesuit came as a shock and source of sincere grief. May he rest in peace.

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