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# Jesuit Educational Quarterly

JUNE 1950

PROCEEDINGS: ANNUAL MEETING—1950

REPORT OF THE EXECUTIVE DIRECTOR

OBJECTIVES OF *WRITING* SERIES

TEACHING RELIGION IN HIGH SCHOOL

Vol. XIII, No. 1

(FOR PRIVATE CIRCULATION)



## Contributors

FATHER WILLIAM F. GRAHAM, Principal of Gonzaga High School, Washington, D. C., presents a strong case for the "Catechetical Method" of teaching religion in the panel discussion on the teaching of religion in Jesuit high schools.

FATHER MICHAEL P. KAMMER, now completing Tertianship at Xavier Hall, Pass Christian, Mississippi, as member of "The English Composition Text Committee of the Chicago, Missouri and New Orleans Provinces of the Society of Jesus" and co-author of the *Writing Series*, is qualified from long experience and acquaintance with the work to outline basic principles upon which the series was constructed.

FATHER EUGENE H. KESSLER, Assistant Dean of Marquette University, has on short notice written up in summary the papers presented at the College and University Section of the Annual Meeting of the J. E. A. this year and presented quite completely the discussion that followed the prepared talks.

FATHER FRANCIS P. SAUSSOTTE, Principal of Loyola High School, Los Angeles, and second member of the High School Religion Panel, points out valuable aspects in the new trend in the writing of religion text books.

FATHER PAUL J. SWICK, Principal of St. Peter's College High School, outlines pertinent details in the proceedings of the meeting of the Commission on Secondary Schools. Since it is our hope to print the proceeding of the Secondary Commission in full, this digest has purposely been kept brief.

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# Jesuit Educational Quarterly

June 1950

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ADDRESS COMMUNICATIONS TO THE EDITOR

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JESUIT EDUCATIONAL QUARTERLY



# Report of the Executive Director—1950

EDWARD B. ROONEY, S.J.<sup>1</sup>

I am pleased to be the spokesman of this gathering of Jesuits from all parts of the country—and the world for that matter—since it permits me to thank Father Provincial and Father Chairman, and through them all the Jesuits of New Orleans for the warm welcome extended to us tonight. For a long time now we have looked forward to our visit to the Crescent City in 1950. We are happy to be here—and especially to be at home with our fellow Jesuits.

There are, as you, the representatives of Jesuit educational institutions, know only too well, countless problems confronting Catholic education in the United States. Many of these problems are connected with federal legislation; others arise from the impact of national and international educational movements. I have thought it well, therefore, to single out a few of the more important of these problems and to use my report to spotlight the latest developments in these areas. To such a review then, the bulk of this report will be devoted.

But before beginning this review there are a few items—items of family interest I might call them, which I wish to mention.

The first is to call your attention to another splendid letter recently issued by Very Reverend Father General on The Social Apostolate. There is much in this letter which concerns our high schools, colleges, and universities. Until many of the suggestions made by Father General are “reduced to act” in the curricular and extra-curricular activities of our schools, I doubt that we will have fulfilled Father General’s wishes; nor will we have carried out the injunctions laid upon us by the great social encyclicals from the time of Leo XIII to the present day of Pius XII. And we might well ask—if Catholic graduates are not taught, and do not know, and do not practice the social doctrine of the Church, who will? I would suggest, therefore, and this suggestion has the approval of the Executive Committee, that a subject that might well engage the attention of each of the Jesuit Educational Association

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<sup>1</sup>Delivered at the Annual Meeting of the Jesuit Educational Association, Loyola University, New Orleans, Louisiana, April 19, 1950. The program and some of the proceedings of the Annual Meeting are printed elsewhere in this issue and will be continued in the October issue.



commissions is a consideration of specific methods of carrying out Father General's suggestions in his letter on *The Social Apostolate*.

The second family matter I wish to mention is a matter of public relations. It has been suggested that it might be worth while as a public relations gesture, in presidential reports and other publications to make known the value, in terms of dollars, of the contributed services of Jesuits teaching in or administering our schools. We do this, of course, for reports to educational associations but these do not get into the hands of the general public. We should be careful, however, in estimating the value of contributed services neither to exaggerate nor to underestimate. An easy and acceptable way is to use the same salary scale as that of the lay-teachers and administrators—making allowance where necessary for the counselling and ministerial work of Ours in the schools.

Another item that might be listed in such reports is the amount of scholarships and grants-in-aid made to students. Here too caution must be observed where reductions allowed or scholarships granted are simply taken from general tuition fees. There might well be cause for complaint if it should be shown that we pay for the reductions and scholarships simply by requiring higher tuition fees of other students. I think that in most schools a good case could be made to show that even the full tuition charges paid do not meet the real costs of running a school and that consequently all tuition fees would have to be higher were it not for the contributed services of Jesuits and gifts that come to the school.

Speaking of public relations it may not be out of place to mention a problem of the relations of our schools to the Jesuit public. That our schools have expanded beyond the expectations of the most sanguine is obvious to all. It is just as obvious that, generally speaking, we could not run our American Jesuit schools were it not for the help of our devoted laymen. A few years ago Father Albert Poetker read an excellent paper on the place of laymen in Jesuit schools.<sup>2</sup> With the ideas he expressed on the need and desirability of lay members on our faculties I am in complete agreement. Our laymen are, please God, with us to stay. They have a great contribution to make to Jesuit education; and they make it with distinction.

But now and then the fear is expressed that laymen are taking over our schools and that Jesuits themselves are not made to feel that family spirit—that "this-is-our-school" spirit. Jesuits are left out of the know

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<sup>2</sup> Poetker, Albert H., S.J., "The Place of the Layman in Jesuit Schools," *Jesuit Educational Quarterly*, Vol. IX, No. 1, (June 1946) pp. 12-19.



of what is going on in our own, their own schools. Were such a feeling allowed to grow it would be bad indeed. Our schools belong to the Society; they belong to us, the members of the Society. We are the ones who make up the Society that runs these schools. It is not right that Ours should not know what is going on in our own schools, what are the plans, what are the activities of the entire institution. After all, we have all had the same training; we are all members of the Society; we are all interested in the work of the Society, we all have ideas to contribute. It is therefore the duty of administrators of our schools to do all they can to make use of this reserve of man-power, of brain-power, and of interest in the work of the Society. Ways must be sought or developed to let Ours know that the running of our schools is a family affair, and that we really desire their interest and value their suggestions. Ways must be devised for letting Ours in on the know of our own schools. I might develop this further but I prefer to let the idea simmer. Individual administrators and individual institutions if they ponder over it will come up with suggestions on how to implement it.

And now to leave the family circle and come to the scene of federal legislation and national educational interests, I shall concentrate on a few major issues.

#### VETERANS EDUCATION

There are a little over fifteen million veterans of World War II. Of these about ten million have applied for and received certificates of entitlement for education or rehabilitation under Public Law 346 or Public Law 16—the G.I. Bill of Rights. Over 6,700,000 have entered training in one form or other. It is estimated, therefore, that there still remain about three million certificates of eligibility that have never been used in any way. At the close of 1949 there were 2,500,000 veterans actively in training, distributed roughly as follows: 39% in colleges; 36% in schools of less than college level, and 25% in institutional on-the-farm and on-the-job training. If these percentages apply to the veterans who have not used their entitlement at all, and they probably do apply, there are still well over a million veterans eligible to enter college, and another million eligible to enter the below-college institutions. If we add to these the very large number of veterans who, for various reasons, discontinued training but are still eligible to continue, we can see that G.I. Education is by no means exhausted.

The "Report on Education and Training under the Servicemen's Readjustment Act" released by the Administrator of Veterans' affairs on February 8, 1950, calls attention to the fact that the latest date for



the veterans to begin or to resume an educational or training program is July 25, 1951—and that the program must be completed by July 25, 1956. It is quite possible then that in the coming fall and in the fall of 1951 there may be a very considerable rush of veterans to begin an educational program and that consequently the veteran enrollment in colleges (and high schools) may show a marked increase. Schools will have to be prepared for this increase.

There are rumors of other legislation dealing with Veterans education. There is for example, talk of a bill to pass on unused G.I. benefits to the children of veterans. Another proposal and one that has some chance of approval before July, 1951, or at least before the G.I. Bill runs out, is to pass on educational benefits to the children of veterans deceased in the war or incapacitated as a result of service connected injuries.

#### HOUSING

S. 2246 and H.R. 6070, providing for loans to non-profit higher educational institutions for the construction of housing for faculty and students have been passed and are now in conference to iron out the discrepancies between the two bills. The Senate Bill provides for loans at 2½ percent and the House version at 4 percent interest. A meeting of the joint committee was to be held on Monday, April 3, to decide the percentage of interest. It was expected that the Senate version providing for loans at 2½ percent and an amortization period of 40 years would be approved. The chairman of both the House and Senate Committees favored this version. If the Bill is passed with one change suggested by the joint committee, a number of thorny problems must be settled. For example the Senate Bill specifies that the construction must not be of "elaborate or extravagant design or materials." How will "elaborate or extravagant" be defined? The construction needs already indicated by colleges and universities amount to three times the total of 300 million dollars permitted to be loaned by the Bill. Hence arises the problem of allocation.

But the Bills have been passed. If you are planning construction of faculty or student housing, and you wish to secure a government loan, be ready with your plans and your figures. I should not imagine that you will be worried too much by "elaborate or extravagant designs or materials."

#### FEDERAL AID TO EDUCATION

As is well known, the House Committee on Education and Labor on March 14, by a vote of 13 to 12, refused to report out the Taft Bill



S. 246. At the same Committee meeting a motion to appoint a committee to study school house construction proposals was favored by a vote of 18 to 1. A motion to table federal aid for the balance of this session was defeated by a vote of 13 to 12.

It should not be thought that we are "out of the woods." The Burke Bill for federal aid for teachers' salaries is scheduled to come up for consideration by the committee on April 17. This Bill is very similar to the Taft Bill and bears some similarity to the Barden Bill. A few well-chosen amendments could result in another Taft Bill or worse still, a Barden Bill.

I have been told by a very reliable authority that one of the contributing causes for the defeat of the federal aid bill by the House Committee was an action by the Chief State School Officers who tried to tie-in with the federal aid bill a provision for a Federal Board of Education. The Chief State School Officers have been campaigning all along for a separate Federal Board of Education. This, of course, is quite different from the Federal Department of Education, Science and Health, advocated by the American Council.

#### FEDERAL AID TO MEDICAL EDUCATION

S 1453, HR 5940: As indicated in the J.E.A. Special Bulletin No. 111, (March 27, 1950), a poll of 103 college presidents was made by the American Council to ascertain their views on federal aid to health education. Of some 80 responses to date only two presidents, one of a state university and the other of a private university, have indicated opposition to the legislation. The House Committee on Interstate and Foreign Commerce is considering several amendments to the bill. Among the recommendations of a sub-committee working on the Bill will be: to drop scholarship provisions of the bill (except for nursing); to require approval by the National Council on Education for Health Professions for regulations to be issued by the Surgeon General; to require that in certifying eligible schools the Surgeon General follow standards prescribed by the Council; to leave approval of schools of nursing to an agency of the State; to require that regulations to be issued by the Surgeon General have the approval of the Council; to limit the total payment to any school by the federal government to a maximum of 30 percent of the school's annual cost of instruction. This last I do not like, as it will definitely reduce the aid given to the schools that need it most. [Those who wish to see the thirty percent limitation on federal aid to medical schools claim that to allow a greater percentage might tend to reduce state appropriations or federal support of medical education.]



## TAXATION

As has been indicated in several J.E.A. Special Bulletins during the past year, the federal government has been scraping the bottom of the tax barrel. At the same time there is an ever-growing clamor for reduction of some forms of taxation. Hence the House Ways and Means Committee is looking for other ways and means of producing more tax barrels. One of the ways constantly suggested is to levy taxes on educational institutions for their commercial enterprises, and the same for religious and philanthropic organizations, cooperatives, unions, and so-called tax-exempt trusts. The thinking along such lines was pretty well summarized by Congressman N. Mason, a member of the House Ways and Means Committee in an article entitled "Uncle Sam's Untapped Tax Millions", which appeared in a recent issue of *The American Magazine*. A condensation of this article is published in the April (1950) issue of *Readers Digest*. As might be expected, the Treasury Department is backing the movement.

Up to the present the courts, including the U. S. Supreme Court, have held the principle that not the source of income but its destination is the basis for tax exemptions. There are many—including some congressmen and some Treasury Department officials—who would like to see this principle abandoned or modified to the extent that source of income would be a basis for tax exemption. Others, wilder still, would do away entirely with the notion of tax exemption for non-profit religious, charitable, and educational organizations.

A "Supplementary Treasury Department Statement on Tax Exempt Organizations for Presentation to the Committee on Ways and Means of the House of Representatives" dated February 6, 1950, points the attack against unrelated business activities of charitable and educational organizations, business leagues, labor unions, social clubs, as well as the now-famous lease-backs and charitable trusts and foundations. It recommends that the unrelated business activities of these organizations be subject to tax at the ordinary corporate rates. If the exempt organization conducts the business itself, only the business income would be taxed. If a separate organization conducts the business activities for the exempt organization, the entire income of the separate organization should be taxed. The recommendation does not affect the traditional sources of income but only business income not incidental or related to the exempt purpose.

As explained by the Treasury Department, the lease-backs is a procedure by which an exempt institution purchases commercial or industrial properties from a business concern, using borrowed funds, and leases those properties back to the same business concern under a long-term lease.



Because of tax-exemption it is possible to apply the entire income toward amortization of the debt.

The Treasury Department recommends that the rental income from such lease-backs be taxed in the same proportion that the unpaid indebtedness on the property bears to the total purchase price. (E.G. if your institution "purchases" a million dollar factory with no funds and the income the first year is \$100,000—the entire \$100,000 would be subject to tax; when the debt is down to \$500,000, \$50,000 of the income would be subject to tax).

The charitable trusts that are under fire are those which are set up by individuals and not spending their income over long periods, accumulate large tax-free funds which are used for the control of businesses in which those individuals are interested. The Treasury Department recommends that privately controlled trusts and foundations be required to pay out substantially all net-incomes for the stated exempt purposes, within a specified period. It would be permitted to set up some reserve for contingencies. Several other more detailed recommendations are made in regard to trusts and foundations, but it is not necessary here to go into further details. What I have said can be taken as a summary of the thinking of the tax people and of a growing number of Congressmen.

The Association of American Colleges, the American Council on Education, and the Legal Department of the National Catholic Welfare Conference have been watching this situation as far as it concerns educational and religious institutions and foundations. The Committee on Taxation and Financial Reporting to the Federal Government, of the American Council on Education testifying (Feb. 10, 1950) before the House Ways and Means Committee, took the following position:

1) That there should be no breach in the established principle of tax-exemption for educational institutions on all activities carried on by the institution itself.

2) That separately organized corporations, engaged in business unrelated to education should not be entitled to tax-exemption from corporate income tax, even when the entire profit of such corporation goes to a tax-exempt educational institution.

3) That no activity or investment of colleges and universities owned or operated directly by the institution be subject to tax provided that in lease-backs the price and rental rates are fair and there is no provision for resale to original owner.

The House Ways and Means Committee has completed hearings on this subject and is now in executive session. No special tax bill is under consideration by the committee; the committee will write its own bill.



Whereas no decisions have been reached it is quite likely that any legislation that is proposed will be very much along the lines recommended by the A.C.E. The chairman of the committee has been quoted as saying that his committee would do nothing that would be detrimental to the colleges and universities.

#### SCHOLARSHIPS

It is likely that a bill for federal scholarships will be introduced soon. With the general federal aid situation the way it is there is not much likelihood of the bill passing this session. In his last budget message the President made it clear that he favors such legislation. A draft of a scholarship bill prepared by the U. S. Office of Education was discussed by a special conference called by the A.C.E. in January of this year and was attended by Father McManus of the N.C.W.C. and myself. Of 125 Catholic colleges and universities replying to an N.C.E.A. questionnaire 109 favored and 16 opposed a federal scholarship program for higher education. Nearly all (110) thought that economic need should be a factor in awarding such scholarships. Thirty thought the amount of the award should be fixed while 90 favored a variable amount according to the costs at the institution selected. The position taken at the A.C.E. conference favored a scholarship program, thought economic need should be a factor in the award, but favored a fixed scholarship award as approved to a variable figure.

#### SOCIAL SECURITY

A Bill H.R. 6000 providing for the extension of old age and survivors benefits of Social Security to employees of non-profit institutions has passed the House. It is now before the Senate Committee on Finance. J.E.A. Special Bulletin No. 109 (Feb. 16, 1950) gave information on this Bill and also told of a questionnaire that was to be sent to Catholic colleges and universities asking if they would be willing to waive their tax exemption and thus give their employees full coverage of the benefits. I gave the opinion that we should waive tax exemption in this matter. Of the Catholic institutions responding 122 indicated they would waive; 8 said they would not.

Senator Lehman (N. Y.) has introduced an amendment to the Bill, prohibiting any institution that has any state or municipal (political subdivision) plan from coming under the proposed extension. This may well be an N.E.A. inspired amendment to protect local and state pension plans. [An effort, subsequently made to exclude employees of church related institutions from the benefits of Social Security, failed.]



## NATIONAL SCIENCE FOUNDATION

H.R. 4846 and S. 247 have passed the Senate and House. The House Bill contains a provision making it mandatory on the F.B.I. to investigate and determine the loyalty of applicants has created a furore. A joint conference was to meet on April 3 to iron out this loyalty clause. The F.B.I. itself is opposed to the measure since it would force it into a field it has not engaged in before. The F.B.I. is an investigating agency only.

## SURPLUS PROPERTY

The American Council on Education Bulletin No. 153, Higher Education and National Affairs (March 14, 1950) gave information on Public Law 152 of 1949 governing the procurement, utilization, and disposal of government property. The act authorizes the Administrator of General Services to donate surplus property to educational institutions. The information contained in the A.C.E. Bulletin was reproduced in J.E.A. Special Bulletin No. 111 (March 27, 1950).

May I use this occasion to issue a word of warning in regard to the purchase or disposal of surplus property. Keep records, keep them in good order, and obey the law! Unless it is certain that you have the right to dispose of property, hold on to it—even if it costs money. When you do buy surplus property do not be satisfied with the opinions of clerks or minor officials as to what you may or may not do. Go to top officials; and get answers in writing. Above all get a lawyer to assist you.

And while I am on this topic—may I also recommend that our administrators make more and more use of the services of lawyers. The business of running a university is a complicated one today. Business letters have to be written which may be extremely important later; contracts have to be drawn. The priesthood is not expected to bestow upon us a special charisma to make us experts in the law. Get a lawyer; and use him. It's worth the money it costs not only in saving us from serious mistakes but in the peace and security afforded by the knowledge that important actions were taken only upon expert advice.

## ACCREDITING

This subject has been touched on in several J.E.A. Special Bulletins during the past year. The only new developments are that the National Committee on Accrediting, made up of representatives of the regional accrediting associations is still active. The National Commission on Accrediting, a development of the early committee of five, later of ten, has now expanded to thirty members. Father Paul C. Reinert, S.J.,



President of Saint Louis University, a member of the A.C.E. Commission on Accrediting, has been chosen as one of the representatives of the American Association of Urban Universities on the National Commission on Accrediting. Father Vincent Flynn, President of St. Thomas College, is a member representing the Association of American Colleges.

A copy of the proposed constitution of the National Commission on Accrediting will be sent, within the next two weeks, to each member institution of the five constituent associations. A hurried examination of the proposed constitution seems to indicate that it is generally acceptable and should be approved. It assures the continuance of the regional accrediting associations. It aims to eliminate abuses and duplications that have grown up in the accrediting field, particularly by highly specialized subject-matter organizations.

#### INTERNATIONAL ASSOCIATION OF UNIVERSITIES

The Interim Commission established in 1948 at the Utrecht Conferences on Higher Education, to lay the groundwork for an International Association of Universities and to establish an International Bureau of Universities has called another conference of representatives of higher educational institutions to be held at Nice, in France, in December, 1950. We will have at least one representative at the conference.

These, then, are some of the problems that are of concern to our educational institutions today. In most cases they concern us because of the tremendous possibilities they have to help or to harm our work. It is only right then that we should keep ourselves informed on them and hope and pray for correct solutions.

Other problems there are and serious ones too. Some of them have been outlined for us in that splendid address prepared by our American assistant, Very Rev. Father Vincent McCormick, for last year's meeting of the Jesuit Educational Association. Illness prevented him from being with us on that occasion; but he kindly consented to allow us to print it in the last issue of the *Quarterly*. I commend it to your careful study. With the good will and the zeal that characterizes American Jesuits we can and we will work to solve those problems. And when you and I have long since joined the Society in heaven those who come after us will be able to continue the prayer in honor of St. Ignatius and say to God that by the Society of our day—"Ecclesiam Roborasti".



# College and University Section Proceedings

EUGENE H. KESSLER, S.J.<sup>1</sup>

The meeting was called to order at 9:45 a.m. by the Chairman, Father Thomas J. Shields, President of Loyola University, New Orleans. The first item of business was a report by Father Edward B. Bunn (Maryland) on the Guidance Institute which was held at Fordham University during the Summer of 1949. His report included a history of the background of the Institute, based upon a recognition of the need for some organized work in Guidance. There were four courses available, with or without credit. Father Bunn presented in mimeographed form the registration in the course, the highlights, a list of special lectures, as well as a detailed account of the projects which were worked out by the group in order to furnish a program for Jesuit colleges and high schools. Father Bunn also gave a summary of the pertinent conclusions arrived at, and the report from the Committee on Resolutions. Father Rooney gave briefly the reaction of the Executive Committee of the J.E.A. to the recommendations by the members of the Institute.

## MEDICAL SCHOOL ADMISSION

The next question on the agenda was the Report of the Commission on Liberal Arts, introduced by the Chairman of the Commission, Father Max Barnett (Marquette, Milwaukee). Father Barnett reported that the Liberal Arts Commission had met twice, had determined that the subject for the 1949-50 study would be "Relationship Between Pre-Medicine and Medicine in Jesuit Schools," with special and almost exclusive attention to the Medical College Admission Test. One of the reasons which led the Commission to choose this topic was the consistently poor showing which our schools make in the MCAT. As a preliminary and introductory comment Father Barnett listed five ways which were suggested to improve our showing in the MCAT: a) a thorough study of our curriculum; introduction of courses along the current events line. b) discouraging poor students from taking the test. c) have recommendations for the Medical School submitted by a board. d) encourage pre-meds who take a four-year course, to take the test at the beginning of senior year. e)

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<sup>1</sup>Minutes of the Meeting of the College and University Section of the Jesuit Educational Association, Loyola University, Monday, April 10, 1950.



have the Dean of Liberal Arts obtain the scores in order to use the results for guidance in adjusting the curriculum.

Father Barnett also mentioned the objections of Deans and Regents of Jesuit Medical Schools with regard to Jesuit and Catholic pre-med schools: a) The best students, it seems, are not encouraged to go to Jesuit Medical Schools. These seem to get number five or six in the class, not number one and two. b) Applications are not sent in early enough. They should be sent in as much as a year in advance. A suggestion was made that the Medical School Deans of Jesuit Medical Schools assure the Jesuit Deans of Liberal Arts Colleges of a certain quota to be taken from their schools. Father Barnett said that the discussion of the problem included three phases of the relationship between the Medical School and the pre-Medical College: a) the general area; b) the Medical College Admission Test—as one angle; c) improvement in the training of pre-Med students. In a short discussion it became apparent that there was disagreement about the importance of the MCAT.

Father Joseph McNamara, of St. Joseph's College, read Father Joseph K. Drane's report on the content, etc., of the MCAT. Since the exams themselves are supposed to be held very confidential, there was no way of studying them directly. The following method was used to get some information as to the content, and the student's reaction to them: *Published sources*, such as the 1950 bulletin of Information on Teaching of Science. This publication listed the three parts of the test, and gave sample questions. *Correspondence with officials*: a) The Association of American Medical Colleges—Dr. Stalnaker. Dr. Stalnaker stated that there was not sufficient data to warrant a conclusion that there was a high correlation between test results and success in Medical School. He recommended that the results be used negatively, i.e. that those doing very poorly in the test be not admitted. b) The association which dealt with the test development: They stated that the content was mostly factual; that a student would never be asked to take a stand on controversial issues; that a student would be expected to understand different points of view. c) Testimony of some twenty recent examinees: A questionnaire was submitted to these, under three headings: scholastic ability, understanding modern society, science. Under the section labelled "scholastic ability" were two parts, testing verbal and quantitative abilities. About half of the examinees found difficulty in the following: lack of time, selection of synonyms, rare words. They did not find great difficulty with scientific terminology. With regard to the comprehension, they reported some difficulty in drawing inferences from data supplied. In the quantitative part they found the graphs difficult,



as they had not much training in these; they were pressed for time; they found mathematical progressions difficult. In the section on understanding of modern society the examinees found some difficulty in following the terminology, especially the meaning of words used to describe broad social fields. In science the report was that in biology the emphasis was on botany and general zoology, with little from the advanced courses; that in physics the emphasis was on fundamental formulae, many being from electricity; that in chemistry the larger portion was from general or inorganic chemistry, and presupposed remembered formulae. There were fewer items from analytic and organic chemistry. Father Drane felt that not too much could be learned about the content of the test in the above method and that further study of the test itself would be needed. The students who have not been drilled upon the form will find that mastering form will be more difficult than the content of the exam itself.

At this point Father Barnett made a few remarks about a meeting he had had with Dr. Stalnaker, the Director of Studies in the Association. The Doctor had stated that it was legally impossible for anyone to get a copy of the exam. He also denied reliability of any studies we might run. He said that he was most anxious to help, but seemed to make no specific effort in that direction.

Father Barnett's report followed, dealing with the Correlation of Medical College Admission Tests and Medical Score Grades. He gave the delegates a xeroxed sheet with data on the MCAT for the past year, including the last three tests. The Jesuit schools were coded, so that each Dean could identify his own standing. The discussion mainly centered about the numbers which were listed. Fordham, St. Louis, Detroit, and Spring Hill found that the figures represented the total of the three tests, others believed that the figures were for only one of the three.

Father Barnett also reported on a pilot study made at Marquette University, to determine the correlation between success in the MCAT and in Medical School. It was concluded after the study that there was no significant correlation, a conclusion which was also reached at the University of Iowa and the University of Utah. Father Barnett read the actual figures of coefficient of correlation, taking the figures from Freshman year to Junior year. He repeated that there was no significant correlation, certainly none which might not be expected from the spread of applicants (they are in the top group). He also gave some further remarks from Doctor Stalnaker, who defended the validity of the test, basing his contention upon some features of the test: the fact that there are many forms; the Educational Testing Service is a responsible organization; com-



petent men in the fields are drawing the test up. However, the tests should not be used as a sole criterion, but as an initial hurdle. It should, however, be considered as an important criterion. Dr. Stalnaker's advice: If the examinee passes this first hurdle, then go to other criteria, e.g. grades, personality, etc.

Father Barnett said that a poll of Medical Deans and Regents in Jesuit Medical Schools had been taken (involving eight people), and the results were incorporated in a table which was mimeographed and given to the delegates. It was the opinion of the group that the Jesuit Schools were doing a bit better on the MCAT than they were doing a year ago, but they were still too low.

#### CRITICISM OF ADMISSION TEST

Father English then submitted his report on "How Medical School Administrators Regard the MCAT." He recalled that it is more difficult to get into some Medical Schools than into others. Among other reasons is that of geography e.g. Tennessee has Medical Schools for a comparatively small number of applicants from the immediate area. We start with the assumption that the tests are here to stay. Taking the results of our schools in them, there are evident imperfections which are common to us all. Our schools are not as good as they should be. Each year all show at about the same level. He questioned the statement that there is mere lip service to the idea of using the results of the test negatively. There is a definite eliminative process. He is sure that at some schools nobody whose score is below 500 is admitted. There is a greater percentage of Jesuit school pre-meds who are under 500. Therefore, the admissions, from Jesuit schools, under this norm, would be smaller in number. Father English stated that the majority of students still enter Medical School after three years of pre-med studies. In explaining the results of the test, Father English said that the range was between 200 to 800, that 500 was the mean score, that 600 represented the eightieth percentile, 700 the ninety-third percentile, 400 the twenty-fifth percentile. Of the 88 Freshmen in the School of Medicine at Loyola only 21 are below 500.

Father English thought that no test will give an absolute, objective, mathematical appraisal of what prospective pre-meds will do. When talking about correlation and the MCAT, Father English asks: Correlates with what? The marks obtained during pre-med studies in college have the same correlations. Therefore, should we throw them out as a norm? All are expected to have high scores, so there is a narrow grouping. In their results in Medical School there is also a narrow grouping,



one is just a bit ahead of the other. When you try to measure correlation in terms of these data, you are demanding too much of the test. He believed that the best predictive value was: High School record plus College record plus MCAT plus ACE. The MCAT should not be asked to do what no other standard can be asked to do. Effective selection for the Medical School would be had if a student would be required to have a 2.0 average (3, 2, 1, 0 system) and have the mean score (or thereabout) in MCAT. At present the average is about 2.3 for the class. And the number of failures has been markedly reduced during the last three years as a result of a policy outlined above. It used to be that about fifteen would either drop or have to be dropped during the four year period; at present about 81 or 82 will graduate out of 88 Freshmen. The failures run heavily among those below the mean in the MCAT. Maybe this is not significant, since there may not be enough people involved. This much is sure, the quality of the student body has improved noticeably.

From a study of the Freshman class at Loyola University School of Medicine it was found that 75%-80% were from Jesuit colleges. When asked why all students are not taken from our schools, Father English replied that this question did not seem pertinent. He added that the Regent is in a rather nebulous position. There is a Dean and a Committee on Admissions to work with. He also made the observation that some Liberal Arts school Deans never write a letter to Loyola Medical School, giving specific reasons why a particular applicant should be considered. Other schools are much better at this, e.g. Notre Dame with 35 applications, for most of which there was a letter from the Dean. Then, too, there seems to be an impression that Jesuit Schools are using our Medical School as a refuge if they cannot be accepted by another "name" school. Finally, Father English stated that he was convinced that test scores could be bettered, and referred to the work of Father Finnegan at Loyola.

Father Finnegan, Dean at Loyola University, then gave his report on "Improving Performance on the Medical College Admission Test: Report from Loyola University." The first help which Father Finnegan suggested was resorting to frequent meetings of the Science Departments in one group, as well as meetings with the Medical Admission Board, the Deans, the Assistant Deans, and Personnel Officers. The next precaution was connected with admission to the pre-med program. The poor students must be eliminated by policy. Acceptance is limited to the students with a college aptitude rating of 66%. This is arrived at by taking the ACE and the standing in High School, the combination being converted into percentile rank. Ordinarily there would be about 85 admitted. This



year more were admitted, with the idea that some would be diverted later into other science programs. A brochure was prepared, giving the opportunities in the various fields. When there was question of accepting transfer students, a higher average was required of pre-meds than of others. If a student had more than 60 semester hours, he was not accepted as a pre-med; if he had less than 60 hours he was required to have 2.3 as his transfer average on the 3-2-1 system.

Another means for improving the performance in the MCAT was in the construction of the curriculum itself. As a preliminary remark Father Finnegan observed that the question of grading entered into the picture very strongly. Pre-meds are especially grade conscious. They work on the kind-hearted teacher, then show up with higher grades than their work warrants. Objective tests for Science courses were suggested. In the revised curriculum for pre-meds there are two sciences given in Freshman year, Chemistry and Biology. Other courses are History, Math, English, and Religion. In the Sophomore year, Physics, one semester of Organic Chemistry, and one semester of Comparative Anatomy are given. The program is made very heavy. The complaint of many students in Medical Schools is that they are not made to work in College, that they are working in Medical School for the first time. Consideration should be given to the difference between one carrying a stiff program with fine grades, and one carrying a lower load and fine grades. At Loyola a pre-med may not take night courses in Science, nor during the summer. All Science courses must be taken in the regular day college and during the school year.

Further suggestions were that we must be convinced of the necessity of teaching students *methods* of study. They must also obtain facility in laboratory technique. Have the same teacher conduct quizzes, labs, lecture. There can be assistants, but the lecturer should be present. A special course in microscopic technique is very valuable.

Another help for raising the level of performance in the MCAT was in devising some system of eliminating students from the pre-med curriculum, once they are in it. In the first place a great difficulty is in convincing the parents of the inadvisability of the student to remain in the program. This is done by letter and personal interview. Each student, too, is called in and an attempt is made to convince him that he should pursue another program. The norm at Loyola is: unless a student has *almost* a "B" average after the first year he is dropped from the pre-med curriculum; at the end of his sophomore year he must have a "B" average. Father Rooney's letter on this subject is distributed to all faculty members, not only to science teachers. For the test itself Loyola



will not allow a student to take the MCAT unless he has a "B" average. There are only 5 taking the test in May. Father Finnegan reported that they have done little to prepare for the section in understanding Modern Society. He said that they are at a loss how best to prepare the student for this.

Another means for improving performance in the MCAT is to put into the hands of the students "How to Become a Doctor," by Dr. Moon of Illinois. Many students drop out of the pre-med program as a result. Lack of preparation in the mathematical part of Physics and Chemistry is felt as a distinct drawback, although Loyola does demand 6 hours of Math for all pre-meds. Father Finnegan tries to get Department Heads alerted to the need of preparing the students for MCAT and for good performance in Medical School.

#### MEDICAL ADMISSIONS DISCUSSION

The meeting was thrown open for discussion at this point. The first question was whether there had been any study on the correlation between the ACE scores and success in Medical School. The answer was in the negative. Father Steiner reported that less than a year ago the Vice-President of a large university, in confidential meeting with a certain regional College group, reported that the MCAT was the greatest menace to professional education which has come within his experience. Its validity is doubtful. The Medical Schools did not say what they did do, when they disclaimed that they used it as a positive norm. They could destroy what we have been trying to build up. They would become a super-accrediting agency to discredit an accrediting agency. According to their standards we must produce more perfect mechanics rather than the perfect man. Father Barnett replied that this was precisely the reason for selecting this topic. Father Martin (St. Louis) believed that Father Steiner's was too pessimistic a view of the situation. He believed that there was some value in the tests. The real menace in the whole thing is in the interpretation. The value, as for the ACE test for entrance into college, lies in elimination. Dr. Stalnaker's analysis is correct, too. The exams are fair. The fact that our students don't do too well is a reflection on our own teaching of the social sciences. Father Martin's opinion was that our failure to do well in the test was due to lack of guidance and to instruction that is inadequate. In examining the number of students who took the exams as compared with the number in larger schools who took it, the latter had a smaller number of students than the much smaller Jesuit schools. We tend to keep the boy's hopes up when we know he's striving for something which is impossible. There



is another possible answer; at St. Louis University, of the 142 students who took the exam at the three last designated times, 60 were transfer students, 68 had 2.5 average (4-3-2-1 system), 5 had a 1.4 average.

Father Smith (Spring Hill) inquired of Father English how an administrator could prevent students from taking the exam when hope of success is very low. He can take it at another school, and tell that his pre-med work was taken at the first school, and the result, statistically, will be the same. Father English thought that by denying permission to some, the possibility of taking the exam would be successful in most cases. By cutting down the number of poor applicants for the test, we're going up automatically. It would, however, be a bitter disappointment if 15 good students took the test and made a poor showing in it. He recommended the "sweetness method" as described by Father Finnegan as contrasted with outright prevention. There might be a justifiable complaint. We might refuse to give a recommendation to the Medical School. Father Smith thought that there should be some less mechanical method of predicting who are likely to succeed in Medical School than the 2.5 as average to Med Test.

Father Reinert (St. Louis) asked what the opinion of the Medical Schools themselves would be about the best time for admission—after a three year or after a four year curriculum. Father English replied that his own opinion was that they ought to attempt to get in after three years. Encourage the individual boy who would profit very much by it, to take four years. This is the traditional setup in the Jesuit School. Father gave two reasons for his opinion on the three year entrance: a) The Medical course at the upper level has gotten increasingly demanding, so that cuts must be made at the level where they will be most effective. b) As long as some schools accept after three years, they will defeat those who wish to demand a four year pre-med curriculum. The good ones who want to get in will try and be accepted by the three-year schools, and the others may get the lower quality. He cited the example of Chicago University which tried the four year program for a while.

Father Paul O'Connor (Cincinnati): The Deans and Regents of Medical Schools seem to pay lip service to cultural education as the best background for a Medical education. They say it, have it printed; but in reality, if there were two students from the same school, and only one could be accepted, would the Medical School accept the culturally educated or the scientifically educated one? Father English replied that he would accept the culturally educated one. And his record would bear this out. Since he is only one of a committee of five men, he would not have the final say. Father O'Connor asked whether, when there was not



question of quality, but of quantity, the man who had the greater amount of science would be the one favored? Father English said that he would recommend that the applicant have a little more than the minimum amount. He again stressed the importance of the letter from the Dean, citing the case of one individual whose Dean wrote: "You will make a mistake not to consider N. . ." This might be the means of counteracting some comparatively lower grades, i.e. just a little below a "B."

Father McCue (John Carroll) objected that the three year program defeated the purpose of the Jesuit college. Philosophy, the hub around which we build, would not be able to be taken properly. Father English replied that he was not stating that the three year program was better, but that it's here to stay. They can get in; they will. And those schools which don't take them will be the losers—in quality. Father McCue maintained that on this basis we're being discriminated against, since we should be encouraging the four year program. Father English repeated that he was not giving things as they ought to be, but as they are. The three-year system is here. The factors operating against the four-year program are great. Father McCue recalled that during the war some schools accepted them after the second year, and got good students. But as far as the Liberal Arts schools are concerned, the system works havoc with them, and with the attaining of their purpose. Father English thought that if none of our Medical Schools would accept except after four years, the problem would not be lessened.

The next item on the agenda was a brief explanation from Father Reinert on the newly formed Commission on Accrediting. He described its history, the reason for setting it up, namely, the numerous accrediting organizations which were coming into a school. These were accrediting upon State basis, subject matter basis. To get some unity of stand on these agencies the Commission was set up. Father Reinert announced that the bylaws and Constitutions had been drawn up and would be sent to members of the five organizations which are represented on the Commission. The Commission is expected to define responsibilities, and to avoid duplication and overlapping of functions. Father Reinert strongly recommended that the group give its complete support to the Commission. The meeting was adjourned at 12:15 p.m.

The meeting of the second session was called to order at 2:00 p.m. by Father Smith (Spring Hill), who took Father Donnelly's place in the latter's enforced absence. Father Finnegan (Loyola, Chicago) opened the business of the afternoon session with a report on "Unified Student Services." He pointed out that the paper was based on a program drawn up by Father Lynch, Dean of Students at Loyola University in Chicago,



which in turn was based on a questionnaire sent out by Eric Rachman of the University of Colorado. Normally, student services would include all extra curricular activities. In the present discussion Father Finnegan excluded such activities as those directed by Personnel Officer and Student Health Service. It was drawn up as being applicable primarily to a multiple university, i.e., containing some or all schools of a university.

#### UNIFIED STUDENT SERVICES

What are the reasons for having a unified program? Father Finnegan pointed out that the Academic Dean can no longer be responsible for everything which happens in the university or school. With the increase of students after the war, questions of jurisdiction arose. Promotion, supervision, and moderation of activities was too much for the academic Dean. A fixed policy, however, was desirable. A central place for files, a fixed method of formation and proper control in the conduct of student organizations, the avoidance of calendar conflicts—all these led to a move toward centralization. Under the plan at Loyola all religious and student counsellors are under the University Committee on Student Activities and Welfare. Through a handbook, "The Manual of the Loyola Union," the students become acquainted with the structure and regulations of the Loyola Union. The Dean of Students is the Chairman of the Committee, the Dean of Women is Secretary and official custodian of the files. Major disciplinary infractions are handled through the Committee, minor ones are handled by the Dean of each school. The difficulties arise largely from the Moderators who are reluctant to fit into the problems of the routine. The benefits for such an organization are that it enables the University to keep worthwhile activities, drop the others; it institutes a definite policy, with fairness and justice prevailing; the students realize better the place of activities in their lives, and use them more efficiently.

Father Barnett asked about other student relationships, such as the student council, the guidance program. He wondered about under what category they came? Father Finnegan replied that each college has its own student council responsible to the Dean of that college; that placement is taken care of in the office of Student Personnel. At present there is no relationship with the Dean of Students, but possibly there will be later. Office of Student Personnel is mainly for undergraduates. It takes care of tests, placement, correlation studies. It is headed by a layman. There is no relation with the student counsellor. The present plan is just the beginning.



Father Corkery (Gonzaga, Spokane) asked about the connection with the associated student body. Father Finnegan replied that there was none at Loyola. Father Corkery asked about the allotment of places and dates for meetings, whether these were under the Dean of Students. The answer was in the affirmative.

Father Bunn (Maryland) inquired about discipline. Father Finnegan replied that major offences were handled by the Committee, the minor ones were handled by the Dean of each college.

Father Smith (Spring Hill) asked about the Sodality and its connection with the Committee. Father Finnegan replied that there was none. Probably the fact that the Committee handled major disciplinary problems led Father Lynch to keep the Sodality independent. Father Smith wondered if there wouldn't be a conflict of the dates if the Sodality were kept independent. Father Finnegan said that they were expected to clear dates for events, but that no other reports had to be made.

Father Gough (Rockhurst) questioned the "worthwhile activities" which Father Finnegan has said would be kept. The former wondered what norms were used. Father Finnegan said that they had not been pushed along this line, and the judgment was probably up to the Committee or the Dean of Students.

Father Bunn asked Father Barnett to give an idea as to how the setup at Marquette differed from the one described by Father Finnegan. The differences were the following: Name of the Committee: University Committee on Student Life; the fraternities and organizations file monthly meeting dates, dates of other activities; discipline, other than classroom discipline, is handled by the Committee; the Dean of Women is on the Committee, but she is not the Secretary; Counselling is handled by each Dean's office; Marquette has a central bureau of guidance and testing, staffed with professional men in the field; placement is in the central bureau; the Marquette Union, must have University approval for actions. Father Roach added that one of the problems at Marquette was the coordination. Another was the fact that there are only laymen in the guidance center, and no Catholics.

#### ALUMNI ACTIVITIES

Father Michael G. Pierce (Holy Cross) then gave his report on "Profits and Losses in a Live Alumni Association." He pointed out the necessity of adapting the organization to local conditions, the geographical area and the nature of the student body. The choice of the man who is to head the organization is also important. The salary adjustment should take into account also the advantage of having a man of such a type that



he will be a good man for the position. Economy here would be following a penny wise policy. An intelligently organized alumni group is profitable. Stern, businesslike attitude in employing good, executive men must be used. He should be chosen for popularity and enthusiasm, as well. Pressure among alumni was considered. Some think that they are awarded intercessory powers as alumni. The assumption is right to a point. Whether or not they are accepted, they should not be treated badly. The manner of turning them down is very important. They are deeply hurt and resentful of a curt refusal. They will talk to other alumni, and the result will snowball, and be a loss in alumni affairs. In athletic matters there will be some hypertension about preference. They all feel they should be on the fifty yard line. They should be briefed on the difficulties. The magazine should be live and newsy. Another help is the personal letter campaign, such as Notre Dame wages. The value of the spoken word is not to be overlooked. Attractive programs are a big help. Keeping alive Catholic ideals in education in the minds of alumni should be one of the big purposes of the organization. Father Pierce described the loyalty fund, with a definitely stipulated amount to be given by each member of the class annually or semiannually. It, too, is pushed by the magazine, letter, and buttonhole methods. It must be kept constantly before the alumni, but not forced.

Father Bunn inquired about the loyalty fund at Holy Cross. Father Pierce answered that it is in its third year. Every year each alumnus gives something. Class agents are appointed. The fact of contribution is published in the alumni magazine, but not the amount. The loyalty fund excludes the large gifts from individual alumni. Within ten years, as a result of constant publicity, it is expected that there will be a sizable amount coming in. No other contributions to special programs have been pushed. Father Pierce also mentioned that a layman does the directing of the fund, and speaks of the loyalty fund to various gatherings, although there is usually a Jesuit present, too.

#### INTERCOLLEGIATE ATHLETICS

Father Francis Corkery (Gonzaga, Spokane) then gave his report on "The Place of Intercollegiate Athletics in Jesuit Colleges." He stated that opinions are divided, not on principle but on the application. Everyone realizes that they are a means to an end, that under proper controls they can be good. The good points: healthy rivalry, development of school spirit, release of energy, stimulating interesting in the school. The dangers: overemphasis, long absences on the part of participants from



classes, limited to a few. Excesses have crept in, e.g. big-time football in which there is an open scandal. It has become openly professional by means of its subsidization program. It makes a sharp division between small schools and the communities in which they are, and the larger schools. These charges are serious, and not without foundations. Instances are known to us. The criminal is not football alone, but the same accusations apply to other intercollegiate sports. Granting that there are abuses, what are the chances for a cure from within? Consider the NCAA report of chairman of compliance committee.

Among the Jesuit colleges and universities, a questionnaire was circulated. Twenty-seven out of twenty-seven answered. Fourteen do not participate in intercollegiate football, thirteen do. Of the fourteen who do not, four never did. These represent all types of schools in all regions. Taking those who dropped it, the first one dropped it in 1932. They all follow a definite pattern. The economic factor was the major consideration. It was felt that the economic loss was not compensated for by the benefits. Six gave academic reasons, seven gave a combination of the two. None would consider reinstating it at present, nine of them would not consider it in the future. None consider that they are under any considerable pressure to reinstate it; none feels a lessening in attitude and loyalty of students, alumni, friends as a result of a lack of it. Most felt that the institutions have not suffered, but have profited by the action; that there is better faculty morale, that they are better off financially.

Father Corkery also enumerated the reasons for having such an intercollegiate program. It is something to keep the student body spirit up from September to December. This is especially important in a boarding school. Both institution and students benefit in the following manner: improved public relations (if successful); rallying point for alumni; pays for athletic program; emotional release; gives prominence; helps students get coaching jobs later. The faculty attitude on intercollegiate football: some favorable, some mixed. The question of scholarships was introduced. Are there abuses? It is true that there are numerous ones being given out, from 18 to 100. The conclusion: intercollegiate athletics have their place, provided they can be had without excess, and economic losses. The question might be asked whether we would gain academic stature by having all Jesuit schools in the country drop football by a concerted action. Father Corkery believed that it should be taken case by case, that there were at least three schools who would be unwise to drop it.

Father Smith (Spring Hill) asked whether there was any indication of the necessity, in order to have winning football, of doing more than



what is permitted by the sanity code? Father Corkery said he knew of no indication, but that is a common complaint.

Father Gough (Rockhurst) asked whether there is any indication of one school which has dropped football and which has a strong alumni association. Father Choppesky (Creighton) replied that no great upheaval was noticeable at Creighton. Father Linn's contacts have proved successful in a financial drive. There are those who want football, but experience has been that they won't support it. Father Gough asked what Father Linn's opinion was. Father Choppesky replied that he meets occasional disappointment, but in general he receives very fine treatment. Father Gough wondered whether the dropping had hampered the university to any great extent. The answer was that it was felt somewhat in the Dental group.

Father Grady (Scranton) asked whether there was any great loss in enrolment due to loss of football. Father Corkery said there had not been, but if there had been, the answer would have been that you couldn't apply a "post hoc ergo propter hoc" argument to the case.

Father Bunn inquired whether among those who had dropped it there was an expansion of the general athletic program. Father Corkery answered that there was more participation in intramural athletics. A further question of Father Bunn was the possibility of substitution of soccer football. Father Corkery didn't believe it would be an acceptable substitute, especially in a boarding school.

Father Choppesky inquired whether those who have strong football teams believe that these are an essential part of the strength of their alumni programs. Father Corkery replied that they did so, inferentially.

Father Gallagher (St. Louis) inquired what the mean number of scholarships was. Father Corkery replied that it was 60-65. Father Barnett asked whether this was in all sports or only football. The answer was that these were only for football.

Father Grady then asked whether the colleges and universities who showed profit on football were all boarding schools, or whether some were day schools. Father Corkery answered that two are major day schools.

Father Smith asked how the deficit is taken care of where there is one. Father Corkery replied that it depends upon the books of the institution. Usually it would come from the common fund, and be considered as a University debt. Whether this would be true of board and room of athletes would be another question. There would probably just be no bill listed for them. In some cases the alumni would take care of this.

Father Kmieck (Detroit) asked what proportion there was between



scholarships given for athletics and those given for academic reasons. Father Corkery said that this information was not given in the questionnaire.

Father English gave the information that in one State University a priest was sending letters to parents of very eligible athletes, reassuring the parents that they don't have to worry about the religion at that institution.

Father Barnett asked whether any school seemed to indicate that there were no scholastic difficulties connected with athletes. Father Corkery said certainly no big time school so indicated. Father Barnett said he didn't see how it could be done without some special program, such as a program for high school coaches, recreational directors. And if we train for other occupations, there would seem to be no good reason why we shouldn't train for coaches in Catholic schools, or even in the public schools. The influence would be very good. Father Corkery also believed the program would be beneficial, a Physical Education program, with a special degree awarded, Bachelor of Physical Education. Father English closed this part of the discussion with the remark that DePaul University has such a program.

#### MEDICAL DISCUSSION CONTINUED

At this point the group resumed the discussion of the morning session with regard to the Medical College Admission Test. Father Kmieck (Detroit) asked whether Loyola Medical School would welcome a man from Detroit to talk with men in Chemistry and Biology. Father English replied in the affirmative. He mentioned that Father Paul O'Connor has done it, and has also kept in close contact with men who have come to the Medical School. Father Kmieck asked whether the same would be true at St. Louis University and Marquette. Both replied in the affirmative.

Father Rooney asked with regard to the recommendations whether the Deans of Medical Schools prefer individual recommendations, even when a recommendation is sent from a Committee. Father English said that a series of recommendations is better. The individual letter is what gives some real idea of the young man. The individual letter says something about the man as an individual. It brings out small details. He said further that they have accepted a man on the excellence and detail of a letter from an individual. Occasionally, too, a letter comes in saying "We do not recommend."

Father Smith asked whether it is necessary to send the individual form recommendations, when the recommendation is sent from a faculty



committee. Father English said that it would not be necessary, but that the letters should supplement the faculty committee recommendation. These letters would bring out other aptitudes.

Father Reinert stated that he was not much convinced by the arguments adduced to defend the maintaining of the three year period pre-med program. We used to do it in even less time. But *de facto* we have a four year program. Is the three year program here to stay? Can't it be changed? Can we get Catholic Medical Schools to assure the four year student that he will get in? Father Reinert recommended that the Commission be requested to study the problem of the three and four year requirement for Medical School. Father English replied that in themselves there was no strong point for either the three year or the four year program. Father Reinert asked what the proportion was between the three year and the four year students accepted. Father English replied that for schools in general, there were more from the three year than from the four year program. What St. Louis does this year isn't as significant as what it can do in six or more years. Father Reinert wondered whether the three year program would be employed by the better schools. Father English answered that if they didn't they would still end up with lack of quality. The very best can get in somewhere, and will. Father Smith added in corroboration the case of Tulane which held to the two year program for a while after the others had raised to three. Father McCue urged that under the three year program we're not giving the education we're supposed to give. He adduced the example of Western Reserve which demands a degree before entrance into Medical School. Father Kmieck said that the University of Michigan and Wayne will both take good three year men.

Father Feely (San Francisco) wondered about the policy with regard to other major professional schools, e.g. law and their connection with the three year program. Father English believed that a student gets more from Medicine than from Law along the educational line. Father Reinert observed that by reducing entrance requirements you get poorest quality usually. Father Rooney inquired whether the better law schools weren't requiring a degree. Father Feely replied that very few require it, many allow entrance after two years of pre-legal work. Father Rooney inquired about the attitude of the Association of American Law Schools. Father Crandell replied that they have prescribed the three year program for 1951.

Father Bunn expressed his doubt whether the majority of Catholics are entering Medical Schools with three years of pre-med work. And the latter situation won't last. He agreed with Father Reinert, and



thought that the admissions committees were becoming more and more aware of quality. Father English asked how the committee would become aware of the quality of a person, that is, other qualities besides academic, unless they are told about these qualities. Father Bunn suggested the interview of the individual by the admission board. Father Gough suggested a possible solution. There would be a provisional acceptance after the third year, but the student would have to complete the four years. Father Smith thought that the time element would still be a big factor in the applicant's mind. Father Martin said he could give an example of what actually happened at St. Louis University. He has four boys who are very good in personality, character, and studies. The Medical School doesn't want to lose them. The boys were told: We advise you very strongly to take a fourth year. Two are going on, two will go into Medical School this year. Father Feely suggested another solution. If we believe it is the philosophy they will be missing, we could get Juniors to take the philosophy and religion which is ordinarily taken in the Senior year. Father McCue replied that it wasn't merely a question of getting it into three years. There is a maturing process which involves a time element. If we take the tests themselves, those who are to enter in September, 1951, take them in May, 1950. By insisting on the four year program we're in a position to show people what we give in philosophy. The Medical School says we need a longer time, let's lop off on the Liberal Arts courses. Who suffers? The students. We defeat the Society's purpose of giving an education. The meeting adjourned at 3:50 p.m.



# Digest of Proceedings: Secondary Schools

PAUL J. SWICK, S.J.<sup>1</sup>

The meetings of the Secondary School delegates were held in the Loyola University Library, first floor meeting room. Father Claude J. Stallworth substituted at the opening meeting, presiding in place of Father Robert E. Walet. About 87 Jesuits were present.

Father Robert A. Tynan gave a short talk on "Practical Values from the Guidance Institute." At the conclusion of his remarks, Father Tynan made two suggestions. First, he thought the Society had many excellent points about its guidance program, but that we were not sufficiently organized. Secondly, he recommended that Student Counsellors be given the opportunity to meet more frequently to discuss their problems and to interchange their ideas.

The discussion from the floor was not so much a discussion as merely the asking of questions, e.g. of the various forms of testing, which one do you prefer, and why? In answering each question, Father Tynan made it clear that he was giving his personal opinion. He heartily endorses the idea that if there are two Student Counsellors, they should counsel the boys according to the horizontal rather than the parallel system. This terminology naturally is clear to the experts. Horizontally means to divide the Freshmen and let the same Counsellor take his group through the four years of high school. The parallel system is the one more in vogue at present, to have a separate Counsellor for Freshmen, and one for the upper classes.

Next was the report of the J.E.A. Commission on Secondary Schools on the "Value of the Classical Curriculum for Talented Terminal Students" by Father Charles T. Taylor. Both during and after the report he made it clear that he was giving his audience the benefit of a report. It was not his own personal opinion about the value of the classical course. It had nothing to do with the intrinsic worth of the humanities. Because Father Taylor made this clear-cut distinction, the natural result was that there was little discussion from the floor. As may be seen by reading Father Taylor's report—and it is assumed that it will be published—Father Taylor brought out the fact that the *status quaestionis*

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<sup>1</sup>Minutes of Annual Meetings of the Jesuit Educational Association Commission on Secondary Schools held at Loyola University, New Orleans, La, April 10, 1950.



had been changed after the Committee started its work on a report. A very sound recommendation was made to all the administrators there. It was as follows: The value of the classical curriculum could very profitably be the subject of teachers' meetings. Father Taylor felt that his own faculty for the first time were forced to search their souls for arguments on the intrinsic worth of the classical course. Several speakers reiterated this idea. Again the remarks from the floor could not be termed discussion, in the sense of a clash of ideas. One delegate asked Father Taylor if he thought that all of Ours were convinced of the value of the classics. This was a very general question to be answered and Father Taylor, basing his judgment on some of the speeches heard at the Denver Institute, remarked that he was convinced some of Ours were not wholly in accord. It was agreed that this question should be followed up in individual schools.

Next was the Report of the J.E.A. Speech Committee. Father John H. Williams was very definite. He assured all that the syllabi for the speech course would be given to the Province Prefects by June first. The main point of discussion after the report was whether an inexperienced teacher of speech could quickly detect the defective elements in the speaker and apply the remedy. An enlightening side light, which acted as a bomb to the minds of the audience, was that for physical defects in tone quality, fibre, and nasal obstruction there are experts in the various communities. It was suggested that a boy with a difficulty, such as cleft palate, should be sent to the expert. Father Williams said that in the due course of time the names and addresses of these speech physicians would be available to the delegates. The morning session adjourned at 11:55 A.M.

The afternoon session was held in the same meeting room as the morning session. Father Robert E. Walet presided.

There was little discussion after the two papers on the "Teaching of Religion." The principal reason for this was evidently that there was not a common meeting ground. Father William F. Graham defended the Catechetical Method in a vigorously written paper. Father Francis P. Saussotte's paper dealt with the Exposition Method. Again, there seemed to be no definite *status quaestionis*. Father Saussotte's paper consisted mainly in discussing three textbooks, namely, *The Quest For Happiness* series, which followed the ontological plan, *The Catholic High School Religion Series*, following the psychological plan, and finally, the Loyola Series presented the matter on the logical basis.

The question in the second paper seemed to the delegates to stress the relative merits of the three texts enumerated above, rather than the



Exposition Method vs. Catechetical Method. Remarks from the floor, after the reading of both papers, could be summarized as follows: The starting point is in subject matter, rather than in pedagogical method. We should have our eye on, first, what we should teach, and secondly, the progress of what Father Sausotte called "this experiment," namely, the series of texts under discussion. In the final analysis it was agreed that the problem should be solved practically by following the middle course, namely, we must insist on the Catechetical Method and also on the Exposition Method. The question finally resolves itself on where we should lay the stress. Remarks from the floor as stated previously, were limited because of the apparent lack of a common meeting ground.

The last item on the agenda was "Philosophy and Objectives of the *Writing Series of Composition Textbooks*" by Father Michael P. Kammer. Father Kammer won the delegates by his personality and his vigorous paper. Best of all, he had bound copies of his paper which he gave out to the delegates who requested them. The question was asked from the floor, how the present composition series was better than Father Donnelly's. The answer was given that the speaker did not hold that his was better than Donnelly. However, he had reasons why he thought his series was preferable. The reasons were: First, Donnelly's examples from Irving have first to be "translated." Secondly, the examples are not up-to-date. Thirdly, Donnelly's examples may be understood by boys in the Latin Greek course because of their knowledge of vocabulary but they are too difficult for those who do not have this advantage of the classical course. Fourthly, Father Kammer did not think that Donnelly's book was Catholic enough. Father Reed talked to the delegates of a revised and supplemented form of Donnelly. He said that the third year teachers found it an improvement over the old text.

The meeting was adjourned at 3:45 P.M. It was noticed, however, that easily twenty men then went up to talk to Father Kammer personally and to obtain their copies of his speech.



# Program of Annual Meeting Jesuit Educational Association

APRIL 9 AND 10, 1950

Loyola University, New Orleans, Louisiana

## GENERAL MEETING OF ALL DELEGATES

EASTER SUNDAY, APRIL 9, 7:30 P.M.

Auditorium of Holy Name School, Loyola University Campus

*Presiding:* REV. LAURENCE M. O'NEILL, S.J.

- Greetings . . . . . Very Rev. Harry L. Crane, S.J.  
*Provincial, New Orleans Province*
- Report of the Executive Director . . . . . Rev. Edward B. Rooney, S.J.
- Catholic Education in India . . . . . Rev. Jerome D'Souza, S.J.



## MEETING OF COLLEGE AND UNIVERSITY DELEGATES

MONDAY, APRIL 10, 9:30 A.M.-12:00

Loyola University Library, Second Floor, Reading Room

*Presiding:* REV. THOMAS J. SHIELDS, S.J.

- Report on 1949 Guidance Institute . . . . . Rev. Edward B. Bunn, S.J.
- Report of the Commission on Liberal Arts  
Colleges . . . . . Rev. M. G. Barnett, S.J.  
*Chairman*
- Report of the Content, etc., of the Medical  
College Admission Test . . . . . Rev. Joseph K. Drane, S.J.
- Correlation of Medical College Admission  
Test and Medical Score Grades . . . . . Rev. M. G. Barnett, S.J.
- How Medical School Administrators Regard  
the Medical College Admission Test . . . . . Rev. Michael I. English, S.J.
- Improving Performance on the Medical Col-  
lege Admission Test: Report from Loyola  
University, Chicago, Illinois . . . . . Rev. William A. Finnegan, S.J.

MONDAY, APRIL 10, 2:00-4:30 P.M.

*Presiding:* REV. W. PATRICK DONNELLY, S.J.

- Unified Student Services . . . . . Rev. William A. Finnegan, S.J.
- Profits and Losses in a Live Alumni Association. . . . . Rev. Michael G. Pierce, S.J.
- The Place of Intercollegiate Athletics in Jesuit  
Colleges . . . . . Rev. Francis E. Corkery, S.J.



## MEETING OF JUNIORATE DEANS

MONDAY, APRIL 10, 9:00-11:00 A.M.

Marquette Hall, Loyola University, Room 35

*Presiding:* REV. ERNEST J. BURRUS, S.J.



LUNCHEON FOR ALL DELEGATES: LOYOLA UNIVERSITY CAFETERIA  
MONDAY, APRIL 10, 12.30 P.M.



## MEETING OF SECONDARY SCHOOL DELEGATES

MONDAY, APRIL 10, 9:30 A.M.-12:00

Loyola University Library, First Floor, Meeting Room

*Presiding:* REV. ROBERT E. WALET, S.J.

Practical Values from Guidance Institute . . . Rev. Robert A. Tynan, S.J.

Report of JEA Commission on Secondary Schools on:

The Value of the Classical Curriculum for

Talented Terminal Students . . . Rev. Charles T. Taylor, S.J.  
*Chairman*

Report of JEA Speech Committee . . . Rev. John H. Williams, S.J.  
*Chairman*

MONDAY, APRIL 10, 2:00-4:30 P. M.

*Presiding:* REV. CLAUDE J. STALLWORTH, S.J.

Teaching of Religion: Catechetical vs. Exposition Method:

The Catechetical Method . . . Rev. William F. Graham, S.J.

The Exposition Method . . . Rev. Francis P. Sausotte, S.J.

Philosophy and Objectives of Writing Series

of Composition Textbooks . . . Rev. Michael P. Kammer, S.J.

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## MEETING OF JEA COMMISSION ON GRADUATE SCHOOLS

MONDAY, APRIL 10, 2:00-4:30 P.M.

Marquette Hall, Loyola University, Room 33

Report of the Commission on Graduate Studies . Rev. Stewart E. Dollard, S.J.  
*Chairman*

Financing Graduate Education:

The Problem . . . Rev. Edward B. Rooney, S.J.

The Solution of the Problem: Sources of Funds:

Foundations . . . Rev. Thomas C. Donohue, S.J.

Government . . . Rev. William D. O'Leary, S.J.

Corporation and Industry . . . Rev. Celestin J. Steiner, S.J.

Local Community and Catholic Help . . . Rev. William J. Schlaerth, S.J.

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## DINNER MEETING

MONDAY, APRIL 10, 6:00 P.M.

Lenfant's Restaurant, 5236 Canal Boulevard

*Presiding:* REV. EDWARD B. ROONEY, S.J.

Welcome . . . REV. THOMAS J. SHIELDS, S.J.  
*President Loyola University*

Address: The Impact on Education of

Church-State Controversy . REV. JOHN COURTNEY MURRAY, S.J.

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*Chairman*



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# Philosophy and Objectives of the *Writing* Series

MICHAEL P. KAMMER, S.J.

Along with the other authors of *WRITING, A Course for Secondary Schools*,<sup>1</sup> I have come to experience personally the terror that Dean Swift felt when he thrust the manuscript of *Gulliver's Travels* into the night box of his publisher and fled away into the blessed shelter of darkness and anonymity. To be caught out as the author of a controversial work, no matter how insignificant, is to find oneself in the stocks. One thinks to father a modest text but finds that, the moment that it attains any circulation at all, he has immediately become grandfather to all the troubles that the books beget in the classrooms of the nation. Writing a book is not as difficult as many people think, though it is hard enough at that; talking about it forever afterwards with its friends and its critics—there is the ordeal. This aftermath of their work has particular irony for the authors of *WRITING*; for they were not crusaders with an idea to sell but draftees with a job to do.

And yet, though the task of explanation seems difficult and endless, all of us are glad to undertake it; for we are deeply concerned with the quality of English teaching, and we know that our book helps to determine that quality in many high schools.

The title of this paper was selected before I was chosen to develop it. When I first saw it, I asked, like anyone else, what does it mean? I decided that I was expected to tell in brief (1) why the *WRITING* Committee felt justified in putting yet another grammar and composition text on the market, and (2) what the five books of the series contained, and what principles had determined the order and treatment of the matter in the books.

I believe that all of these things will come clear to anyone who troubles to read the series rather thoroughly and that they will not become very clear to anyone else. But perhaps what I say today may help to abridge the labor for any of you who are interested.

1. Why did the *WRITING* Committee feel justified in putting yet another grammar and composition text on the market.

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<sup>1</sup>Kammer, Michael P., S.J., Wilburn A. Diebold, S.J., Charles W. Mulligan, S.J. *Correct Writing* (Book I), *Adult Writing* (Book II), *Effective Writing* (Book III), *Planned Writing* (Book IV), *Writing Handbook*. Chicago: Loyola University Press. 1949.



No one here will quarrel with our first reason for putting out the WRITING series. There was no thoroughly Catholic grammar and composition text in widespread use in our classrooms. We set out to produce a book which would show itself to be written by good Catholics for good Catholics. We were not above propaganda; but a subtle form of propaganda, we thought, and the one best fitted for the variety of audiences our work would reach, was to take Catholicism for granted and to treat it casually. This we have done. The result, we think, will not make apostles but it will never let the student forget that he lives in a world that swings about the cross of Christ as its center. To do more, we thought, would be to disturb the proper hierarchy of courses and books and to usurp the work of the teacher. To do less—well, we did not even think of doing less. We have not soft-pedaled Catholic doctrine in the face of regional prejudice; but we have not espoused any particular cause, such as the rural-life or the liturgical movement.

Our second reason for wanting to write the series was to provide a text that would be free of clutter. Very many secular texts feel that a major part of the English class should be devoted to instruction and practice in “democratic processes” like meetings, discussions, and investigations, or to the imitation of the real-life situations such as conversations on the telephone, applying for a job, or keeping a budget. It was our conviction that the English course more than did its work if it taught the educable portion of the students to read and write rather well and if it equipped them to start out in business or at college on the level at which business and college would like to see them start. We simply thought that all of the things in some textbooks could not be compressed into a four-year course without scamping much of the work or leaving out more basic things, and that much of what was taught was not worth the teaching. On the other hand, we felt that most of the uncluttered texts on the market paid too little attention either to grammar or to rhetoric.<sup>2</sup>

As a result of our conviction, the WRITING series pays scant tribute to specific writing objectives except in the case of term papers and business letters; for these latter are very often exacted of the high-school student shortly after his graduation and before he has had an opportunity for further instruction, and they are not of their nature such things as he can learn easily by observation. In general the WRITING series

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<sup>2</sup>The term *rhetoric* is here taken in a non-technical sense to mean those elements of clear and effective writing which cannot be reduced to mere grammatical manipulation of sentence elements and structures; for example, figures of speech.



contents itself with teaching the student a system of grammatical correctness that he can, for the most part, carry in his head, and a general skill in writing that, with a little adaptation, he can later turn to specific purposes.

A third justification for adding the WRITING series to the market glut was this: Most of the recent texts use what is called the "concentric-circle" method of presenting their matter. In the first year, they offer samplings of the whole course—a bit of grammar, a bit of exposition, a bit of narration, and so on. In second year, they go over the whole course again, dropping some of the details taught in first year and adding some new ones. In third year, they go over the whole course in similar fashion. In fourth year, again. It is argued that the student finds his work more interesting because he is not held to only one or two things each year but is always moving on to something new. It is argued again that this method of presenting the matter permits the student to develop several skills at once—skill in correctness, skill in organizing a theme, and so on—a more harmonious and less wasteful development than that afforded by books like WRITING, which concentrate on one logical division of the matter at a time and follow a sequence that is for the most part logical. The authors of WRITING have only one quarrel with the concentric-circle method: it doesn't seem to work. There seems to be rather universal and justified complaint about the results of the method. WRITING, on the other hand, embodies the theory that most—though not all—students learn more solidly if they occupy themselves with one thing to the point of near-mastery and only then move on to the next, using review and drills to retain what they have learned; and WRITING sets out to prove that, in grammar and composition, the logical order turns out to be the best psychological order of presentation, even though the student's surface interest must be elicited by other means than frequent changes of work. For the most part, the criticisms that have come in so far seem to indicate that this is true; but of course it will be some time before we have enough evidence to come to a conclusion. A last word: WRITING does not neglect variety in presentation and drill; it simply does not go over the whole course each year.

Another big reason for wanting to produce the WRITING series was to provide the student with a book that invited and even obliged him to think. We—and, no doubt, you—are old-fashioned enough—indeed, reasonable enough—to believe that one of the primary functions of the school and of each of its parts is to help students to think. Now many a grammar and composition series in existence today addresses itself



almost exclusively to the student's memory, striving to impress on him a limited number of common errors to be avoided, idioms to be cultivated, and sentence and paragraph patterns to be used in varying sequences. It streamlines the teaching of composition by presenting the course as though everything in the English language were a matter of arbitrary usage and nothing a matter of logic and psychology. Such texts seldom "explain why" or invite the student to "guess why" or to give a reason for writing this rather than that. WRITING acknowledges more readily than many another text, that usage does determine what is presentable English yet it tries to capitalize on the many opportunities that the English course still offers for practice in thinking logically and becoming aware of some elementary laws of the mind. This has slowed the pace of our text considerably and increased its difficulty enough to make it unpopular with the teacher whose only preoccupation is with memory formulas and getting things done, especially such things as can be neatly measured and easily corrected in an objective examination.

In the last place, the authors of WRITING had noted that many of the sounder and less cluttered texts lessened their usefulness by trying to make the student write on a formal level that has almost disappeared from letters and that survives habitually in only a few practitioners of the high style such as Winston Churchill, General McArthur, John L. Lewis, and Boss Crump. While acknowledging the excellence of such a style in itself, the authors of WRITING wished to provide a text that would train students in the upper-colloquial manner of writing which is most used, most prized, and best understood today, and which has been the style of most great writers of all time in all languages, due respect being had for the idiom of their day.

So much for the reasons which, in the opinion of the authors, justified the bringing out of yet another grammar and composition textbook. In brief, they wanted a Catholic text that would embody the better features of the variety of books now available.

2. And now about the content and the ordering and treatment of the matter in the books. In a paper of this scope, we can barely mention the salient features.

The *Handbook* summarizes the content of the other four books and arranges it for easy reference. The student uses the *Handbook* during the four years of the course. It facilitates reviews and the correction of papers, obviates repetition in the other four books, and enables a teacher to meet an occasional demand for the explanation of matter that is not being taught that year. It ensures a uniform terminology and doctrine throughout the course. It permits a teacher to send an



exceptionally bright student ahead of the class and gives him a text for teaching the matter of the previous year to dullards that a lax predecessor has passed up to him. Teachers of other subjects may be glad to require that the *Handbook* be used by the students for term papers and the other English work done in their classes; the principal may establish it as the uniform style book for the whole school. Lastly, the *Handbook* contains some rules, like finer points of punctuation or the writing of numerals, which are not standard high-school matter but which the teacher may have occasional use for.

*Book I, Correct Writing*, as the title indicates, concerns itself almost exclusively with grammatical and idiomatic correctness in the sentence. *Book I* was constructed on these assumptions: (1) Nowadays, one may not take for granted that the student has learned anything of English grammar with any degree of mastery during his eight years of grammar school. So *Book I* begins at scratch. (2) Grammatical correctness can be taught in one year of intensive drill, provided that the teacher has the detachment and the fortitude to keep his students hard at it. Some provision is made for the writing of themes. But in everything that he does, the teacher must keep before his mind that the goal of this year is the mastery of sentence correctness—not style, not skill in persuasion, description, or narration—though he can and should stimulate his class along those lines without distracting them from their chief work. It is hoped that this concentration for one year will remedy the situation that has played hob with any orderly progress of learning in the English course. For, up to the present, teachers of all four years have had to give the larger part of their annoyed attention to matter that can and should have been learned in grammar school. (3) The student must have rather formal and exact notions of grammar and of a system of grammar if he is to feel any justifiable security when he puts pen to paper. There has been a tendency in the last two decades to neglect formal grammar in favor of “habits of correct writing.” *Book I* pays tribute in a superabundance of exercises to the habit theory, which it considers sound but inadequate. *Book I* goes further and insists that the student not only be correct, but know that he is correct and why he is correct. The authors feel that this requires him to think, and that it is the only way of providing him with security later in life when his habits have become fuzzy with disuse or with too much use. It does not seem accidental that some of the best practitioners of our language betray from time to time a rather competent knowledge of formal grammar, nor accidental that the man who has worked on a grammar text finds himself consulted time after time by men of superior talent, and by no means always on



the finer or disputed points. Lastly, if the student knows how to analyze every part of his own sentence, the teacher in the upper years of high school can teach him an adult, clear style. If the student cannot analyze his own sentence, the teacher is handicapped at the very start by lack of common terms with which to criticize the work. If, for example, a student does not understand conjunctive adverbs, it becomes very difficult indeed to take the bumpy childishness out of his writing.

*Book II, Adult Writing*, while it maintains the student's habits of correctness in a section called "Repair Work in Correctness," goes on to teach him variety and clearness in the sentence and paragraph. *Book II* uses two long-tried and widely-approved approaches to variety—the grammatical method, best illustrated in Ward's texts, and the rhetorical-imitation method found in Father Donnelly's famous books. Clearness is presented as a matter of unity, coherence, and emphasis.

*Book III, Effective Writing*, takes up the matter of interest and force. Once again, good grammatical habits are maintained by "Repair Work in Correctness." The rest of the book teaches the student to decide what effect he wants to produce by his work and to choose the means best adapted to bring about that effect in his reader or listener. It is here that the WRITING series distances most high-school texts, though not all. It offers an elementary course in effective style that many a student will never again be exposed to unless he registers for a college course primarily designed to teach writing.

*Book IV, Planned Writing*, is constructed on the assumption that the high-school English grammar and composition course is not the place to teach the writing of the literary types: drama, the short story, the novel, and so on. The reason is quite simple: only the very rare subject is ready for such teaching, and there is not even enough time in which to teach these things badly. Over-simplification in teaching the writing of literary types is injurious to natural talent. It gives the student rigid notions that cannot be verified in more than a few specimens of any national literature. Moreover, there is need for more basic work; and it is to this that *Book IV* sets itself. It tries to inculcate the principles and the skills involved in the four general kinds of writing of which the literary types are composed: exposition, narration, description, argument (which, in our treatment, includes persuasion). Of course, correctness is maintained as usual in the section of the book called "Repair Work in Correctness."

So much for a glimpse of the five books that make up the series. A sixth book, the *Teacher's Manual*, will not be complete until next spring. Like other teacher's manuals, it will offer teaching aids such as tests,



explanation of objectives, projects for the whole class, and so on. Most important of all, it contains the "Dictation Exercises"—a modern and systematic version of the ancient French *dictée* which has taught generations of French schoolboys an accuracy of spelling and punctuation that is the envy of the rest of the world. The system, which is based on the principle that punctuation and spelling can best be taught by the constant writing and correcting of dictated complete sentences, has been subjected to scientific trial and improvement for some years at Iowa State and has there produced certifiable results that more than justified our adoption of the method. It does not recommend itself to the impatient teacher, but it does produce results when it is kept up, week after week for four years.

It is clear, I am sure, that what I have said here cannot be substituted for an examination of the books themselves. This is one of those cases in which the whole is much greater or much less than the parts; and, of necessity, I have discussed parts. Moreover, I have not attempted an analysis of intangibles like the spirit of the books—which, I believe, is light and pleasant rather than heavy and dull. This paper should be considered no more than a stick by which to measure whether the authors have accomplished what they set themselves to do. If they have, the WRITING series is a sound Catholic text in grammar and composition for the students of secondary schools.



# Teaching of Religion in High School

## THE CATECHETICAL METHOD

WILLIAM F. GRAHAM, S.J.

This is a case of the innocent by-stander becoming the victim again. For years now I have listened more or less disinterestedly to the discussion of religion in our schools, the method of teaching and the time allotted. Though I was convinced that there was a weakness in our program, I was not overly-concerned because I could see no solution, and I was not too certain that any remedy offered was adequate. Perhaps it was the complacency of the 'laudator temporis acti', but the method used by Jesuit high schools in my own youth, the same method that is employed in most of the Eastern Jesuit high schools today, seemed to me to be satisfactory, and I believe that it was productive of some beneficial results in my own case. Of course, the obvious answer to that is that the principle 'ex uno disce omnes' is eschewed in favor of strict scientific data, and in order to present a persuasive case I would presumably be required to sample cross-sections of those men who were in school with me at that time, and then to produce a learned thesis on the subject to show scientific validity. This I am neither inclined nor prepared to do. At the time of which I speak however, there was probably some discussion concerning the teaching of religion because in scanning catalogues of Gonzaga High School, I found that from the years 1900 until 1926—De Harbe's, S.J. *History of Religion, Review of Catechism* was used as the sole religion text book, then in 1927 Cassilly: *Religion, Doctrine & Practice* made its first appearance. In the catalogue for 1929, the following statement, typical I believe, of Jesuit High Schools of the time, read as follows:

Some time is given daily every day to the recitation and explanation of Christian Doctrine. The pupils thus cover, with frequent reviews, a well-organized text-book on Religion in their four year course. . . . A lecture-instruction is given each week for one class-period on some topic of Christian Doctrine connected with the recitation of the Religion text-book. . . . It is thus hoped to give students not only the logical basis but also the practical application of their faith.

The texts used were, as noted above, Cassilly, for 1st, 2nd & 3rd year, and De Harbe's, *Review of Catechism*, Parts I, II and III held on to a



fading glory in 4th year, until the year 1932, when the catalogues show that this particular king was dead, and Cassilly moved into 4th year as well. But this was destined for short tenure, and in 1936 we find Father Schmidt's *Faith & Reason* in 4th year. After two years, in 1938, Father Scott's *Answer Wisely*, was introduced, and is still precariously reigning. The introduction of these last two books would seem to have been indicative of the trend away from the catechetical method in 4th year, and a swing toward the growing tendency to substitute the expository method. Paging through the current catalogues of the Jesuit High Schools of the Assistancy, it would seem that in the East the majority of schools have Cassilly and Scott, the Middle West, *Our Quest for Happiness* Series, and in the far West, Cassilly in some schools, and different combinations in others. The question of the better method, then, would naturally arise. The proponents of the expository method claim tradition to be in their favor, holding that the question and answer method, far from being the Catholic method, was adopted by the polemical writers of the 16th century to combat the catechetical exposition of doctrine employed by the Protestants of the era. Even if that were the fact, it would still be no defect to adopt the tactics of the enemy, if by that means we could beat them back on the field of their own choosing. However, it is not the fact, as is brought out by the Rev. Paul E. Campbell in an article on the Roman Catechism in the *Homiletic and Pastoral Review* for March, 1950. There we find the following:

Is it true that the religious upheaval of the sixteenth century gave us that little book of popular religious instruction arranged in the form of question and answer, which we call the catechism? Was there no catechism before 1528? When we look at the record from the ninth century on, we find many catechisms in Latin and in the newly-formed European tongues.<sup>1</sup>

Then the author goes on to list one ninth century production called *Disputatio Puerorum per Interrogationes et Responsiones*, and to this he adds Notker's book in old German, manuals by Dhuoda and Bruno of Wurzburg, and in each century between the ninth and the fifteenth, he finds ample proof for his contention that before 1500, and the rise of Protestantism, there was no dearth of catechisms, but rather "an overabundance of material in the domain of catechetics." Saint Peter Canisius, therefore, would seem to have taken a tested device, and with his usual deft touch, made it into a formidable weapon against the enemy. In fact, it was not called a catechism in those countries which adopted his text, but people spoke of knowing their "Canisius."

<sup>1</sup>Paul E. Campbell, A.M., Litt.D., LL.D., "The Genesis of the Roman Catechism," *The Homiletic and Pastoral Review*, March 1950, p. 560.



Therefore, the catechetical method, it would seem, was definitely in vogue long before the so-called Reformation. That does not imply that the expository method does not have the same antiquity; certainly we find mention of that method in Augustine, Irenaeus, and the early Fathers. But our concern is present suitability, not antiquity.

What shall we say then of the suitability of the catechetical method today, as it is used in Jesuit High Schools? Knowing that I would be quite incapable of forming a competent judgment on the subject, I attempted a questionnaire to about 30 Jesuit student Counsellors, chosen at random. Answers were received from 12, and among those twelve the consensus of opinion seemed to be that the combination, not unlike the one mentioned in the quotation earlier from the 1929 catalogue, was suitable. One counsellor was quite vehement in his condemnation of the exclusively catechetical or the exclusively expository method. And I think all of us would admit that a method that consisted solely of question and answer, word for word, and nothing more, would be worthy of intellectual scorn. By the same token, I am reminded of the statement found in a copy of the Teachers Handbook for Marquette University High School, kindly sent out by the Principal, a few years back. There one reads the following: "Lecturing has no place in the Jesuit High School class-room. Most teachers talk too much, with the result that their students think too little."

If lecturing to any great degree is condemned in other subjects, why should it be approved in Religion class? If the question and answer method is found useful and even necessary in all other branches of learning, why must we go to the lecture idea in Religion classes? Perhaps in Senior year, a little more emphasis on the expository method, without going over completely to that trend, would be helpful. The objection may be raised that the question and answer method is best adapted to the tender years of elementary school. But is there so much difference between the eighth grade boy, and the young gentleman of 1st year high? The change of locale does not add one cubit to his mental stature, nor does the rarefied air of our hallowed halls raise his intellectual ability to the point where he can change suddenly and easily from the drill methods, which are or should be the province of grammar schools, to the lecture method, even when the latter is interrupted by frequent, careful questions. The latent danger should be apparent to most of us who have taught; the interruptions become more infrequent and less careful as teachers become increasingly fascinated with the sound of their own voices. In our own school we are finding drill work and insistence upon exact answers, an absolute necessity in English, Latin and Mathematics



because we are being subjected to the results of education that believes in self-expression when the child is ready for it, and drill is considered a medieval device, completely outmoded by modern scientific and psychological approaches. I, for one, am heartily sick of being confronted with the products of the self-expression school who have nothing to express because they have not been drilled in fundamentals, and as a result, are mute witnesses to a progressive education that has failed to progress. And if this drill method, this exact catechizing is necessary to develop facile minds and ready tongues, how much more important must it be that we develop by the same tested methods the religious acumen of our students?

To the stock objection that the catechetical method engenders a false security, for people who know the answers from the book, will always feel that they know their religion, it would seem that we meet the same difficulty in English. Boys come to us feeling that since they were born in an English speaking country therefore, by some sort of process of osmosis they know all that is to be known about the subject. One of the first tasks that confronts an English teacher each year, especially in first year high, is the process of erasing that false security by a skillful questioning. The experienced teacher can lay bare with a few deft strokes, such an ignorance of formal English that even the victim is appalled. Similarly a catechism quiz can easily show the adolescent theologians that heresy is not the exclusive property of Luther and Calvin. In fact, stress laid upon exact answers from the very beginning dispels many an odd notion they possess, and implants a healthy respect for the powers of accuracy in memory which will stand them in good stead universally. Furthermore, this conceited security is not confined solely to those who have been subjected to the catechetical method. We are met just as frequently by those pseudo-theologians who have attended religion lectures over a period of years, and, because of a faulty ear and faultier memory, parade an objectively heretical Catholicism with a superficial omniscience.

The majority of the Counsellors who answered the questionnaire submitted were of the opinion that the combination employed at present was satisfactory, under the existing circumstances of so little time being given to the subject. One Priest, in commenting upon the use of the catechetical method, stated the opinion that it was this method which saved the Church in the time of the Reformation. In his estimation, memorized, understood definitions would be the desirable thing. If this accuracy of definition is demanded, he claims, and his claims seem to be borne out by the testimony of other Counsellors, some of the students



will understand the matter, and others can, with good will, achieve the same understanding in the fuller explanation given in the weekly lecture.

Furthermore, since no credit is given to the subject of religion in many high schools, or if it is given, it is merely of local value, since colleges will not accept the credits, the only effective method, according to some of the answers received, would be to demand exact answers under penalty. Now this may be decried by all the modern texts on education, and the modern teachers of education, but, if I may quote one education teacher who is a truly great one: "Many of those teaching education are those who can't teach school." It is all very well for these dispensers of jargon to sit, each in his own peculiar plastic ivory tower, and formulate synthetic Jovian bolts against the antiquated methods used by the men slogging through the morass of muddy thinking that flows about them everyday in the classroom. One wonders what means of gentle scientific persuasion the learned educators would use when faced with the problem of urging lazy unwillingness along the necessary path of religious knowledge. Perhaps sanctions are not the utopian means, but we can take a note from the lower forms of nature where we find the only unpruned things in a garden are the weeds. Or, to go much higher, Saint Ignatius is not averse to the use of punishment and reward in his rules, when other higher motives do not seem able to move a person. When we are confronted with minds that have barely begun the process of thinking, accuracy and exactitude would seem to be absolute essentials, and neither of these two virtues will be acquired by listening to a lecturer. To those who would admit the place of the catechetical method in first and second years, but question its efficacy in the upper years, it would seem that there is some place for the expository method here, but a complete break is still inadvisable, if we are to take a lesson from all the other subjects taught. In Latin, in English, there is still demand for accuracy in definition and rendition, and the same rule would seem to be applicable in the matter of the religion course. It may be answered that the questions at the end of a chapter in an expository text-book would be suitable for the purpose in these latter years. Perhaps this is true, but I think that an insistence on exactness, even in the upper years would be a valuable asset in this day of uncertainty in things moral and doctrinal.

By this I do not mean to concede that the catechetical method is just a stop-gap measure. I am firmly convinced that if the essentials are known in a slovenly manner, the foundation is built upon sand, and when the winds and storms come, whether they be the artificial storms of quiz and examination, or the genuine testing that comes from meeting



real life situations, a boy is poorly equipped to withstand the onslaughts. The result is a wavering and indecisiveness, a vague consciousness of the existence of a borderline between temptation and sin, knowing that there is something in the catechism about avoiding proximate occasions of sin, but never sure of the elements which would differentiate the proximate from the remote. If there was exact memorization, coupled with the understanding as brought out in the weekly lecture, there is a surety that will withstand all attacks, and the foundation is firmly embedded in the rock of certain knowledge. To all of us here the question: "Why did God make you." evokes an almost automatic answer: "To know Him, to love Him, and to serve Him in this life, and to be eternally happy with Him in the next." When we learned that definition, we did not know the ramifications of theology involved, but, in my own case at least, with the clear remembrance of the catechism answer in my mind it was easier to flesh the bare skeleton with the vital reality that is Christ, when the time for understanding came, in theological study, and spiritual study during retreat. I doubt very much if any teacher, even endowed with angelic patience and enlightenment, could have given me much more than a very confused knowledge of all these truths, by lecturing at me one or more times a week. I'm afraid that it would have been too easy to find things that were much more pleasant to do at the time, and these could be done with a certain fearlessness, because there was no credit given for the course. The catechetical method had the virtue of crystallizing the knowledge, and upon exact memory, the reason could build with much more certainty.

Perhaps the inspirational value of the expository method might be alleged in its defense, or the fact that it can concern itself more directly with that elusive plaything of modern education, "life adjustment." Shortly before I came to this meeting, I had occasion to meet with the Principals of Washington and nearby area Catholic schools, on this matter of religion in our schools. All but one of those present agreed that it was an impossible ideal to teach religion by the inspiration method in the early years of high school. The one who disagreed was a teacher of education, and was not in the real-life situation that we daily find our teaching of catechism, and the lack of memory training was reflecting itself in a definite inability to grasp the foundation of religious training. Therefore, it would seem to me that a retention of the old method of combining catechetical with expository would be the answer, with great emphasis on the catechetical in the early years, and a shading off toward the expository in the later years. Certainly the universal introduction of the expository method alone, with only the questions at the



end of each chapter to be answered in the boy's won terminology, if we can judge from other fields, would be tragic. A Principal who calls on occasion for a corrected test in any given year of high school quickly learns this fact. On reading over the answers given to essay questions he is apt to be stunned by the number of intellectual heresies that are allowed to pass, apparently unnoticed, by the corrector. If that heresy is spiritual the danger is greater, and it can only be avoided by an exact knowledge of the dogma as it is put into understandable words in Cassilly or some other equally good catechism.

Incidentally, no one expressed dissatisfaction with the Cassilly. Many were loud in its praises, and one man said, "The amount of matter in the text-book is quite adequate. There are many points of theology which I learned for the first time from this book (Cassilly)." Many did say that there was, on occasion, a real difficulty, but that it was the man who taught the book. Another said: "It is my opinion that the greatest weakness is in ourselves—the lack of priests who are willing to work hard to put the moral and the dogma across. If this is bolstered, the other problems will eventually disappear. I do not think the lack is due to laziness, but rather to ignorance of the 'know-how' and of the urgent importance of putting the business across."

Finally, nearly all mentioned that the time given in high school is inadequate. This is a universal complaint of teachers in all subjects, but it does seem particularly applicable in the matter of religion. In the majority of our schools across the country it is confined to two periods a week. Perhaps we too, like the boys we teach, are content to relegate it to a minor position since it cannot be used to give credit for college, and we must always concede to the demands of colleges the lofty eminence they deserve. We may speak mysteriously in our catalogues of the "informal" training in religion that supposedly permeates our teaching. The underlying fallacy in such wishful thinking is quickly exposed by a few visits to various classes. I am still waiting for that breathless moment when I hear a Latin or science teacher pierce the veiled skies, and lift a class from the feeble halting words of man to the eternal and omnipotent Word of God. The immediate problem, it would seem, is the restoration of formal religion teaching to a place of honor in the curriculum. Here, rather than in the method, lies the nub of the difficulty. When we put religion in its proper sphere, as queen, then I think it will be time to talk about the method employed. In the present set-up, to change the time in most schools would mean cutting down on time given to other subjects, and this seems to be anathema for some reason.



In summary then, it would seem to me that in the present set-up, the catechetical method is more appropriate, since there is a definite block of memory given to the boy, on which the reasoning power may work when it begins to function. There is a crystallization, and by a mere recognition of the words involved, a knowledge which can be deepened by the priest who comes in for the weekly lecture period. Finally, if we insist so upon the drill method in all other subjects, if memory plays so important a part in our development of the boy, there must be some reason for it. That reason would seem to be that an exact memory helps greatly in the development of a precise reasoning power. If this is true, then would not an exact memorization of the Church's dogmas, in language that is understandable, be an invaluable asset in aiding accurate reasoning about truths that must govern any life that would look to eternity for a reward of happiness?

## THE EXPOSITORY METHOD

FRANCIS P. SAUSSOTTE, S.J.

Underlying this presentation of the expository method of teaching religion, Reverend Fathers, are two assumptions.

The first assumption is that the born teacher can teach effectively from any book. Texts are secondary to people who are born for the teaching profession. Related to this assumption is the common sense observation that no book has everything and every book has something special and good.

The second assumption is that students who enter our high schools, have been trained for the eight grammar years by the catechism. This paper does not carry the brief that children be educated for their entire religion course by expository methods. Exposure for eight years of primary schooling and four years of secondary schooling to the texts about to be discussed would result in an educand, scarcely discernable in his religious education and training, from a product of progressive education. The stand of this paper is that some of religious education ought to be catechetical and some expository.

In back of this question of the selection of text books for the religion course in our high schools are the issues of subject selection and the grade placement. The new emphasis in Catholic dogma and life is due to new demands made upon the Church by contemporary society and is voiced in papal encyclicals. Already in 1942, Cassily spoke in the



preface of his revised edition of . . . "more emphasis because of recent developments in Catholic life and thought; in particular Catholic action, the liturgical movement and the doctrine of mystical body." Subject selection and grade placement are the major issues, which, in the text books under scrutiny, are being directed toward the interests of the learning mind in high school.

The term "method" can be misleading. We are really talking about *text books* which in the matter they contain, their subject presentation, their format, are rather expositional than catechical in style. The texts have questions, teachers are expected to proceed in their instructions, as usual, on Socratic lines. But, the point of difference between the texts is: that, whereas questions and answers constitute the chapters of a catechism, exposition, explanation by paragraph, graphic presentation, constitute the chapters of expository texts. The questions in these books are placed at the end of chapters and subject units but, are not dispersed through all the pages. The discussion, then, is less about pedagogical methods and more about texts which are organized on lines different from the catechism.

Termed also the historic or historic-traditional method, this style of teaching religion has early exponents in St. Irenaeus and the Apostolic Constitution and St. Augustine in his *De Catechizandis Rudibus*. St. Augustine wrote in answer to a request for an outline of the best way to teach religion,

The narration is complete when the beginner is first instructed from the text, "In the beginning God created heaven and earth," down to the present period of Church history. That does not mean, however, that we ought to repeat verbatim the whole of the Pentateuch, and all the books . . . or relate . . . all that is contained in these books, and thus develop and explain them. . . . But we ought to present all the matter in a general and comprehensive survey, choosing certain of the more remarkable facts that are heard with greater pleasure and constitute the cardinal points in history; these we ought . . . to . . . spread . . . out to view, and offer them to the minds of our hearers to examine and admire. But the remaining details we should weave into our narrative in a rapid survey. . . . In this way not only are the points we desire most to emphasize brought into greater prominence . . . but also . . . we avoid confusing the memory. . . .

In all things . . . it not only behooves us to keep in view the goal of the precept, which is "charity from a pure heart. . ."



a standard to which we should make all that we say refer; but towards it we should also move and direct the attention of him for whose instruction we are speaking. And, in truth, for no other reason were all the things that we read in the Holy Scriptures written before Our Lord's coming than to announce His coming and to prefigure the Church to be.<sup>1</sup>

Three texts representative of the expository method today are: *Quest for Happiness*, Roy Deferrari, General Editor, Mentzer Bush & Co., Chicago, 1945; *The Catholic High School Religion Series*, Rev. Anthony J. Flynn, Major Editor, W. H. Sadlier Co. New York, 1943 and *Religion Essentials Series*, Rev. Austin G. Schmidt, S.J. General Editor, Loyola University Press, Chicago 1947-1948). Time does not allow a treatment of all texts of these series. Further the class-room use of little over a year of *The Catholic High School Religion Series* in the California Province imposes limits to practical observations. These remarks concern the texts for the first year only.

*Quest for Happiness*: From the forward, "The central theme of the freshman year is this: to succeed in my quest I must first know about God, about what He has done for me, and what I must do in return out of love for Him. Faith tells me this and enables me to believe it. Special theme for this year: faith." (p. 23) Contents of the six units which comprise the first year's work are; faith and reason, liturgy, Trinity, creation, sacraments and prayer, moral law and virtues. Basis of subject matter selection appears to be the ontological order. The subjects for most part seem to be presented in the order of their being, prior to human reflection. The course in first year appears to have a Trinitarian core, with certain psychological antecedents (faith and reason) and certain practical issues (the moral law.) All units, save the second, "liturgy" which appears out of place, follow a sequence of Trinitarian being, which in *esse*, is prior to all else.

*The Catholic High School Religion Series*: From the introduction "the present work, first is a series of four texts . . . is divided into two sections. The first aims to present . . . a study of the Life of Christ. The second part presents a study of the creed. It follows for the most part, conventional lines." (Introduction p. 5) The contents for the first year are the Life of Christ for a semester and the Creed for a semester. The first semester extends from the coming of Christ to the fulfillment of His mission. The second semester reaches from faith to the twelfth article of the creed. The basis of subject selection is psychological. The

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<sup>1</sup>St. Augustine, *De Catechizandis Rudibus*, translated by J. P. Christopher, Washington: Catholic University of America, "Patristic Studies" Vol. VIII, p. 23.



authors are presenting to the learning mind of first high, subjects that are fresh, new and alluring. Wholly unique in this series is a complete biography of the Son of God. This series also views the learning mind according to the psychology of the future, in the sense that the motives of Christian conduct, "Christ said so" "my faith says so," are the roots of consequent action. In the psychological order, faith precedes, motivates and is the well spring of Christian conduct. The commandments, which we are accustomed to encounter in first high, because of Cassily's order of presentation, are reserved in this series for third high because the psychology of faith says Catholic mores are the issue, fruit and consequence of the earlier and inward gift of divine faith. Different from the usual (Cassily) grade placement of subject matter are the commandments (conduct) placed in third year and faith allotted to freshman year. The psychology of the adolescent underlies the subject selection of the series: the psychology of faith underlies the grade placement.

*Religion Essentials Series:* From the preface, "Twenty years ago a group of students of Loyola University, Chicago, became interested in problems connected with the selection and grade placement of the subject matter of the high school course in religion. . . . The outcome was a list of the essentials of dogmatic and moral theology that should be taught in high school and a series of standardized objective tests concerning these essentials" (p. 1) Contents of the Loyola series, book one *Power* are: Creator of the Universe, the Plan that Man spoiled, Supernatural powers, Channels of Grace, the Sacraments of Baptism, Penance, Blessed Eucharist and the Sacramentals. The basis of selection of the subject matter of this series is hardly ontological, as is evident by one example. The jump from the Plan that Man Spoiled to Our Supernatural Powers does not follow the historical unfolding of being and appearance. Nor is the basis of matter selection psychological, since Power, Wisdom, Love, Infinity Perfect—The Divine attributes are concepts which thirteen year old minds hardly chew upon with relish. The basis appears to be logical, that is, a start and sequence of matter that is justified in the mind of the college group that decided "the list of the essentials of dogmatic and moral theology that should be taught in High School."

A summary of these three texts reveals that their meeting ground in first year is faith. The *Quest* says its special theme is faith, Sadlier has "Christ and the Creed," the Loyola series implies faith in "Power" conferred on man, for faith is the source of all other helps and graces conferred on him. So, then, if subject selection and grade placement are the "Golden Fleece" of the investigations carried on by the expositors and if faith is the subject matter for each of these series in grade nine,



the case for expository methods, as these three texts present it, appears to be discovered and presented.

But, Father Rooney has sent along some questions. These questions will now be posed and will be answered by direct quotations from teachers who use expository methods and from high school students who are being trained by these methods. Father Rooney has lured expositors to the ways of the catechists!

1. Is the expository method better for use in high school classes? Is it psychologically a better approach to the study of religion for the stage of development which high school boys have reached?

"Yes. The students respond eagerly to the method for they feel that it is in recognition of their greater maturity." "Yes. Gives pupils a feeling of entering upon more mature considerations in religion in more advanced style." "Has to be mixed with Catechical method." "The book goes over with pupils. It fits their mental age. It is up to their stature and with their needs." "The book is new. It fits in with other new things a boy in first high meets, new History, new English, new Math."

2. How many periods per week and of what length should these periods be in order to teach these texts effectively?

"Five forty-minute periods." "At least five thirty-minute periods." "At least as many and as long periods as other solid subjects to give proper evaluation to study of religion." "Forty minutes five days a week is adequate for book 1." "About 4." "Prefer five." "Four periods a week of 45 minutes."

3. Does the method require special preparation on the part of teachers? Is it essentially a social studies method? If so, can our religion teachers be expected to handle it effectively without special training in this method?

"No, not essentially. However, there is stress on the concept of the Mystical Body. There is fine material on civic responsibility, relations between individual and state labor and capital, employee and employer; in general, material related to social studies." "No." "No, not essentially. Labor questions and family relationships are treated, however." "Do not think so." "Priests can handle it."

4. What are the particular advantages of this method?

Teachers Answers for "*Quest for Happiness*":

"There is fine treatment of material often overlooked, i.e. relationship of virtues, gifts, beatitudes in one's spiritual organism; supernatural acts, practices of presence of God. The series is planned logically. There are many sides for both students and teacher. The charts, diagrams and pictures especially in book 1 are splendid. Its organic unity." "The



fact that essentials are taught each year, a decided advantage for transient pupils." "Outlines preceding each section and scriptural references. Diagrams and symbols as visual aids in book 1. When practical applications are inserted, they are good. Organization of material is good. I like the inclusion of social problems (labor, marriage, etc.) briefly given."

Teacher's Answers for *Sadlier Series*:

"Pictures and illustrations help." "I have students write answers to questions in note books; I watch the students. The book turns students' minds; is intriguing for them. It is interesting reading. If the assignment is over, they read ahead; thus, student is stimulated. I give, without scruple, reading assignments from this volume. I can (normally) handle that bloc of matter (unit) in single class. Book is easy on me; questions more interesting: maybe it's the matter." "The book is attractive: gives impression of big time: the stuff is new. Easy to teach. Kids eat up the text." "Pleasing treatment. Divisions of subject and lessons neat. Questions are convenient. Students like it."

Students' Answers for *Sadlier Series*:

"I like it because it not only tells the story of Our Lord's life in the manner which the student can easily understand and remember, but it also explains with clear illustrations the facts of doctrine every Catholic should know." "I like it because the questions at the end of the paragraphs ask you the main thoughts, and the answers explain the paragraph clearly. And the book explains everything so clearly" "I like it because it is not thick, and has lots of pictures and it explains the lesson thoroughly and with a few words, and is very interesting and does not bore you." "All the reasons given," wrote a teacher who summarized a student poll, "seem to follow the same general pattern—clarity of explanations, value of pictures."

5. What are the particular disadvantages of the method?

Teacher's Answers for *Quest for Happiness*:

"No glossary. Some parts seem to have too many details. Unless summarized by the teacher, the number of pages suggested could never be covered even with 40 minute periods each day. Inclined to abstraction and theorizing in parts."

Teacher's Answers for *Sadlier Series*:

"Some explanations are too short. Woman's hand is evident. Goes away from the precise, the analytical. Catechism stresses concepts, intellectual aspects; is precise and fundamental: rock bottom. Is clearer. Questions and answers pick the thing to pieces. Subject matter, p. 194, 'the existence of God'; wording is inexact." First half too brief could give more scriptural references; could be more detailed."



Students' Answers for *Sadlier Series*:

"I do not like it because there are too many questions that are too long. The questions should demand one word answers. Otherwise the book is O. K." "The majority of reasons for not liking the book," wrote the teacher who summarized the student poll, "are lack of clarity, inadequate or vague questioning."

6. How many years have you used the method? What are your general impressions?

"Students, as the whole, approve of the texts. They can read them and gain much for themselves. (This does not do away with the teachers.)" "It has very good material, and the outlines are helpful. For some students, the vocabulary is difficult." "Have used the book for one and one-half years. It's O. K." "Two years. It is a fine text." "One year. Happy experience." "A poll of my classes revealed that my students were in favor of the expository method. Only slower pupils expressed a preference for the Catechetical method." "A survey of student opinion in our school revealed that for 200 replying students it's the expository method four to one."

One conclusion is that these books (expository method for religion teaching) are vigorous searchers of the religious interests and needs of high school students. Concerned with the selection and grade placement of subjects and with the mental development, interests and concerns of adolescents, they are vitalizing the high school religion course in content and teaching. Teachers who use these manuals and pupils who study from them are pleased. Perhaps, it might be said, in the spirit of this day, that these books are moving out of the religion course some very large stones and that they are bringing within the perspective of high school students the Son of Man resplendent, transpired and glorified.

The second conclusion is that a definite position on either their adoption or rejection for all our schools is premature. The time space for their use is not of sufficient length to establish them as worthy educational media for our system of education. Significant, however, is the discovery that the brighter groups of our students favor these texts. In view of achievements to this point and in view of the aims of the expository ways of teaching religion in high school, the experimental use of these texts has been worthwhile. The experiment deserves our earnest watching and it deserves a longer trial.



# News from the Field

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## CENTRAL OFFICE

MAP OF JESUIT SCHOOLS: *America* ran a full page map of Jesuit schools for externs in the April 8 and April 15th issues. This map was originally prepared for the Jesuit Educational Association by Brother John Zollner of West Baden College and a copy was sent to the international exhibit at Rome. Subsequently it was used in the Jesuit School advertisements and also on a folder which is to be distributed by *America* to the Rectors of Jesuit Schools. Large photographic copies, suitable for framing, are available by writing the central office. Cost of printing and mailing comes to about \$2.50.

DIRECTORY CHANGES AND CORRECTIONS: Page 4: Very Rev. Daniel H. Conway, S.J., Provincial of the Missouri Province; Very Rev. James H. Dolan, S.J., Vice-Provincial, New England Province. Page 5: delete Rev. Oscar F. Auvil, S.J., R.I.P. Page 6: Commission on Secondary Schools: 1955: Rev. C. M. Reinert, S.J., Campion, Prairie du Chien, Wisc. Commission on Liberal Arts Colleges: 1955: Rev. W. E. Fitzgerald, S.J., Fairfield University, Fairfield, Conn. Commission on Seminaries: Rev. J. M. Moreau, S.J., Chairman. Commission on Graduate Schools: 1955: Rev. G. F. Yates, S.J., Georgetown University. Page 7: Rita P. Kelleher, Dean, Boston College School of Nursing.

Page 8: delete Rev. Everett J. Morgan, S.J., Vice-Rector. Page 9: Rev. W. Edmund Fitzgerald, S.J., President, Fairfield University. Page 11: Rev. Francis E. Corkery, S.J., President, Gonzaga University. Page 17: Rev. Robert J. Henle, S.J., Dean, Graduate School, St. Louis University. Page 18: St. Peter's College, New York City direct line telephone: Digby 9-4490; "St. Peter's School of Business" should read "The School of Business Administration." P. 20: Francis A. Arlinghaus, Dean, University of Detroit, Evening Division. Page 26: Rev. John J. Sullivan, S.J., Vice-Rector, Mt. St. Michael's; Rev. Everett J. Morgan, S.J., Rector; Rev. Adam C. Ellis, S.J., Acting Instructor of Tertians, St. Joseph Hall.

Page 27: Rev. William G. Elliott, S.J., Master of Novices, St. Francis Xavier Novitiate. Page 29: Rev. James J. McMahan, S.J., Rector, Ateneo de Manila; Page 30: Rev. Edmund J. Nuttall, S.J., Rector, Novitiate of St. Isaac Jogues.

Pages 34 and 35 (unnumbered) superseded by *Jesuit Educational Quarterly*, Vol. XII, No. 3 (January 1950), opposite page 173.



## HIGH SCHOOLS

DOUBLE DISTINCTION came to Jesuit High School, Tampa. With an enrollment of but 172 students, Jesuit High came forth from the State Basketball Tournament as the "Cinderella team" by defeating all the top seeded teams. Concurrently an annual total mission collection of \$1,237.65 was amassed.

NATIONAL CHAMPS in the recent Catholic Literature Drive were the Students of Jesuit High, New Orleans, leading the nearest contender, St. Mel's, Chicago, \$5,784 to \$5,275.

"A DAY AT COLLEGE" is a unique project of Loyola University, Los Angeles. Professors came to Loyola High School and conducted a day's classes for the seniors in philosophy, English, history and the sciences.

PILGRIMAGE of 25 Loyola High School, Los Angeles, students will visit leading American shrines before they embark for Europe.

CAREER FORUM for juniors and seniors of Gonzaga High School, Washington, D. C., is being given by successful business and professional men of the area.

MODEL U. N. meeting at Temple University, with 1,200 students participating, was presided over by President of the General Assembly, a student of St. Joseph's prep.

GRADE-SCHOOL annual tournament in basketball, sponsored by Marquette University High School, celebrated its twenty-fifth anniversary.

SILVER ANNIVERSARY of location on its present site occasioned a special recap issue of *University Prep News* of St. Louis University High School. Also feted was Mr. Carl J. Miller, lay teacher of Chemistry during that entire time.

TOKYO UNIVERSITY was enriched by a \$465.00 gift collected by the students at Campion.

## COLLEGES AND UNIVERSITIES

SCENERY for Emmet Lavery's "Song at the Scaffold," staged by St. Louis University Speech Department, was produced by projecting pictures on a huge screen.

COMMERCE SCHOOLS and department of Jesuit institutions were featured in "Jesuit Topsy: The College of Commerce," by Raymond Baumhart, S.J., in *Social Order* for May 1950. Second in enrollment to the liberal arts colleges, commerce schools offer an ideal training ground in Catholic social philosophy for the future business and labor leaders of the country.



PERSON-TO-PERSON campaign on the part of Detroit University fraternity and sorority members has been organized to contact high school leaders with a view towards inducing them to enroll in the University.

PRIME MINISTER of Canada, Louis St. Laurent, will deliver the commencement address at St. Louis University this June.

THE ROCKHURST PLAN, an attractive health plan, is being offered to students of the college and high school.

POST GRADUATE MEDICAL PROGRAM is being sponsored by St. Peter's College for 600 local doctors of the Jersey City Medical Center and the Hudson County Medical Society.

FIRST PRIVATE FLYING SCHOOL: St. Louis University opened the first private school of aviation in the world in 1946. It is now fully equipped with its own air field, and 22 pavilions which include a chapel, dormitories, dining rooms, offices, and physics, chemistry, mechanics, and meteorology laboratories. It has its own fleet of planes for study and flying practice. The school, which originally was only for commercial aviation, now has separate courses for military aviation.

*The Wasmann Collector* of the University of San Francisco enjoys an international high reputation for its articles; requests for it coming from libraries and Universities all over the World.

POP CONCERT, a novel idea tried out by the John Carroll University Band, was presented in the auditorium as the audience sat at tables and were served refreshments.

WINNER of the Intercollegiate English Contest, 1949-1950, was Loyola University, Chicago. Creighton and St. Louis Universities placed second and third.

EDUCATIONAL CONFERENCE conducted by the University of Scranton had as its theme "General Education." Dr. Earl J. McGrath, U. S. Commissioner of Education, was the featured guest speaker.

*Fax* relating "things great and small, new and old, for and about the Faculty of Xavier University," made its debut early this year.

PLACEMENT BUREAU and Guidance Service have been added to Xavier University's student helps.

ONE HUNDREDTH commencement (first session) of Loyola College was held this February with 88 receiving degrees.

LIST OF BENEFACTORS covering the period since its foundation has been completed by John Carroll University.

LUNCHEONS for lay faculty members are held weekly in conjunction with a short business meeting at Loyola, Chicago, Lake Shore Campus.

TELEVISION SHOW, the only one in Ohio, and among the few



college sponsored in the country, is being regularly conducted by the Speech Department of John Carroll University.

WEW-FM St. Louis University, after two and a half years of operation, left the air permanently.

MEDICAL APPLICATIONS for the Georgetown School of Medicine are closed for the coming year at 120. This is the second straight year that all Freshmen will be Catholics.

DIOCESAN-WIDE counseling program has been inaugurated by Loyola, Los Angeles.

#### MISCELLANEOUS

JESUIT BISHOP Most Rev. John J. McEleney, D.D., former Provincial for New England, has been consecrated the new bishop of Jamaica. Succeeding him as Vice-Provincial is Father James H. Dolan.

DELAYED VOCATIONS: The St. Patrick's Club of New York since 1935 has sent more than 160 members into the priesthood. During the last year, ten members were ordained and twelve entered novitiates and seminaries. Its representation includes 16 dioceses and 15 religious communities. Father Edward F. Garesché is the club's spiritual director.

DELAYED VOCATIONS numbering thirty are taking evening Latin courses at Loyola University, Chicago.

G.I. JESUITS: For the past four years 61 or every third novice at Milford has been a veteran of the United States armed forces in World War II.

CORRESPONDENCE COURSE in religious instruction, conducted by the theologians at Alma, has in the few years of its existence instructed over a thousand persons of whom 150 have entered the Church.

RATIO demonstration of a Jesuit High School class was presented by the Philosophers of Weston College. Following each activity was an explanation of the corresponding rules of the *Ratio Studiorum*.

NORTHWEST-HISTORY CLUB at Mt. St. Michael's holds monthly meetings at which members present papers gleaned from the Province Archives on history of the area. Works of original research are preserved in a book for future reference.

MARRIAGE GUIDANCE: The latest report on Father Healy's *Marriage Guidance* published by Loyola University Press shows that the book is used in 73 Colleges including Kenrick Seminary where each seminarian is required to have a personal copy.

NEW SECRETARY GENERAL OF THE SOCIETY, appointed at the age of 35, is American Jesuit, Father James W. Naughton.



**FACULTY IMPROVEMENT:** *The Inservice Growth of the College Teacher* by William F. Kelley, S.J. Omaha: The Creighton University, 1949, pp. 190, \$2.00, will prove useful in organizing a program of faculty development. Although originally based on a study of 23 colleges for women, it presents the broader aspects of the field and specific procedures that can be adapted to meet the needs of all colleges.

**RESEARCH GRANTS:**

Six Jesuit medical and dental schools were among the forty-eight throughout the United States to receive public health service grants by the Federal Security Agency to aid laboratory and clinical cancer research. The schools and the amount of grants are: Creighton University School of Medicine, \$25,000; Marquette University Dental School and Georgetown University Medical and Dental School, \$5,000 each; Loyola University School of Dentistry, Chicago, \$4,800; St. Louis University, \$8,175; Fordham University, \$9,000.

Grants to Detroit University School of Dentistry: \$10,000 by dental alumni; \$5,000 by Detroit Public Health Department for cancer teaching; and \$1,000 by Women's Dental Auxiliary Loan Fund.

\$8,500 to the Physics Department of St. Louis University by Research Corporation of New York for "study of electron diffraction and electron microscopy."

\$2,900 Fredrick Gardner Cottrell grant made by Research Corporation to St. Joseph's College for research studies in Chemistry. This is one of a number of such grants in physical sciences limited to smaller American Colleges and Universities.

To Creighton University: \$6,000 for physiological research from U. S. Public Health Service.

**GIFTS:**

New Electronic Organ by John McShain to the new St. Joseph's College Alumni Memorial Fieldhouse.

The Theologians recreation room at Weston is now lighted by fluorescent fixtures of the latest design and efficiency, gift of the Miller Light Co. of New York.

To Sacred Heart Novitiate, Los Gatos, by unidentified benefactor, \$50,000 for new infirmary building.



## NEED OF PRIVATE EDUCATION

My answer then and I hope yours is: America needs private education desperately. She needs it because it is demanded by our American philosophy of education, by our own historical traditions, and by the history of schools in Germany and Russia. Moreover, your rights as parents demand private education. Even for financial reasons private schools are imperative. Finally, they are necessary to maintain the good of competition which is so essential for progress in both public and private education. Practically, here in Sioux City, that means that America needs not merely the public but also the private and parochial grade and high schools of this city; she needs not merely the University of Iowa but Briarcliff College and Drake and all the private, independent colleges of this area. But to keep these private institutions not only alive but strong and thriving, you citizens of this area will have to convince the influential leaders of this community that they and you must fight together for the survival of private education as part of the nationwide battle for the human rights of the individual American citizen; you will have to increase the financial support that all private institutions need so badly; and you will have to take a courageous stand against the spirit of secularism and Godlessness that is engulfing us today.

Let me end with the words of an educator who clearly understands the problem we have been discussing: "What American education needs most of all today is a return to the lost frontier—the frontier where time and eternity meet. The Founding Fathers of our nation believed in God. Life as it unfolded was like a journey towards some ultimate frontier beyond which God waited. They wanted schools because schools were necessary for religion and morality. The American school system was originally Christian." May it never turn its back on that glorious heritage.

REV. PAUL C. REINERT, S.J.

*Vital Speeches of the Day*, April 1, 1950 p. 375