

FATHERS' RECREATION ROOM  
PLEASE DO NOT TAKE TO  
PRIVATE ROOM

# Jesuit Educational Quarterly

OCT 9 1950

— OCTOBER 1950 —

THE INTELLECTUAL APOSTOLATE

CLASSICAL CURRICULUM FOR TERMINAL  
STUDENTS

ALUMNI ASSOCIATION PROFITS AND LOSSES

LIBERAL EDUCATION AND HUMANE LETTERS

— Vol. XIII, No. 2 —

(FOR PRIVATE CIRCULATION)

# Contributors

FATHER EDWARD B. BUNN, Director of the 1949 Guidance Institute, draws up a complete report of the Institute for the annual meeting of the J.E.A. held in New Orleans.

FATHER MICHAEL G. PIERCE, Executive Assistant to the President at Holy Cross College, draws on experience with two flourishing alumni groups to take stock of the assets and liabilities of an active alumni organization.

FATHER PAUL C. REINERT, Rector-President of St. Louis University, inspires his community and Jesuits generally with his splendid analysis of the apostolic nature of the teaching profession and the obstacles confronting the successful teacher.

FATHER JOSEPH A. SLATTERY, professor of English and French at Woodstock College, demonstrates education's place in culture and shows how Jesuit liberal education is the antidote for false philosophies prevalent today.

FATHER CHARLES T. TAYLOR, Chairman of the Jesuit Educational Association Commission on Secondary Schools, reports the contributions of the Commission which was composed of Fathers C. J. McDonnell, C. J. Stallworth, J. F. Sullivan, F. P. Sausotte and himself.



# Jesuit Educational Quarterly

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### ADDRESS COMMUNICATIONS TO THE EDITOR

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JESUIT EDUCATIONAL QUARTERLY



# The Intellectual Apostolate

PAUL C. REINERT, S.J.<sup>1</sup>

It is my conviction that the Society will become more and more conscious of the fact that for us American Jesuits one of the more significant documents from recent Generals was the letter of Very Reverend Father Janssens on the occasion of the canonization of St. John de Britto and Saint Bernardine Realino. Written in June, 1947, this letter concerns itself with the choice of the Society's ministries. In the early pages of this letter Father General outlines certain general norms that should guide provincial and local superiors as well as each individual Jesuit in choosing from the almost innumerable types of work clamoring to be done for Christ and His Church. He then descends to particulars and enumerates the specific works of the Society, presenting them in a hierarchy of importance.

"It will seem strange to some," he says, "that I place amongst the works of the Society which are of *prime* importance and of the greatest necessity in our own day, scientific work properly so-called be it in the sacred sciences, or in those secular sciences which the traditional practice of the Church and of the Society has not regarded as alien to our calling" (p. 8). He then goes on to emphasize the tremendous apostolic power at the command of a Jesuit who by his scientific study and research has made himself a recognized authority, for example, in one of the natural sciences such as mathematics or physics. Father General laments the fact that our ranks contain far too few such men; he pleads for greater efforts in this direction:

"Let Ours to whom the Lord has given talent for it has very much at heart this pursuit of the highest self-abnegation, of the greatest toil and of very little consolation which is scientific study. And let them not be drawn away from it by the illusion that they can serve God better by work that seems to be more immediately priestly and apostolic" (p. 9). So, at the very summit of all Jesuit work for Christ, the present supreme head of the Society places scholarly dedication to scientific study and research.

Holding the second place in importance in the Society's ministry, says Father Janssens, is "teaching the higher branches of learning or publishing the more serious types of periodicals. All of these men (he says) are leading a life more austere than that of the rest, but by the same token

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<sup>1</sup>This article was delivered as a conference to the community of St. Louis University.



a very fruitful one. Let them also be on their guard lest they allow themselves to be carried off by a craving to exercise ministries of greater apparent fruitfulness and greater comfort. Let our professors in scholasticates, universities, seminaries, and our serious writers be singly and solely dedicated to their own proper works" (p. 10). Let "Those who doubt whether this ministry (of educating youth in colleges and universities) in these our difficult times retains its whole former efficacy, or whether it be not more expedient to neglect it or give it up entirely and turn our whole energy to a more direct apostolate," let them "not be deceived by specious appearances."

After placing scientific study and scholarship first in the list, and teaching in colleges and universities second, only then does Father General go on to enumerate and evaluate other types of work being carried on in the Society, putting missionary work third, then labors among the working class, etc. The latter part of the letter points out that the efficacy of all our ministries will be in direct proportion to our careful use of the Society's proper instruments—the Spiritual Exercises, the Sodality of Our Lady, and the Apostleship of Prayer.

Here in this letter which I have summarized briefly, we have the highest authority in the Society, the one who knows intimately all the Society's varied activities, one who speaks not only with the persuasion of logic and historical tradition but with an authority demanding our obedience of will and intellect—here the life of scholarship and teaching is officially put down as more important than every other type of work. I think it is very consoling and extremely encouraging to realize, therefore, that the vast majority of the work done here at the University ranks in the two categories of highest importance in the Society. You Scholastics are engaged in the pursuit of higher learning, in preparing yourselves for scholarly work later on. The majority of the priests in this community are either engaged in research or teaching or are preparing themselves for these activities. Most of the others, through their administrative positions, are charged with the chief duty of providing an atmosphere and supplying the necessary conditions in which higher learning and teaching can be carried on as effectively and efficiently as possible. Yes, the Brothers too by their invaluable material help to their fellow Jesuits are indirectly but really providing the environment which is necessary for the carrying on of their intellectual apostolate.

I do not want to be misunderstood. We know, of course, the fact that one has been assigned to this type of work declared so important by Father General has nothing to do with the merit of the work performed. Other less important ministries, if performed with greater perfection and purity



of intention, will be vastly more meritorious than the teaching or research which might be done selfishly or carelessly or from inferior motives. But I think it is most essential here at the University that all of us acquire an accurate sense of values, that we appreciate for our own lives and the lives of other members of this community the tremendous value in the Society's eyes and therefore in Christ's eyes of the work of higher education what we can summarize in one phrase—*the intellectual apostolate*.

How does this community, how do we as individuals rate according to the norms set down in Father Janssens' letter? It might help us this evening to grow in a practical appreciation of the apostolic worth of studying and teaching if we consider some of the difficulties that stand in the way of a proper perspective. To begin with, let us consider just the individual Jesuit himself. I think in the case of any single Jesuit, his lack of proper appreciation of the intellectual apostolate can be traced to a failure in the proper balance between his duties as a teacher or student and his personal spiritual life. This lack of balance may take either of two forms, both of which represent an extreme—a deviation from the golden mean. On the one hand a Jesuit priest or scholastic may over-departmentalize his spirituality, may prevent its full growth and progress by neglecting the essential required exercises—meditation—mental and vocal—prayer, and spiritual reading—which every Jesuit needs for the vigorous life of his soul. This neglect might be due to the fact that he is gradually allowing his intellectual pursuits of study or teaching or research to eat into and eventually absorb his spiritual vitality. It could even be possible after long neglect that a Jesuit would, for example, actually be putting no more spiritual motivation into his teaching than a lay professor in the classroom across the corridor. Suppose that any of us should feel that in his own case. This is a real danger. What should he do? Unless his intellectual activities are so burdensome that they are rendering his spiritual life completely impossible (and I think that a very rare case) the answer is not for him to reduce his educational and intellectual work. The solution is to bring his life of teaching and studying into direct contact and harmony with his spiritual exercises—to establish a vital interrelationship between his intellectual and his spiritual life. He must get his spiritual life—his motives, intentions, aspiration, his prayer—out of the tight compartment into which he may have squeezed them for a few minutes or an hour each day, and make his classroom activity take on a real spiritual significance. To give just one or two examples: We want to improve the purity of our intention. Why not work chiefly on our intentions and motives in those acts which compose the major



portion of our day—each hour of study, each class period. Or, we think we should do a little extra penance, mortification during Lent. Don't think up some exotic form of penance to be sandwiched into an already overcrowded day. Through properly directed motivation, use the fatigue and irritation and frustration that are everyday by-products of the classroom to serve as a splendid form of penance which is most compatible with our life.

That is one possible extreme in an individual Jesuit's life—constant over-departmentalization of our spiritual life until it is squeezed into a little corner where it may languish or even die from a lack of fresh air and exercise. Others of us may be guilty of the extreme at the opposite end: letting what we think to be our spiritual life interfere with our regular assigned intellectual duties. This attitude can grow until the daily routine of teaching, for example, becomes a burden and a drudgery and we long for the days when we will be able to spend more time, so we think, in prayer and in the affairs of our own soul. For this Jesuit, teaching becomes just a job, a penance, something to be put up with each day until the bell rings so that we can rush to something else much more interesting and self-satisfying. After a few years of classroom work, such a person may look with longing eyes on some parish in the province. In building up arguments to convince the provincial that there is where he belongs, he may even urge strongly that teaching interferes with his spiritual life. He wants to hear confessions, administer the sacraments, yes, but he is forgetting all the while that a Jesuit performing even those sacred duties may have great difficulty in keeping his own soul in good condition. In other words, in ninety-nine per cent of the cases Ours is an active life, whether our activity consists chiefly in intellectual pursuits—teaching and studying, or in works of the direct ministry—preaching, hearing confessions, giving retreats and the like, the work really makes no essential difference as far as our own spiritual growth is concerned. Under neither of these circumstances will our own sanctity increase automatically; nor can the nature of our work as teachers and students or as the pastors of souls serve as a hindrance to constant growth in perfection. Hence for the Jesuit teacher or student who tends to this extreme, the answer is not to continue constantly hemming in and retracting his intellectual endeavors but to supernaturalize them; to make teaching and studying activities just as truly apostolic as any other work the Society may assign to him.

Those are opposite extremes which all of us must avoid in our own lives. There is a second set of extreme positions we can take in relation to what we as educators are trying to do with and for our students. Far



to the right of center are those teachers who seem to think that Catholic colleges and universities are built and maintained at great cost just in order to provide a means of teaching Christian doctrine and training in morals. It is my impression that too many of our good nuns in Catholic colleges for women are influenced by this misunderstanding. In other words, they think that the primary purpose of Catholic higher education is no different from that of a Sunday school or a series of sermons in a parish church. In order to be sure that we have an audience, we cleverly disguise this purpose by conducting colleges and going to the trouble and expense of teaching English, history, science and the rest—all of it as a sort of subterfuge to insure our getting Catholic youth into religion classes. Catholic colleges tainted with this false concept are always over-emphasizing what might be called "piosity" while neglecting to recognize the essential duty they have of giving their students a genuine, solid, intellectual training. Basically, it is this extreme attitude which is responsible for the low academic standards that exist in some Catholic colleges. "What is it if they don't learn any chemistry or history—just so we keep them in an environment where they are most likely to grow up being good boys or good girls—then we have fulfilled our purpose." I've heard just such absurd remarks.

If we Jesuits subscribe to that attitude, we ought to close our colleges at once. Unless we are convinced, as is Father General, that the training of Catholic young men and women in all the branches of secular learning, and the sending them forth into every walk of life as adequately trained as their contemporaries from state universities, unless we are convinced that *this* is our primary objective in higher education and that as such it is of tremendous value to the cause of Christ and His Church—then naturally we will never be the demanding and effective teachers and scholars we should be. We will soon fall into the habit of justifying our sloppy, careless teaching and our superficial study and research on the grounds that we are interested chiefly in our students' souls and not their minds. If Father General's letter means anything, it means that we must convince ourselves, yes, we must pray for light to see that the energetic, toiling teacher or student in the Society is carrying on an apostolate which is just as pleasing and just as effective in the eyes of Christ as that of the most glorious preacher or missionary the Society has ever numbered within her ranks.

So much for one possible extreme in our attitude towards the students in our colleges. Away over on the left extreme we might have what I think and hope is the very rare case of a Jesuit who has become so involved in the intellectual training of his students that he deems it no



concern of his whatever whether they leave the college or university with any more training in Catholicity than, let's say, a Catholic boy graduating from a state university. In this case the balance would be weighed in favor of intellectual and scientific development at the expense of religious growth. Obviously, secular and religious learning must be kept in proper balance; both must be taught and presented with equal intensity, depth and intellectual challenge. The type of imbalance I am referring to now might exist in a Catholic college where no effort is made to relate the knowledge being acquired in the various secular departments to the student's understanding and appreciation of the truths of his Catholic faith. This extreme would appear at its worst, of course, were the teaching of philosophy and religion completely neglected in a Catholic college curriculum. But the situation would be *almost as bad* in a school where the teaching of physics, for example, places heavy demands on the intellectual acumen of even the best students but where religion is taught in the same superficial, vague, memory-lesson, contentless, unstimulating manner that is characteristic of too much of the religion teaching in the lower levels of grade and high school.

The Jesuit teacher or student, therefore, has two extremes to avoid. First, he must avoid turning out students who are merely pious young men and women but who lack the intellectual background and the tough mental fiber so necessary to stand up successfully in a competitive, secularistic world; on the other hand, he must avoid turning out students who are highly trained experts in any of the arts or physical or natural sciences but who are equipped merely with a high school student's knowledge of the intellectual and moral problems of Christianity and Catholicity. Thus avoiding these extremes, his is the difficult but thrilling assignment of sending forth students who through his efforts and those of other Jesuit teachers have become what no state university nor Sunday school could ever produce—a Catholic man or woman all of whose talents and potentialities have been evenly and equally developed into a person of intellectual, emotional, moral, and religious balance and stability.

Those, it seems to me, are the dangerous extremes which a Jesuit teacher or scholar must avoid either towards his own spiritual and intellectual life or that of the students under his care. One Scylla and Charybdis should be sufficient, but in addition to the danger of these two sets of extremes, I think there is another group of obstacles which stand in the way of the intellectual apostolate. There are a number of *distractions* which have a peculiar power to draw Jesuit teachers off the track and send them onto a tangent from which they frequently do not return to the main line. One of the most fatal of these tangential distractions is, if I



may use the term, the booby trap of administration. I do not say this in criticism and I may be exaggerating, but I am of the opinion that this province, and in this I doubt that we are different from other provinces, this province has wasted much of its manpower in the performance of administrative duties, many or even most of which could have been handled by laymen. Because of this unconscious policy, Jesuits with talent and long preparation for teaching, research, and writing have never been free to exercise their maximum influence through these channels.

Moreover, not only have we committed many Jesuits to full-time, more or less permanent assignments in administration, we have also fostered the notion that other Jesuits can do efficient work as teachers or writers, etc., and still carry a part-time load of administrative duties. Experience points to countless examples which give the lie to this ungrounded assumption. Logically and theoretically, it should be possible for a Jesuit to spend one-third of his working time in administration and the other two-thirds in teaching and other academic pursuits. But we *must* reckon with the fact that there is something insidious about the effect of administration on a man's mentality. Concentration on administrative minutiae, the constant headaches and the eternal problem of trying to keep the machinery running smoothly and of keeping everybody happy—absorption in this type of work in a very short time dries up a man's interests and initiative for genuine intellectual activity, so much so that eventually, even when he may find the time for scholarly work, he almost certainly will not use it. Nor can we argue that this all depends on the individual—that a man who is determined can really combine these two types of activity. Experience in this province is witness to the fact that in such cases the results have been the same almost without exception. Administrative duties ruin the promise of productive scholarship and intellectual initiative.

Twice a year superiors must write a letter to Very Reverend Father General. In my letter in January I commented on this same point and outlined some facts concerning the college teaching situation in this province. In our five colleges and universities and in the three houses of study there are only 144 full-time Jesuit teachers and 48 full-time Jesuit academic administrators—that's three Jesuit teachers to every one Jesuit academic administrator. In some places, here at the University, for example, the proportion is 2 to 1. There are only 23 full-time Jesuit teachers in the University and 13 full-time Jesuit Deans, Regents and other academic administrators. I outlined this information, not as a criticism of anybody, but merely to emphasize to Father General the serious need for more full-time teachers as well as the waste of splendid Jesuit talent



on administration. We can take some courage in the fact that in his answer Father General said that he had more than once urged and would continue to urge the American provincials to assign more of Ours to college teaching faculties and, wherever possible, to free others in these institutions from duties of less importance in order to assign them to the essential work of teaching and scholarship.

I think most Jesuits, certainly the ones who have experienced it personally themselves, will recognize the seriousness of the situation I have been discussing. Yet why do we still go on condemning so much Jesuit talent to the gallows of administration? One reason, but I am sure it is not the main factor, is that human nature is not set aside when we don a Jesuit cassock; we still keep the natural desire to be boss in our own little baliwick. As someone has put it: everybody wants to be a chief; nobody wants to be just an Indian.

I am positive, though, that there is a much more fundamental explanation in the fact that, unlike industries and other commercial enterprises, we have failed to put into practice the obvious principle that it is short-sighted economy to put highly-trained men at jobs which much less-trained men could do as efficiently. Even from the viewpoint of dollars and cents and certainly from the viewpoint of Jesuit effectiveness and influence, we would achieve far more in our colleges by keeping Jesuits only in the most essential and necessary administrative positions, and freeing every other one possible for the work which Father General rates as first and second in importance: scholarship and teaching.

These comments on administration and its evils may seem to be off the point, but there is one practical moral I want to draw. It is a warning which can be taken to heart by everyone, even one whose administrative duties as a first year Philosopher are not particularly impressive. Make up your mind now that scholarship and good teaching mix with administration no better than oil and water. If you want to serve the Society in these important intellectual fields avoid administration as you would avoid temptation to sin. Accept administrative duties from superiors with resignation, knowing that you are in a way being asked to sacrifice whatever results you might have achieved by using your talents, in order that you may provide an environment and set up an operation in which scholarship and good teaching by other Jesuits may flourish with the minimum of interference and difficulty.

As you can tell from the length of time I have devoted to it, I think the chief barrier to getting and keeping as many Jesuits as possible in the primary works of the Society is that insidious thing we call administration. But there are other tangents and distractions. Sometimes a young



Jesuit begins with a great interest in and zeal for the apostolate of the college classroom, but after a time we find that he has become absorbed in extracurricular activities, side-shows, which are usually more flattering to human nature, more exciting and distracting, and definitely less monotonous. Eventually his teaching becomes the sideline to be fitted into a very busy schedule of many other activities. Many of these may be very good, but according to the standards set down by Father General they are of much less value and importance to the Society. Since some of these hobbies are very apostolic in character, they can be too easily justified; they are appealing to the Jesuit priest who at times naturally wonders whether he is using the powers he received at Ordination to the best advantage. Let me say at once—I am not implying that some directly apostolic work cannot be done by a person assigned to teaching or scholarly tasks. I am merely emphasizing the *difficulty* in keeping that type of work secondary in its demands on our time and interest. Like administration, these apostolic hobbies have the power of becoming almost all-absorbing. Obviously, my remarks here are not directed to any such as those on the Queen's Work, the Sacred Heart program, or at White House, or even those in the University such as student counselors whose work as assigned to them by the Society is directly apostolic in itself. I am merely pointing up the difficulty which besets those whose chief and all-absorbing work should, according to the mind of the Society, be centered around the intellectual pursuits which are the very heart and soul of the activities of a college, a university, or a scholasticate.

Almost all of you heard the very inspiring talk to the community about a month ago in the auditorium by Father Jerome D'Sousa, the Jesuit who is a member of the Constituent Assembly of India and who is now a delegate of that country to the United Nations. Remember, his remarks came to this: The Society of Jesus saved India for the Church by means of its schools and colleges. The Jesuit missionaries were wise in detecting years ago that Christianity would not be welcome in India because of the natives' deep-set conviction that since religion is essentially pantheistic, their version should be just as good as ours. Therefore, India had to be won through an intellectual approach in our schools rather than by the direct propagation of the dogmatic truths of the Faith. Father D'Sousa was frank in stating: I am a member of the Constituent Assembly not because I am a priest but because I am recognized as a teacher and an educator.

Just as in India, just as in Japan as indicated by the letter we have just had read from Father General about the University of Tokyo, I am convinced that the Society must expend every effort on this same type



of approach in America today, but for a different reason. India has its own pantheistic religion; America has her religion too—the religion of secularism, the religion of democracy. That means that the average non-Catholic American is just as opposed to real Christianity with all its implications and dogmatic truths as the pantheistic inhabitant of India. The Church, therefore, will never convert America; as a matter of fact, she will not be able to hold her own in the years ahead unless we Jesuits and other Catholic educators can win and influence Americans through our solid, consistent, widespread efforts as educators and scholars. In recent months this has been deeply impressed on me by reason of the contacts I necessarily have with so many non-Catholic men of means and influence in the city. In dealing with them it is usually obvious, unfortunately, that they have little interest in religion as such, but they do respect and admire and are influenced by the University and the Jesuits who conduct it because we are making a great contribution to the culture, the scientific knowledge, the learning and the morals of so many of our citizens.

In thinking over Father D'Sousa's magnificent apologia for the apostolate of teaching, I recalled that his remarks were an echo of what I once read in Archbishop Goodier's little book entitled *The Jesuits*. In it he relates that he once had a conversation in India with a Hindu professor which convinced him (the Archbishop) that the Jesuits in India were carrying on the apostolate exactly as St. Ignatius himself envisioned it—the apostolate of scholarship and teaching. This professor of an Indian University had been observing the work of the Jesuits in a neighboring college and since they are apropos of our topic I will conclude with his remarks to Archbishop Goodier: "No, the Fathers of the Society of Jesus are not educators. They may have the *best* schools; they may attract greater numbers by giving the *best* lectures; they may discourse better than others on education itself. But for all that they are not educators, as we of the profession understand the word. Their object is, not to educate, but to do something else. Education to them is not an end; it is not as it is to us, something to live for; to them it is only a means to an end, a means to win people to their Christ!" (*The Jesuits*, Goodier, pp. 65-66).



# The Classical Curriculum For Terminal Students

CHARLES T. TAYLOR, S.J.<sup>1</sup>

The Commission on Secondary Schools of the Jesuit Educational Association for the current year went into operation on October 6, 1949, when the Chairman sent his first letter to the other members of the Committee. You will notice in the letter that the original project given to the Commission by Father Rooney was "The Justification of the Classical or General Curriculum as Preparation for Life" and not the proposition printed on our program. How the proposition came into its present form will appear when we examine the correspondence of the Commission. When the original project was given to the Commission, Father Rooney mentioned that perhaps two years would be necessary to work out a solution that would be wholly satisfactory. What I am about to present is not a paper on this question, but a report of what the Commission has done so far on the question.

Let us begin with the letter of the Chairman dated October 6, 1949:

"Dear Father,

"You received a letter, dated June 14, 1949, from Father Edward B. Rooney, S.J., telling you that you were a member of the Jesuit Educational Association Commission on Secondary Schools for the coming year. At the same time you were told that the Chairman of the Commission would contact the members and outline the work in which the Commission would engage during the coming year. Father Rooney told me, as Chairman of the Commission, that he wants us to take as our project for the year "The Justification of the Classical or General Curriculum as Preparation for Life."

"I wish you would send me your ideas on this subject, indicating techniques and procedures which will enable us as a Commission to examine this matter thoroughly and scientifically. The Classical and General Curriculum, in recent years, has been under a severe attack by American educators and, lamentably enough, by many Catholic educators. It would seem that if the Committee would scientifically investigate these courses as preparation for life we would be in a much better position to convince our educational adversaries of the worth of our courses.

"Beginning Monday, October 10th, in Washington, D. C., there will be a convention on "Life Adjustment Plan" in which both Catholic and non-Catholic educators will discuss, I am sure, the problem we are interested in for the coming year. I shall be present at that convention and hope that I shall learn much that will throw light on our present problem.

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<sup>1</sup>This is the Report of the Jesuit Educational Association Commission on Secondary Schools on the Value of the Classical Curriculum for Talented Terminal Students given at the Annual Meeting of the J. E. A. in New Orleans, La., April 10, 1950.



"May I, at this time, respectfully submit to you my suggestions on our problem for the year. If we consider our Jesuit High Schools as strictly preparatory schools, then it would seem that the justification of our curriculum would find its answer in both the numbers of our boys who go on to college and in the quality of the work done there. Therefore, all Jesuit Preparatory Schools would have to contact colleges where their graduates went and the data gathered be sent to me as Chairman so that we would get an accurate knowledge of what our boys have actually done in college. In this supposition the word 'college' is used to mean 'life.'

"If we are running a terminal institution the problem will be more difficult, because at the end of the high school course they immediately go out and take their place in what is termed 'life.' It would seem in this connection that the records of the Alumni would have to be used to help us. Of course, the intangible comes in here because what norm are we going to use to determine whether or not a boy has made a success of his life? Is it not true that our adversaries, unless we limit the causal factor to our course, can retort that the successful boy became so despite our course?

"In any case here are my two suggestions, and I would appreciate either new ones from yourself or comments pro or con on the ones just mentioned.

"I would appreciate hearing from you before October 18th because I have to give a report to Father Rooney, who in turn must report to the Executive Council on October 21st at Milwaukee. Depending on the nature of the letter sent in, we may have to send out further questionnaires. Possibly too it may be well to hold a meeting of our Commission, say at Christmas time.

"Best wishes for success in your own school work, and hoping to hear from you in the near future, I am—"

The replies to this letter by the members of the Commission were prompt and very helpful. Letter number 1:

"Your suggestion that terminal schools consult alumni files for recorded successes of classical *curricula's impact on 'life,'* seems to me to be off the point, for the reason you give. Perhaps, these schools, though, could obtain statements from alumni about the relation of classics to life. Unless graduates themselves tell us about that connection, which is, as it appears to me, an inner, spiritual relation, known by people who experience it, we have no way to learn it. Records seem to me to be about people; personal evaluations submitted by our students on the nexus between classics and life, which we are seeking to discover and clarify, is a way, it appears to me, that we will gain that knowledge. Of course, this leaves us without benefits of charted presentation of the data.

"Further, I am inclined to the opinion that the nature of the subjects of our research precludes graphed presentation. The phrases about *successes despite* our course is an unmeant one. I have never heard it seriously presented. I have heard it only as a good natured taunt. I am inclined, in my observed hearings of it, to rate those who use it, as, at the time, appreciative of their course, or, at least, cognizant that their education has a classical basis. On the lips of the classically educated the 'despite' phrase is veiled commendation: others in their use, betray ignorance. The nexus of the curriculum with life in their use, betray ignorance. The nexus of the curriculum with life success is the point of their ignorance. We, too, Father, are ignorant of that. Should our research and presentation of findings on the nexus be limited to statistical procedures our status remains *nescientes*.

"Your second suggestion concerned the influence of the *classics* upon success in college. I approve the substitution of the conception of 'college' for 'life'; certainly



the term 'college preparatory,' which, incidentally, describes the type of our three high schools in the California Province, states that the school's immediate aim is entrance into college and success there. Data is available here that 'show what our boys actually have done in college.' However, I do not think that the data is probative of the proposition that classics prepare for college. Again, Father, we meet, in the case of success in college, just as in success in life, determining factors like intelligence, family background, the spur of employment prospects immediately after college, that influence our boys, but, that, are neither pro nor con of our thesis. From statistical proof of our successes in colleges, we can evidence, I believe, that our college preparation work is successful. We cannot single out classics, though, as deciding factors, for mathematics, English and social sciences singly in high schools have received as much attention as the classics and in the aggregate, have exceeded the classics in class-time commitment.

"I approve, of course, the classics as successful preparations for college work and 'life,' but, I am of the opinion that statistical evidence does not prove the point. Our best expose for our curriculum is based, I believe, on argumentation intrinsic to the classics.

"I would drop the word 'justification' from the proposition, for it seems apologetic, makes our position like a last ditch stand. 'Classics and the general curriculum prepare for 'life' is more affirmative and more demonstrable. I had planned to send to the home, in the course of the year, a paper similar to the inserted green one, on that theme. I will forward a copy to you."

You can see from this letter, with its sharp distinctions, that the member of the Commission was not at all sanguine about statistical representation of our efforts on our project for the year. May I make the observation now that at this meeting the Commission is not only to report, which it is doing at present, but it is expected when the report is finished to have a discussion on the topic under consideration. Therefore, it is expected that if you have not already formed definite opinions on either intrinsic arguments in the matter or techniques and procedures for solving the problem statistically or experimentally, that at the end of the report you will be able at least to agree or disagree with the opinions and the procedures of the members of the Commission mentioned in the report.

Letter number 2 has these very interesting observations:

"The difficulty of getting definite and accurate information about Jesuit High School graduates is tremendous, but I know of no other way of refuting the opposition except by such facts. In the case of our local Universities there should not be too much trouble, but when you start tracing boys with whom contact has been lost the task becomes almost unbelievably difficult. I agree with you that this must be done, however. I cannot offer any other suggestion as to how this information can be obtained.

"As far as I know, our Jesuit Schools are professedly [college] preparatory. Any terminal students are enrolled only by tolerance. It seems to me, then, that the question to answer is: Shall we abandon or modify our preparatory school objective? As long as our objective remains the same, I see no point in revising our curriculum to embrace terminal education courses."

Letter number 3 begins:



"In the first place I look upon most of our schools as non-terminal, as is evidenced from the large percentage of our grads who go on to college. Secondly, I look upon high schools as a place where habits are or should be developed. True, we have the hoary definition of education as the complete development of the whole man, mental, physical, and moral, but I often wonder whether we know what makes up the mental development. Trying to determine whether to go on in my work with purity of intention or ask for a sleeping bag to toss on the snowy blanket of the tundra, this decision after an examination of what little we apparently accomplish in my own school at least, I have decided that the mental development comes from good habits rather than knowledge of facts. Of course that is a truism, but the greater effort we make towards this goal, the better the education."

Letter 4 begins:

"The subject assigned to the Secondary School Commission of the J.E.A. for study this year is very intriguing, very important and — alas very difficult. It is very important because it touches the very foundations of our educational philosophy and brings us into direct conflict with most of the proponents of secular education. It is very difficult because, in the first place, it is well nigh impossible to isolate the factors which contribute to the growth of a living thing and, secondly, if our report is intended for general consumption, it will be extremely hard to find a common starting point with secular educators since their fundamental philosophical principles differ so widely from ours.

"Now I would like to come to the specific question of your letter: 'What are my ideas concerning the techniques and procedures which will enable us to examine this matter thoroughly and scientifically?' A thorough and scientific investigation, in my mind, must determine the answers to the following questions:

(1) *Should education be a preparation for life?* If our report is to have any validity among secular educators (who constitute the majority in any educational association or accrediting agency), it must contain a solid and cogent answer to that question. Frankly, however, I am skeptical about our ability to move them from the position that 'Living should be experimental.'

(2) *If so, what is meant by 'life'?* This is the point which you brought up in your letter. In my mind there is little doubt that in educational terminology the word refers to preparation for *adult life*, whether that life begins after college or prematurely, perhaps, after high school. My reason for so thinking is that the expressions 'preparation for college' and 'preparation for life' are frequently placed in contrast so that a college preparatory school is presumed not to prepare for life. Hence the object of our investigation: To prove that our course does prepare a boy for *life* even if he does not go to college.

(3) *If education should be a preparation for adult life, how can we establish the fact that our course does prepare our students for that life?* A scientific investigation of the answer to that question could proceed either 'a priori' or 'a posteriori.' I would like to consider the efficacy of each of these methods separately:

(a) The '*a posteriori*' method. This involves—

I. A rather complete and exhaustive collection of data; and

II. A legitimate conclusion or generalization from those facts. The difficulties involved in this procedure are manifold and practically insurmountable: (1) the task of circularizing our alumni would be tremendous; and (2) even if we succeeded in this task it would be practically impossible to make a legitimate and convincing generalization because (1) successful adult life is not easily perceived and measured



*externally*; and (2) even if it could be measured or ascertained, it would be impossible to prove that the success resulted from our training rather than from the innumerable other factors which influenced his life. These facts you brought out in your letter.

(b) The '*a priori*' method. In the case at hand this involves—

I. The determination of the habits, skills, knowledge, understandings, attitudes, and ideals which are necessary or desirable to lead a happy and successful adult life; and

II. The establishment of the fact that our course of training, spiritual, intellectual, moral, and physical, tends *of its very nature* to produce those results.

This is definitely a scientific procedure and one in which there is hope of success. It is certainly not a new procedure since it is underlying the contentions of Dr. Hutchins, the statement of objectives in the JEQ a few years ago, and the many defenders of the classics which have been published for years past. I believe, however, that if the study were to be made along these lines and the report were to be drawn up in an orderly, scientific form it would do much to clarify and emphasize our position. After the positive proof has been established, I think that it would be necessary to prepare strong answers to the stock objections to our course; for instance, that the time consumed in memorizing Latin forms and constructions could better be devoted to some object which the student will *use*."

After the letters of the members of the Commission had been read by the Chairman, the following letter was sent to Father Rooney:

"Dear Father Rooney,

"On October 6, 1949, I sent a letter to the four members of the Commission on Secondary Schools telling them of our project for the year and expressing my opinions on how we could approach it in a scientific manner. You, yourself, saw this letter and approved of it. I have received replies to the letter from the four members of the Commission. I am enclosing their letters and also giving you my summary of them along with my comments on them. You may hold on to the letters since I have had copies made of them for my files."

In my letter here I gave in brief what I have given you in quotations from the letters of the members of the Committee. The letter concluded in the following manner:

"So, Father, the four members of the Commission who are with me in this work, while realizing the importance of the project, are not too helpful in offering concrete plans for pursuing it. I myself have thought of drawing up a questionnaire to be sent to, say, twenty-five of our most prominent Alumni of our Jesuit high schools, and asking them to testify on the value of the classics towards their life's success. However, before doing that, the letters of the four members of the Commission, along with my own to them, which I gave you on October 6th, might furnish you with suggestions I have not been able to gather from them. Since you are not leaving until Saturday I will be free any time you wish to go over this matter with me. In the meantime I will not proceed further until I have your comments on the work done up to the present."

You will notice that up to this point we were on the proposition as I read it to you in the beginning of the report, namely, "The Justification of the Classical or General Curriculum as Preparation for Life." It was with this proposition in mind that Father Rooney sent the Chairman of



the Commission to Washington to attend the Life Adjustment Conference there which was sponsored by the Office of Education, and held in the Federal Security Building from October 10th to October 13th, 1949. It was found that this Convention, although not without its merits in some fields, had no immediate bearing on the topic of the Commission.

The next phase in the development of the question may be gathered from the letter of the Chairman to the four members of the Committee dated November 22, 1949:

"Dear Father,

"The correspondence of the Commission on Secondary Schools for this year was turned over to Father Edward Rooney, S.J., before he held the annual meeting of the Province Prefects of the Assistancy. At that meeting Father Lorenzo K. Reed, S.J., was appointed by the Executive Committee of the Jesuit Educational Association to draw up, in the name of the Province Prefects, a set of notes on our topic which, it was expected, would help us arrive at a satisfactory solution of our problem.

"I am enclosing the three pages of notes submitted by Father Reed, and also a draft letter which I propose, if you deem it advisable, to send to all the Jesuit high schools of the Assistancy. If you have anything to add to this letter of mine, or if you want any changes made in it, will you please let me know by December 1st. If I do not hear from you by that time I shall take it that you want me to send the notes and the letter from this office to all our Jesuit high schools. As soon as I receive a substantial amount of matter from these schools I shall get in touch with you again, and discuss with you how the Commission can best evaluate them."

On the same day the following letter was sent by the Chairman to Father Rooney:

"Dear Father Rooney,

"This office mimeographed the three pages of notes submitted to the Commission by the Province Prefects of Studies of the Assistancy, and sent the notes and the enclosed letter to all the Prefects of Studies of the Assistancy.

"As soon as I have a substantial amount of matter sent in on our topic, I shall give you an analysis of it. Depending upon the amount and nature of the matter turned in, I shall ask your advice on how you want the Commission as a whole to evaluate the material sent in to it. Any suggestions you might have on this problem will be greatly appreciated.

"The four proposals of the Province Prefects will be acted upon by the Commission one by one. Members of the Commission have been informed of the procedures carried out by the Chairman."

The proposed letter that was to have been sent out to all the Principals in the Assistancy read:

"Dear Principal,

"Father Edward Rooney has given to the Commission on Secondary Schools of the Jesuit Educational Association the following problem: Does our traditional academic program provide the best education for a student of ability who will not go on to college?

"The Commission discussed the topic by mail and submitted its observations to Father Rooney. Father Rooney, in turn, brought up the findings of the Commission at the recent meetings of the Province Prefects of the Assistancy. I am enclosing



their three-page set of notes on the question and asking you, if you will, to follow out in your school Procedure A on page 2.

"The Commission will appreciate hearing from you at your earliest convenience. Please send the results of your discussions to: Chairman of the Commission on Secondary Schools, J.E.A., 55 East 84th St., New York 28, N. Y."

Accompanying the letter was the three-page set of notes which Father Reed prepared. The last page and a half of the notes is a very thorough bibliography which will not be necessary to read to you in the report. However, I do want to read *in toto* what Father Reed prepared for the Commission.

PROBLEM PROPOSED TO THE COMMISSION ON SECONDARY SCHOOLS OF THE  
JESUIT EDUCATIONAL ASSOCIATION, NOVEMBER, 1949

1. In view of the widespread interest in and discussion of the "Life Adjustment Education," which is based on the premise that most terminal high-school students do not receive an appropriate or useful education;

2. And in view of the fact that even our Catholic schools seem to be losing faith in the value of the strictly academic program with its emphasis on the study of Latin;

3. And in view of the fact that in the evaluation of our Jesuit high schools according to the program of the Cooperative Study of Secondary School Standards sponsored by the American Council on Education, the narrowness of our academic curriculum is frequently censured,

4. It is recommended that the Commission undertake to reconsider our position on this question. Do the Jesuit high schools still believe in our traditional course as an unexcelled instrument for the formation of our students in these times?

5. To clarify and sharpen this issue it is recommended that the question be narrowed to this single point: does our traditional academic program provide the best education for a student of ability who will not go on to college?

6. *Status Quaestonis.*

(a) By "traditional academic program" is meant the course in our schools which includes four years of Latin study. Greek is not necessarily included; but either Greek or modern foreign language, mathematics, science, history and English usually do form part of such a curriculum. The term "classical course" is deliberately avoided, because in various Provinces this term has various technical meanings.

(b) By "best education" is meant the most desirable result of four years of training, not as a preparation for college, but for whatever field of endeavor a graduate may enter; and, of course, as a preparation for living a full Catholic life.

(c) By "a student of ability" is meant a youth who has sufficient intellectual ability and maturity to study such a course successfully. An I.Q. of at least 110 would be supposed.

(d) "Who will not go to college." We prescind from the reasons why the student does not go to college. Likewise, it is immaterial whether or not the youth originally planned to go to college. If, *de facto*, he leaves off his formal schooling after graduating from this academic course, is he, *de facto*, best equipped for his future? It is assumed that any other educational program which he would have taken in place of the academic course described above would also have terminated at the end of four years.

7. It is clear, then, that this study is intended not so much to provide a defense of the classics as to clarify our own position and to clear the way for determination of



policy. It is somewhat parallel to the discussion in the college section of the JEA meetings in San Francisco, whether there should be an Assistancy regulation requiring Latin for the A.B. degree.

#### 8. *Procedures.*

(a) It is recommended that the Commission propose to each Jesuit high school that it devote a faculty meeting, or better, a series of faculty meetings, to a discussion of this question. Each school would then report its corporate opinion to the Commission. The Commission would collate and summarize these reports.

(b) The Commission might urge each school to question a representative list of alumni (not necessarily successful alumni) who did not go to college but who gave evidence of ability to do college work, asking them to evaluate their formal training. The schools would then prepare a report for the Commission.

(c) A capable man from one of the Jesuit high schools should be assigned to the task of preparing the strongest possible case for an alternative program in our schools, whether it be the "Life Adjustment" program or some other.

(d) Individual members of the Commission and individuals in the schools may be able to provide other evidence of the worth of the academic program or other pertinent data, such as the results of various studies.

You will see from Father Reed's letter how the question has now resolved itself into its present form as printed on the program. A reference to the topic as we have it now is found in the minutes of the meeting of Principals of Chicago, Missouri, New Orleans Province, which was held at Lewis Towers, Loyola University, Chicago, November 25, 26, 1949:

"The fitness of our favored curriculum as a terminal curriculum is being studied by the Commission on Secondary Schools of the J.E.A., under the chairmanship of Father Taylor of Regis High School, New York City; the approach is one of analyzing the curriculum and gathering the opinions of Jesuit high school faculties throughout the country. It might be better, suggested Father J. Sullivan, to question businessmen as to the fundamental abilities they wish in their employees and then see how well our curriculum meets their needs. This suggestion raised the objection that preparation for a career or job and preparation for life are not wholly synonymous. It was conceded that the present curriculum is weak in developing proper interest in local and federal government and citizenship broadly taken. Perhaps, it was suggested, the problem lies not so much in the character of our curriculum as in the vitalizing our teaching and properly focussing it or the achievement of our objectives as stated in the 1940 study of the objectives of the Jesuit High School in the United States."

You will recall that when the Chairman sent out the letter with the set of notes of Father Reed to the members of the Commission, he said that if he did not hear from the members he would take it that they had agreed to accept the new topic and to follow the procedures outlined by Father Reed. One member of the Committee did not answer. A second member hastened to say that he had nothing to add. A third member added the following helpful suggestions:

"(1) I believe that some definite date should be assigned for the reports from the high schools of the Assistancy; otherwise the investigation might be postponed indefinitely by busy Principals.



(2) In 8a a question outline might be of value to expedite the suggested faculty meetings and to give a certain unity to the reports from the various schools. On the other hand, of course, there is much to be said for free discussion which could unearth new ideas and aspects of the question.

(3) In 8b I believe that a rather detailed list of questions is imperative; otherwise, I'm afraid, the results will be vague and desultory."

The last member of the Commission offered the following salty letter. It begins:

"I have received your personal letter, your draft letter, which is to go to all principals, and the three mimeographed pages, which Fr. Reed has prepared.

"In your personal letter you have stated, 'if you want any changes in it (form letter), please let me know by December 1st.'

"I propose changes in the form letter. The problem given by Fr. Rooney which you submitted in your first letter is 'The Justification of the Classical or General Course as Preparation for Life.' The proposition you give in the form letter is 'Does our traditional academic program provide the best education for a student of ability, who will not go to college?' The proposition, then, since your first letter, has been altered. The proposition that you give has neither been discussed by mail by the Commission Secondary Schools of the Jesuit Educational Association nor have observations concerning it been submitted by that body to Fr. Rooney.

"The statement, discussion and observations of the proposition seem to be work of the Executive Committee of the Jesuit Educational Association, and of the Province Prefects whose spokesman is Fr. Reed. I suggest, then, that in your form letter you omit references to the Commission on Secondary Schools and write instead the names of the delegated groups or persons.

"The work done here on the earlier proposition, has been stimulating and beneficial for the instructors in our English, Greek and Latin Departments. Rely on us to give our fullest effort to the new proposition."

After I read the last letter I wanted to discuss the point with Father Rooney but found that he was out of town at the time. I delayed and found that the Christmas holidays were upon us. Since the Commission coming from such distant geographical points had not had a meeting, and since at that time I was not aware of the fact that a report would be expected of the Commission at this present meeting, I did three things in a small way as an experiment in the statistical approach, which I hoped not only from itself but from your observations and criticisms, would help at the meeting at Easter and might furnish some suggestions about our problem.

The Chairman began by following Father Reed's first procedure and held a Faculty Meeting to discuss the question. The Faculty was briefed on the question some days before the Teachers' Meeting. At the meeting the Principal in brief outline mentioned the advantages of a classical course for memory, for thinking logically, for appreciating style and differences in styles, for stimulating research, and as a result of all these helps by a transfer of training one should be well prepared to take his place even in



the business world immediately after graduation. The first teacher to express his views was a layman, Mr. E., who gathered his data from recent conversation with boys who have gone directly into business from high school. He felt that they must face something of an anti-climax when they find that they are geared for something much higher than what they meet. One boy said he felt frustrated for this reason, and was like a fish out of water. He thought it might be wise to determine the financial condition of the family to see if a boy should go on with his education, and if not, plan to teach him accordingly.

In answer to this, one of the Jesuit fathers thought that regardless of the job a boy went into, the purpose of our education is not to train a boy's mind for four years and then have him stop. We are training his mind and filling his mind with ideas that he is supposed to go working on for the rest of his life. Therefore, there would be no frustration if he continued to use his mind along these lines.

The next contribution came from Fr. Z. who stated that it is very difficult for a boy to get a job immediately after graduation if he has been given a classical high school background only. The business firms are continually asking if the boys know shorthand and typing, and he would suggest that we teach them these subjects after regular school periods, or advise the boys that they will be expected to know these subjects if they go right into the business world after high school so that they can study them elsewhere.

One lay teacher turned in a typewritten page, single space, with his ideas. They are in defense of the classical high school course for its intrinsic work.

Two other faculty members expressed their views at the meeting, but their observations are pretty much along the lines indicated by the above speakers.

The conclusion made by the Principal at the end of the meeting was that the Faculty seemed to want the boys to have a classical background even though they admitted that this would not *immediately* prepare them for the business world. The second conclusion was the fact that the Faculty was very interested in the question, and in some cases seemed forced for the first time to think out a justification of our present curriculum.

The next procedure carried out by the Chairman was to send out to ten high school Alumni of his school the following question, "Did you find that the Regis curriculum satisfactorily prepared you for work after graduation?" Provision was made for four answers to the question 1) Yes 2) No 3) Not immediately 4) Comments. Only two Alumni out



of ten answered the question. One said he was not immediately prepared for work after graduation and made the following comment, "The Regis curriculum was such as to give a fine cultural and social background which required college training to convert it to practical use." The second answer was in the negative with the observation that "I doubt that any sort of curriculum except a business one would have prepared me for my work, but I believe that a classical background gives a person a much better training than a business course."

The last procedure undertaken by the Chairman was to send out twenty letters to representative business firms, most of whom had sent in letters asking for data on the school's Alumni for their personnel records. The letters were sent to the Personnel Manager of business firms, and the letter read:

"Dear Sir,

"It would be a great help to us in our work if you would check the enclosed card, and return it to us in the stamped envelope. Your reply will be held in strict confidence.

"Thanking you for any consideration you may be able to give us, I am" and the enclosed card read, "Do you find that boys who come to you after high school graduation, and who have taken an academic or classical course of studies in high school, are adequately prepared to do good work for you? Yes ( ) No ( ) Some ( ) Comments."

Fourteen firms answered the questionnaire. Some checked the question with comments and others sent in letters with lengthy explanations. If anyone is interested in seeing these letters in detail, they may be had by seeing the Chairman at the end of this session. In summary fashion, here are the results:

A communications firm wanted graduates from technical high schools; a stock exchange wanted boys who had commercial courses; an airline answered Yes. A steamship line said it depends entirely on the individual. So too did a chain restaurant. A large financial consultant firm answered in the affirmative. A banking firm said that boys with classical background were watched carefully and their promotion depends on innate ability. A publishing and book distributing firm found the question did not apply in their case. An office machinery and supply company preferred commercial courses; a large rubber products company answered in the affirmative; a chemical firm checked "some" but did not want to be definitive about the question; a large weekly magazine employs only college boys; a life insurance company employs only a limited number of boys and made no comment.

A large oil company made the following interesting observation: "In dealing with young boys at the high school level, we have not found that



it made any difference what type of course the person had taken in high school, that work performance depends much more on the individual's interest and sense of responsibility."

So that concludes the report of the Commission. The last three procedures were done by the Chairman without consulting the other members of the Committee. As it was mentioned before, they were not intended to be definitive but to be of help if possible to us in our discussion here, and to help the Commission in the project which Father Rooney himself said might take us two years to accomplish.



# Alumni Association

## Profits and Losses

MICHAEL G. PIERCE, S.J.<sup>1</sup>

With your indulgence, I should like to consider some of the facts and problems of alumni organizations as they have come under my observation. I intend this paper to be expository and suggestive rather than definitive and for two reasons: First, while I have had a close vantage post of alumni activity, at both Boston College and Holy Cross College, my capacities at both institutions have been adjacent, rather than integral to alumni affairs; secondly, I think that while there are general conclusions pertinent to all alumni organizations, particular applications must be modified by the nature and varying circumstances of each college or university. For instance, the alumni of Boston College are heavily concentrated in the greater Boston zone and territory within commuting range. System of contact, frequency of reunions, and methods of appeal will necessarily differ from those pertaining to Holy Cross whose alumni are distributed over a much wider geographical area. Furthermore, the fact that Boston College is predominantly non-resident and Holy Cross resident, demands recognition of that character in alumni rationale.

I remember the late Bishop Dinand, a former president of Holy Cross, in addressing an alumni gathering, remarked that every man who walks down the college lane for the last time as a student carries in his heart a part of Alma Mater—an imponderable composite of gratitude, pride, and love of the college on whose benches he sat, in whose chapel he prayed, on whose campus he dreamed, to whose professors he came a boy and left a man.

However it be negotiated, the purpose of every college *is*, it seems to me, the preservation of that part of Alma Mater which lives in the heart of each of her sons, to keep it green and to make it practical and articulate in terms of advantage to the college—that she may feed and foster more sons like them. The erosion of the years, the dimming of memories, the fading of friendships have to be assuaged by intelligent, systematic counter agencies.

These varied agencies, without any attempt on my part to establish

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<sup>1</sup>Paper read at the Meeting of the College and University Delegates, Annual Meeting of the Jesuit Educational Association, New Orleans, La., April 10, 1950, under the title of "Profits and Losses in a Live Alumni Association."



their hierarchy of importance, and how they shape up against the loss and gain of alumni endeavor, is the business of this brief and necessarily inadequate paper.

I believe that a quintessential factor in a thriving alumni organization is the man or men at the college or university whose business it is to handle alumni matters. If they are chosen by reason of their enthusiasm, enterprise and intelligence, a chain reaction will be launched that can revive a moribund alumni body or maintain a live one. Salary adjustment measurable to the talents of capable men must be met. Any other attitude to a situation of paramount interest to the institution falls under a penny-wise and pound-foolish policy. Where alumni have been intelligently organized and practical contact lines laid out, the yield in terms of interest and financial approval to the school have been gratifying, and at times, incredible. I need only mention, as verification, such alumni organizations as obtains at Yale and Harvard in the East, and Southern California in the West to exemplify the profit rendered by a stern, business-like attitude towards the enlistment of suitable personnel to operate alumni organizations at a high efficiency note. In all three institutions the key-men are persons whose qualities are of executive caliber. In alumni, as in other affairs, water will not rise above its source. I believe in the case where alumni waters have lagged that the first place to look for the cause is at the general headquarters.

It follows from this that regional officers and key-men have to be men likewise fitted for their positions by qualities of practical loyalty, enthusiasm and (a frequently neglected consideration) popularity among the alumni among whom they must operate. In other words, it is apparent, I think, that before gain and losses in the field, so to speak, are investigated and assessed—the very heart of the matter—the general and regional officers have to be sounded. If they are inadequate, no operating policy can have reasonable expectations of realizing maximum potential.

There are many avenues of more or less casual contact, with the college initiated by the individual alumnus. Today, and for some years past, because of crowded conditions in institutions of higher learning, large numbers of graduates have sought to sponsor the applications of sons, relatives and friends for admission to freshman classes. I think this is a situation of considerable importance and one, therefore, which requires thought and discussion. Psychologically, I suppose, every alumnus believes that coincidentally with his diploma he was awarded certain intercessory powers to be utilized in tempering the academic winds to candidates for enrollment whose scholastic requirements are not especially imposing. Personally, I believe the assumption is right—up to a point. Other things



being equal, I can find no valid reason to refuse an alumnus sponsor greater voice than is accorded a non-alumnus. However, whether my attitude is right or not, I should like to underscore a contingent fact that I know to be true from actual contact with offended graduates. Whether or not an alumnus be conceded priority rights in censorship, he has the right to resent cavalier treatment from the admission boards. I know that many old grads, while disappointed that their backing did not achieve acceptance for a youngster, would have taken the rejection philosophically if the manner of the rejection had been accomplished with an eye to fuller courtesy, an explanation of the academic situation which demanded the rejection and an expression of honest regret that admission was unfeasible. I know from actual conversation that alumni have been deeply hurt and, in consequence, deeply resentful of a curt, impolitic "modus operandi" in this matter. An aggrieved man talks and in this case he talks to the only interested persons whose ear he can find—other alumni. The resentment can easily snowball to formidable proportion and can, and does, constitute a sizeable loss in alumni affairs.

I suppose no department of a college is more instrumental in maintaining alumni interest than the Athletic Association. At the risk of contradiction, but I think not provable, as many alumni would choose a lifetime priority for seats on the fifty-yard line at football games as would choose an honorary degree, if the election were given them. Alumni are hypersensitive on ticket allocations and will murmur even when every preference has been accorded them. When they have been slighted, or feel that they have been, they will stamp and fume and write letters with a fury worthy of a better cause. Because they meet at games, exchange gripes and compare seat locations, the situation assumes proportions that constitute a demand for thought from those who desire and seek the means to achieve strong alumni organization. There is no question about the fact that loyalties have been alienated for life by grievances, or fancied grievances, in those cases. I appreciate that in the hurly-burly of ticket distribution there is little time for letters of explanation. But, because of a very real importance, time should be made reasonably to brief alumni on the limitations of ticket choice and quantities; and, above all, to assure, with micrometric accuracy, the equitable distribution of athletic tickets. Preferential treatment in this contretemps is readily discernible and mightily resented.

It occurs to me, in turning over the implications of this subject, that we, especially those of us who are teachers, can unconsciously distort the target of all alumni activity—the alumnus himself. We face the classroom daily and it is quite understandable that we can let the character-



istics of the college man, his personal and social measurements, obtrude themselves on our mental aspect of the alumnus, the average alumnus. By way of reconnaissance, we must consider the average alumnus as a married man with a family, in middle circumstances, ranging roughly in age from 25 to 70. He is a business or a professional man, a member of a social or fraternal organization, a faithful parishioner, reasonably civic-minded and proud of his college or university. From each one of these attachments, demands are made on his time, loyalties, and finances. In each relationship, except his college association, he has proximity—that is, the source of the demands made upon him are part of his daily environment. The immediacy of the various concomitants of his life are reflected in the urgency of their appeals. He will discharge those proximate duties more readily, more freely and more adequately than he will the requirements exerted by a moral association with an institution that may be a thousand miles away. The inequality thus obtaining can be met in two ways, by the printed word and by the spoken word.

A lively, newsy, intelligent alumni magazine is usually the ordinary means of alumni communication. It is important, but only when it is of sufficient interest to beguile a half hour from *Time*, *Life* and *Fortune* in the limited reading time of the average, busy alumnus. An appealing format, articles by outstanding alumni or articles of valuable intrinsic interest, and complete coverage of college interests are only achieved by capable editorial and journalistic policy. It seems to me, however, that the magazine will achieve optimum function only when it is supplemented by the more personal contact of the letter. I understand that a great deal of the cohesion and success of Notre Dame's alumni groups are directly due to their systematic and cleverly written and contrived personal letter campaign. It is a very wonderful thing, I should say, to receive a letter from your Alumni headquarters, regional or national, telling you of the success of some classmate, the death of a friend, an appeal for prayers for recently deceased alumni, the whereabouts, professionally, politically or territorially of the men you knew on the campus long ago. A man will read a well-turned letter when he will toss a magazine, a pamphlet, or an obvious form-print into the rack.

The value of the spoken word in any organizational work is incalculable. Regional meetings featured college representatives, important speakers, attractive programs—especially when scheduled in pitch with such events as group attendance at athletic contests—are the normal occasion for lapel-work by alert alumni representatives. Personal contact, on the psychology of the stump-talk and doorbell ringing of politics, is worth a hundred indirect approaches. When the printed approach and



the personal encounter are co-ordinated highest efficiency is achieved.

It is good to remember with reference to the alumni that their interest in academic matters while not clamorous is real. Because in educational philosophy we differ, often radically, with prevailing secular ideas to which alumni are constantly exposed, it is crucial that we brief graduates on our basic principles and expose them practically in the light of alien trends. For instance, the recent feeble but very actual tendency in secular education toward our traditional thesis of classical and general education before specialized studies would be a topic of interest and pride to alumni who are contemplating college for their youngsters and friends. This is important and we cannot rest on the contention that truth needs no polemic assistance or clarion call. Confidence in our traditional pedagogy can easily become dilute under the adroit and noisy insistence of faddists; and loss of confidence implies an inevitable loss of loyalty. It is of paramount interest to channel to alumni, by printed and spoken word, the vindication of Catholic educational ideals.

In the annual report of the Carnegie Corporation of 1949, I came across the following observations:

“Meanwhile, the survey on higher education, published in the September issue of *Fortune* magazine, provides little encouragement to the educators who see education for citizenship as a primary responsibility. Only a quarter of the respondents listed development of ‘desire and ability to be a better citizen’ as ‘one of the three things college should do for their children.’ At the top of the list of things which the American Public expects from its colleges is ‘training for a particular occupation or profession.’ Again, we are reminded that, while as citizens we give lip service to the ideal of liberal education, as parents we still expect the colleges to justify themselves in the first instance as vocational training agencies.”

Surely the food for thought indicated by these remarks fall squarely into the Public Relations Department of our alumni organization.

A consideration of great importance for any alumni organization is the Loyalty Fund or its equivalent. It may be operated on different bases but the two most common are the system of a definitely stipulated amount annually or semi-annually, and the free contribution of any amount left to the generosity of the individual alumnus. The latter method, I think, is sounder because it takes account of the widely disparate financial circumstances of potential contributors. A man who cannot meet the stipulated sum suggested by a steering committee is disinclined to submit a reduced amount whereas he will make a gift whose proportions are left to his own judgment.



Obviously, the Loyalty Fund will prosper in pace with the intelligence and contactual campaign to highlight its importance. Once again, the three means of approach are the magazine, the letter, and the button-hole method of alumni representatives at reunions. As any program involving financial contributions, the Loyalty Fund must be kept constantly before the Alumni but without unnecessary obtrusion or forcing methods. A compilation of the purposes of the fund, the practical objects negotiable by its existence will impress when adroitly exploited. A sound and solvent Loyalty Fund is a robust backlog in any alumni organization and, therefore, one to which all available expert talent should be allocated.

It may be well taken if, in conclusion, I mention a few cases of known alumni reactions in illustration of the above considerations. I know of two alumni of a sizeable Eastern Catholic college who have gone on record for huge hurt and anger because two promising athletes whom they proposed for scholarships were not even investigated after they had gone to considerable pains in singing the virtues of Alma Mater against rival choruses. A gentleman of established loyalty to his college remarked to a college professor that his seats at a basketball game were notably inferior to those allotted to a classmate who had applied for tickets at a later date. A graduate, and a successful business man . . . , is, to my knowledge, seriously considering the enrollment of his son at a secular university because the youngster can undertake, in Freshman year, specialized courses in the matter of the father's business. Most of us have heard frequent complaints about the infrequency of alumni meetings, and the utter fatuity of the programs arranged. All of these incidents involve implications of faulty situations that could be adjusted readily by alert, systematic alumni endeavors.

I do not want to run this paper out any longer, but I feel that many if not all of the alumni problems that need attention in terms of loss and gain have at least been mentioned.

In conclusion, may I say that I believe that Bishop Dinand was completely right when he said that every son of Alma Mater carries in his heart a part of the college that nourished him. I believe, too, that with that assurance we have a treasure whose wealth we have not yet begun to tap in terms of keeping the alumni constantly aware, by heightened alumni activity, of the riches that Alma Mater can pour into the hearts of new generations.



# Guidance Institute—1949

## Report of the Director

EDWARD B. BUNN, S.J.

Rather than go into all the details of how the Guidance Institute was organized, I think it better to confine my paper to some reflections on the aim, the methods used, and the results achieved.

The purpose arose from the necessity of meeting the needs in our schools for an organized guidance program. There has always been some form of guidance in the Jesuit institution whether in the classroom itself, in the dean's or disciplinary offices, and by the student counselors. However, in most places, it was not taken up by the officers of administration as a distinct organized unit in the administrative plan.

When our institutions were small guidance could be carried on in a more or less ideal way, especially where teachers felt a keen responsibility for the boy as well as for the subject. As departmentalism grew with the increasing number of students, our schools saw the necessity of introducing another office for counseling to safeguard and develop the spiritual life of the boy. It was our tradition that the best educational results were achieved through personal contact with the student.

Another significant office in our schools was that of discipline. The latter kept the boy on the "straight and narrow" largely through the strict enforcement of disciplinary regulations amounting in the early days to regimentation, while the student counselor dealt with his personal problems in the capacity of confidant and friend.

With the increasing enrollments another problem loomed large on the academic horizon, namely that of admissions. We always professed a policy of selectivity. I shall not go into this question. It is sufficient to point out the introduction and expansion of procedures in admissions largely under the management of the dean's or principal's office. Gradually admissions officers were introduced and the functions of the registrar were more clearly specified and delineated. The depression in the thirties thrust home to many of "Ours" the importance and even the necessity of a placement office for our college graduates. The well-endowed American colleges had met this need some years before.

It was during the decade of the thirties that guidance came to the fore as a special subject of study in the schools of education and the departments of psychology. "Ours" were feeling the impact of these problems and trends. Some of the more enterprising Jesuit educators



or teachers were eager to make provision in our schools for the use and development of new guidance technics. As the system of majors was expanding the need for better educational guidance became apparent. The practicability of the American mind clearly perceived the logical link between guidance for the selection of majors and the vocational choice.

With the advent of the G.I. Bill of Rights and the corresponding fever for secondary and higher education among the American public, our institutions shared the flood of candidates beating at the gates of all universities and colleges throughout the country. The thorns of these problems; admissions, educational, vocational and personal guidance, student government, placement, and general student personnel which only pricked the academic skin of our administrators slightly before the war, now left deep gashes that called for preventive as well as therapeutic measures.

The Jesuit Educational Association was called in as the physician to serve its institutional members. Two Institutes were organized to study the administrative and educational problems of high schools and colleges.<sup>1</sup> Two years ago the Guidance Institute was proposed by the Executive Committee and plans were made to put it into operation for the summer of 1949. It is needless at this time to describe in detail how the organization of the Guidance Institute was effected.<sup>2</sup> It is important, however, to ascertain whether the Institute, in the light of the problems it was organized to meet, really contributed to the solutions.

Deep and realistic awareness of the need for organized guidance was the primary aim of the Institute. Simply to state this aim no matter how elaborate, clear and detailed that statement may be will not achieve it. Like the primary aim of any other practical project, it can only be learned through actual experience and participation in carrying it out. One must work with the tools. One must know all the resources available and actually utilize some of these. One must get acquainted with the technics and acquire some experience in applying them. One must learn the procedures in setting up the project and actually follow them through to learn their value. In this way only could the whole field of guidance be opened up, examined in all its parts, compared with actual

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<sup>1</sup>Cf. Maxwell, Joseph R. N., S.J., "The Denver Principal's Institute," *Jesuit Educational Quarterly*, Vol. IX, No. 2 (October 1946), pp. 69-76, and Committee on Reports, "Jesuit Deans' Institute: Denver—1948," *Jesuit Educational Quarterly*, Vol. XI, No. 2 (October 1948), pp. 95-112.

<sup>2</sup>Cf. Bunn, Edward B., S.J., "Organization of the Guidance Institute—1949," *Jesuit Educational Quarterly*, Vol. XII, No. 2 (October 1949), pp. 114-117.



practice in our schools and the evaluated in terms of what we should be doing to fulfill adequately the purpose of our educational programs.

This was actually done at the Guidance Institute. The courses supplied the material and the opportunity for experience. It was not assumed for a fraction of a second that all of our men did not have practical knowledge of some phase of guidance work. On the contrary, it was assumed that some of them were expert in the counseling process. We felt that their background experience in teaching and counseling or even administration, as well as training in the Society's courses up to and including Tertianship, in most cases would enable them to grasp and evaluate the subject matter rapidly, accurately, thoroughly and comprehensively. Another factor that was significant in our assumptions was the great desire on the part of our men to be more effective in their work of helping students. We had no fear therefore, of concentrating the vast material in three courses and of adding a fourth course or internship in a professional guidance set-up.

Instead of prescribing term papers and examinations in the courses, we designed projects drawn from the actual situations in our schools. These projects were twenty-four in number and were assigned to groups ranging from two men to eight. For example, the project "The Student Counselor and the Guidance Program," was worked out by eight men. The reason for the large number was due to the division of opinion existing among the student counselors on the limits and scope of their functions.

The significance we place on the spiritual development of the student and the way in which that development is achieved in the Catholic school through the Sacraments, spiritual exercises and atmosphere, sets an orientation and a pattern for guidance in our schools different from that in non-Catholic schools. While aptitude and achievement tests and other tools and technics for admission, educational, vocational, and occupational guidance and placement as well as counseling methods, may be common for Catholic and non-Catholic, the motivation is very different in the important place of religion in the life of the Catholic student.

The question therefore arises: What part if any, does the Student Counselor play in the guidance program? As a friend and confidant of the student, as the one who receives his spiritual confidences, hears his confession perhaps, should be set apart from the other members of the guidance staff? All those who worked on this project insisted that the Student Counselor's office was an essential part of the guidance program, but there was a difference of viewpoint on what position that office should



occupy in the whole program. There was unanimity on the necessity of the Student Counselor being fully acquainted with the guidance field, its technics and procedures, if for no other reason than as a means of contact with the student for a better appraisal of him in his spiritual direction.

Other projects of equal merit from the administrative standpoint were: "The Place of the Dean of Studies in a Guidance Program in the High Schools," "The Relation of the Dean of Studies in the Colleges to the Whole Student Personnel Program," "The Relation of the Prefect of Discipline to the Student Personnel Program," "The Place of Student Government or the Student Council in the Guidance Program."

There were three projects on the objectives of guidance, one for the high schools, another for the colleges and a third for the universities with graduate and professional schools. Two projects dealing with testing in the high schools and colleges, the quality, kinds of tests for specific purposes and the periodicity of their administration were thoroughly studied. "How to Enlist the Faculty as Counselors" and "How to Train Them" was a project calculated to devise means of supplementing the guidance personnel by cooperation from the faculty. Two others were given over to "Placement Problems and Techniques in the High Schools and the Colleges." Two more were devoted to "Cumulative Records in Guidance" and "Follow-up Procedures." There were two also on resource material for guidance, "Source Materials for Vocational and Educational Information" and "Making Use of Community Resources for Guidance."

"How to Start a Guidance Program" furnished a plan for organizing a program out of agencies we now have in our schools. Two more took up procedures for counseling in special fields, "Some Procedures for Effective Counseling in Religious Vocations" and "Marriage Counseling of Students." Realizing the importance of the Spiritual Exercises of St. Ignatius as our source book for spiritual direction, one group appraised their use in the counseling process. We would belie our training as Jesuits unless at the very beginning we took up the question of "Catholic Philosophy and Modern Schools in the Counseling Process." Finally so many felt that the reading problem has loomed large in guidance of students and a project was devoted to "Provisions for Reading and Study Skills in High Schools and Colleges."

The members of the Institute spent the second half of the six weeks working at the projects while the classes went on as scheduled. During the last three days, all assembled for reports by the coordinators of the projects and for discussion by the members. However, the intense heat did not present an atmosphere conducive to discussion.



In my report to the Executive Committee of the Jesuit Educational Association last October, I presented the resolutions of the members of the Institute as follows:

- a) That we hold another Institute next year, 1950 of two weeks length. The plan of the next Institute should be worked out by a Committee who would secure by questionnaire the topics and techniques to be stressed.
- b) That in the following year, 1951, another Institute of similar length as the present one be held.
- c) The Committee recommends that one Jesuit, suited for the work, be set aside to write a book on Guidance from a Catholic point of view. The Committee felt that this would fulfill a vital need.
- d) The Committee recommends that copies of the findings of the various group projects be sent to the members who attended the Institute, if this is possible.
- e) The Prefects of Discipline should be invited to the Institutes in the future, since they do come in contact with a student in many ways similar to the Student Counselor.
- f) It is recommended that an annual report, evaluating the Guidance Program in each school be presented to the Dean, Principal or President.
- g) Teacher-training for guidance should be stressed during our Course of Studies. Young teachers suited for this work should be trained as Student Counselors.
- h) It is recommended that a questionnaire be drawn up and submitted to all members of the Institute (toward the end of the first semester, or the beginning of the second) to help determine the practical effects of our Institute, and that the results be made available to each one who attended the Institute.

After discussion of these, the following recommendations were made by the Executive Committee of the Jesuit Educational Association:

1. Regarding Recommendation "a" of the Resolutions Committee, it was the opinion of the Executive Committee that another Guidance Institute should not be held in 1950. In its place, the Executive Committee proposed that Provincial or Regional meetings be held during the course of the year for those interested in the study and development of Jesuit guidance programs. The Report of the Institute, to be published, may well serve as the basis of such meetings. Such Province or Regional meetings, it was thought, would provide for practical and local applica-



tions of the theory emphasized in the 1949 Institute.

2. The Executive Committee did not favor the holding of another Guidance Institute in 1951. It did agree that long-range plans should be made for training Jesuit counselors through Institutes or other means.

3. The Executive Committee agreed that Father James F. Moynihan would be the man best qualified to write the book on guidance from the Catholic point of view and recommended that the Executive Director should so inform the Father Provincial of the New England Province.

4. Regarding Recommendation 2d), the Executive Committee proposed: (a) completion by Father Bunn of the Report of the Institute; (b) approval of whatever financial arrangements for publication of the Report he may find satisfactory; (c) approval of whatever plan he works out to get additional editorial help in the work.

One purpose dominant in the minds of those who planned the Institute was to make as permanent as possible the effects achieved by it. For this reason every member was presented with copies of all the texts, samples of the significant tests and other vocational and occupational material. Furthermore a special library of the best references in the field of guidance as well as kits of every type of test were set up for free and unhampered use by the members. To fill the gaps in our knowledge, supplementary lectures were conducted on two evenings each week by experts or specialists in the subjects like the following:

PROJECTIVE TECHNIQUES: Dr. Zygmunt A. Piotrowski, Associate in Psychiatry, Columbia University.

READING PROBLEMS AND THE COUNSELING PROCESS: Dr. Katherine G. Keneally, Director of Remedial Reading, Catholic University.

OPPORTUNITIES IN GOVERNMENT SERVICE: Mr. Michael J. Delehanty, Director of Delehanty Institute.

ECONOMIC TRENDS IN THE UNITED STATES: Mr. Harold Goldstein, Chief Occupational Outlook Division, Department of Labor.

ROLE OF GUIDANCE IN MODERN EDUCATION: Dr. Grace Mclean Abbate, Director of Child Guidance Clinic, Brooklyn.

SCRUPULOSITY AND ANXIETY: Reverend Henri Samson, S.J., Director Adult Guidance Clinic, Catholic Charities of Brooklyn.

ALCOHOLISM AND DRUG ADDICTION: Reverend Hugh J. Bihler, S.J.

COURTSHIP AND MARRIAGE: Reverend Gerald Kelly, S.J. Dr. James P. Casey, Psychiatrist Veterans' Administration.



GROUP GUIDANCE: Dr. Max F. Baer, Director, Vocational Service Bureau, B'nai B'rith.

COMMUNITY RESOURCES: Reverend Robert Brown, Secretary, National Conference of Catholic Charities.

I feel that our primary aim was achieved namely, the awareness of the need for an organized program of guidance. How this awareness will be translated into the establishment of such a program in all our schools will depend on the energy and influence of the men who attended the Institute, the cooperation of our administrators and the continuous training of new candidates. I feel that most of our places have at present the agencies needed for such an organization. The difficulty or rather the task is to put these elements together as an organized group under one head. This group would have the management and execution of the student personnel program. It would include Student Admissions, Vocational, Educational, and Occupational Guidance and Placement, Student Counseling, Student Government, Discipline, Student Activities and Student Health. The Librarian and the Registrar should be members of this committee. While the Dean would have over-all supervision of this, he would not manage the program. It seems to me that his office could be directly concerned only with teaching personnel, curriculum, departmental and instructional supervision.

The effect of such a coordinating group would consolidate the whole student guidance program. All students would become aware of the need of guidance. The teachers would become guidance minded from the atmosphere created in the school through enthusiastic cooperation of the staff of all activities dealing directly with the students. Teachers, as well as students would be conscious of the sources of information needed in the task of helping direct the pupils. The latter would acquire a seriousness of purpose in accepting their responsibility to make the right choice of a vocation and in choosing the right educational program to reach it. Such a coordinated group for student guidance would influence the Student Council to apply its efforts in new and more salutary channels. Student activities would take on new significance and enlist greater initiative and cooperation among a large proportion of students who never participate in them. In the Discipline Office rules and regulations would be moderated by the concept of "leading" and "guiding" rather than regimenting the student.

We must face the fact today that changes in educational procedures and increased numbers of students do not allow for the old method of teacher-pupil relationship, yet no education can be effective in the Jesuit concept without personal contact with and the direction of the student.



Even the extra-curricular activities today cannot be as exactly supervised by Jesuit moderators as they were when numbers were smaller. Moreover these activities have multiplied. Student Government was not in vogue twenty-five years ago. The student must be trained to self-government. The evolution of secondary and higher education in America demands a modification in the handling, treatment, and direction of students. We are coming more and more to see the wisdom and even the necessity of group discussion, committee functions and the like in the administration of our schools. Size and complexity call for a high degree of organization and the latter succeeds only through cooperative group action. Army discipline and obedience do not train men to the use of democratic methods for leadership in civil society.

In my estimation, the most pertinent conclusions drawn from the experience of the Guidance Institute are the following:

I. An organized guidance program is necessary as a distinct unit in the administration of our larger schools.

II. We should coordinate the existing facilities, offices and officers directly related to student activities, discipline, admissions and counseling.

III. A Jesuit distinct from the Dean should hold the position of Student Personnel or Guidance Director for the management of the entire program.

These general conclusions are singularly clear from the study of all the projects. God willing and with the necessary assistance, I hope to edit these projects for the perusal and use of "Ours" by the end of the coming summer.



# Jesuit Liberal Education And Humane Letters

JOSEPH A. SLATTERY, S.J.

The present paper deals with the function of the humanistic study of literature as a central element in liberal education as understood in the Society of Jesus. *Humanistic* in the present context means "concerned with those activities which reveal what is specifically human in man's experience"; that is, his power to grasp the forms and hence the relations and values implicit in concrete objects and events and to perfect himself in accordance with this knowledge. *Literature* is understood as the permanent and significant (or fecund, contagious, communicative) record in language of these specifically human experiences. To define *liberal education* will be the task of the first part of the paper.

## CULTURE

As a start, I shall embark upon an explanation of what I understand by culture, since that word subsumes education. I propose to set forth one sense in which the terms may be used and that the most cognate to the point which I may conceive to be at issue in the discussions which are at present being conducted with such lively interest on the function of the American college.

To repeat, then, the aim of this paper is to indicate the function which the humanistic study of literature performs in the Jesuit system of education as it is conceived and administered in the United States, and since education is an instrument of culture, I shall explain my sense of that word.

Culture in its simplest and most general sense seems to be the application of the experience of the past to the activity of the present for its enrichment. This is culture as an activity. As a state it is a more satisfactory manner of existence than that resultant from the spontaneous, undirected activity of nature. These terms *enrichment* and *satisfactory* are taken as meaning more conducive to the attainment of certain universally accepted values, sometimes known as the "ends of life," such as security, pleasure, power, social cooperation and amenity, knowledge, wisdom and virtue. That all such aims are subordinated to a final end is, of course, presumed with the present audience. Culture in its personal aspect may be called an enriched attitude towards life as a whole



or, somewhat more concretely, a complex of fact and value judgments adequate to the ends of life or, still more simply, an enlightened appreciation of the arts and sciences in their present state of development.

Culture as a social achievement in civilization, a balance of material goods, knowledge, habits of thought and conduct coordinated to a common end. What *de jure* this common end is, both in its immediate and its final relations, is clearly established in the science of ethics. Here it is pertinent to observe that actual historical civilizations have been differentiated by their concentration on some one of the various immediate values spoken of above as the "ends of life." To this aim other values are more or less consciously subordinated. An example may be offered in modern Russia, where the accumulation of power in the hands of a very small bureau seems to be the immediate object to which every activity of the nation has been subordinated. In the small states of Renaissance Italy the refined pleasure of a social or intellectual aristocracy seems to have occupied a similar sovereignty of value. During the eighteenth century, France and the countries which came under her cultural hegemony revived in modified form the same ideal. During the nineteenth century the bourgeois, to the extent in which they were dominant, enthroned their favorite values of economic and political security. This is particularly evident in the western hemisphere where the dominance of the bourgeoisie was complete. After World War I and with marked acceleration after World War II, this bourgeois ideal has triumphed in all the countries lying outside the sphere of Russian control.

#### EDUCATION

Turning now to education, we may regard it as culture under the aspect of the discipline of activity. From this viewpoint it may be defined as a series of controlled experiences designed to increase the power of the adolescent as an individual to attain more fully the "ends of life," and as a citizen to sustain and further the common heritage of social culture or civilization. The value of education, then, will be determined by its finality and its efficiency, that is, by the ends, personal or social, to which it is directed and by the degree to which it actually attains these ends.<sup>1</sup>

<sup>1</sup>A footnote here may be in place concerning the two-fold aim of education, the personal and social. That this aim is two-fold is self-evident. As Pius XI declared, "Education is essentially a social and not a mere individual activity." Now in the Christian theory the relation of social and personal ends is somewhat paradoxical. Society realizes its end only in individuals; yet the perfection of the individual involves to a large extent subordination to society which can exact the sacrifice of his goods, his services, and on occasion, his life. The paradox, if such it is, finds its resolution in the ethical doctrine which places man's perfection in a dynamic harmony deter-



It may here be appropriate to consider in more detail the "ends of life" spoken of above as the determining norms of culture and education. Among these "ends of life" are some which are material, as security from want and fear. This means liberation from over-severe and protracted toil, from obsessive preoccupation with procuring the necessities of life and of national defense. Hence, a reasonable education will fit a man effectively to sustain his part in the effort of creating, distributing or defending the wealth of his country. This is always an obligatory, but in normal circumstances, happily a secondary function of education.

Other ends are social—primarily the eliciting, diffusion and constant stimulus of an attitude of sympathy, respect, cooperation and practical benevolence among all citizens and indeed among all members of the human race. Without this attitude, it is evident, civilization as we have known it can no longer endure. Hence, its furtherance is an obligatory function of education.

The ends of life are further intellectual and esthetic. The dignity of man's unique position as a rational creature, even apart from consideration of his ultimate end, demands that he understand the universe, and the nature, history, and destiny of his own kind. Pascal declares, "Thought constitutes the greatness of man; man is obviously made to think. It is his whole dignity and his whole merit. His whole duty is to think as he ought. Now the order of thought is to begin with one's self, one's author and one's end." Education obviously is concerned chiefly with diffusing and perfecting such thought. This same human dignity as well as the fundamental sociability of human nature requires that man be sensitive to the values of good and evil which confront him as his knowledge expands. Literature and the arts, therefore, find a place in all human education since they are the permanent and contagious records of that sensitivity at its highest points of development.

### THREE VIEWS

Now all these ends, it is a truism to repeat, though they find their immediate value in the enlightenment, the enrichment and the guidance of the human person, must depend for their ultimate valuation on a judgment of the value and destiny of the human personality itself. This same judgment obviously will control the coordination of cultural values, that is, the relative importance attached to each in the civilizations based

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mined by his relations to God, to the non-human universe, and to his fellowman. This scholastic conclusion is amply supported by common sense which sees a more perfect humanity in the patriot, the father or the friend, than in the irresponsible egotist. Thus it condemns the Freudian concepts of society as an artificial impediment to the growth and unfolding of man.



on their attainment. For it is upon their diverging views of mysterious man that the historical civilizations with their instrumental educations have been erected. For illustration let us consider three extreme concepts of civilization in the contemporary world, which may conveniently be symbolized by Kremlin, by Beacon Hill in Boston, and by Detroit.

The Kremlin sees mankind at the present moment involved in a struggle of classes. Against the bourgeois possessors of private wealth and their parasites—the aristocratic, intellectualist and religious classes which that wealth supports has emerged an arm of the proletarian power incarnated in the Communist party and wielding technological, idealogical and military weapons. Such is the intensity and comprehensiveness of this struggle that all human activity, consciously or unconsciously, feebly or potently, is inevitably involved in determining its issue. That the Russian government, as far as its power permits, directs every activity of its nationals toward the class struggle is a truism. The rulers of Russia affect to believe that their enemies do the same.

Contemporary bourgeois literature is mobilizing all its forces to bestain and cover with mud all things human, to prove the weakness, insignificance and contemptuousness of human nature. The very essence of man is filthy and despicable—this is the foul thesis bandied about by the literary agents of world reaction. They depict mankind as a cruel and vulgar mass of slovens, each and every one of whom nurses within himself an evil spider, a criminal, a murderer. Mankind must be bridled! Therein lies the significance of the frenzied slander on man, comprising the major content of current literature abroad. This struggle seeks to corrupt the souls of men, crush their will to struggle, and justify the insane violations to which the rulers of the bourgeois world are subjecting peoples. A bitter, irreconcilable 'struggle for man' is raging between progressive and reactionary literature. The progressive camp is led by our Soviet literature.

What role does Dostoievsky's creative work play in this struggle? To whose camp does he belong? Our criticism must give a clear, unequivocal answer to these questions. Just as during his lifetime, also now Dostoievsky stands in the vanguard of reaction. His works are being exploited widely and universally in the frenzied campaign against man undertaken by Wall Street's literary lackeys. And it is natural that this should be so, because Dostoievsky wasted the entire force of his talent on proving the weakness, insignificance and vulgarity of human nature. (New York Times for February 29, 1948, "Readers & Writers in Moscow" by Robert Magidoff, who quotes Vladimir Yermilov, editor of the Kremlin-controlled *Literary Gazette*.)



For the strongest possible contrast to the fighting theory of the Kremlin turn to the Beacon Hill of *The Late George Apley*. In this Brahmin citadel, which has somewhat less ridiculous counterparts in London, Paris and elsewhere, there seems to survive the outlook of individualistic liberalism which was one aspect of the Renaissance. In this view of life society comes to flower in the free thought and exquisite emotional adventures of an enlightened and sensitive élite. Such choice spirits may incidentally raise the spiritual tone and even influence the economic and political patterns of less favored classes, but they are not directly engaged in such tasks.

These less favored classes, of course, constitute the democratic majority in what we term rather loosely the western world. If we may take Detroit as the symbol of the type of civilization which these majorities accept and sustain, we shall find that they have no desire nor even any clear concept of culture except as an instrument of economic or at the most of political security. I single out Detroit because Father John Quinn, then dean of the University of Detroit, in the January 1948 issue of *The Jesuit Educational Quarterly* has witnessed that such is the case generally in the community which his institution serves. But Detroit in this respect does not differ by a hair's breadth from Atlanta, Baltimore, Cleveland, Dallas and so on down the list of American cities. Nor is this view by any means confined to our own country, if one may judge by the enthusiastic and universal applause which greeted the "Four Freedoms" as a formulation of the aims of the democracies in war and peace. Apparently the modern bourgeois is conditioned to defend civilization only in terms of the simplest function, that of guaranteeing the satisfactions which a standardized exercise of religious, social, and above all, self-regarding instincts seem to promise.

Corresponding to these three views of civilization are the three conceptions of education dominant in the present-day world. In Russia education is militant, a training for participation in the class conflict. Among the classes living on the income of inherited wealth, it is humanistic, under an individualistic and naturalistic restriction of that word. By the bourgeoisie it is conceived of as "practical", i.e., devoted primarily to economic and rather secondarily to social aims.

#### CATHOLIC VIEW

The view of education endorsed by the Catholic Church, like the Catholic concept of civilization, manifests a radical divergence from the theories enumerated above. Like the communist, the Catholic educator con-



ceives his effort as participation in a perennial and worldwide conflict between materialism and spiritualism, on the issue of social order and its perversion, and in terms of personal liberation and servitude. Again in common with secular humanism, Catholic education, at least in its most prominent and perhaps most characteristic embodiment, the Jesuit college, insists that its essential function is the enlightenment, the enrichment and the guidance of the individual mind. Finally, it concedes to the bourgeois the legitimate claims of the immediate ends of life, and agrees that their satisfaction must make instruction to a large degree "practical". Where, then, lies the radical divergence which was asserted as differentiating the Catholic discipline from modern systems of education?

It lies in our very conception of personality. We conceive of man as an intelligent and free individual, intimately and in numberless ways dependent on what is physical, involved at every step in complex social patterns, but aspiring beyond all these to what is eternal, hoping to share in the infinite and blessed existence of his Creator, and in this aspiration met by the Divine condescension, which operates in our age of the world primarily through the ministration, the teaching, and the authority of the Catholic Church.

The enlightenment of the being thus conceived is to be sought in those liberal arts and sciences, including philosophy and theology, which illuminate his nature, his destiny, and his place in the universe. The enrichment of his personality will consist, in Maritain's phrase, in the acquisition of intellectual and moral virtues, or if Matthew Arnold's formula is preferred, in "The harmonious expansion of all the powers which make the beauty and worth of human nature", that is to say, of those faculties which enable man to distinguish the lesser from the greater good and to respond to the appeal of what is finer. The direction of the human person will be determined by the sovereignty of truth, as embodied in the wisdom which has been won by centuries of human thought and travail, or granted as a gracious revelation by Almighty God.

#### JESUIT COLLEGE

To define this scope somewhat more concretely in terms of a Jesuit college of liberal arts: We address ourselves to a selected public, to an aristocracy of talent and character, to young men who are capable of an unaffected and sustained interest in the study of supra-sensible reality, that is, in the permanent, universal and significant truths which determine the human condition. We aim to develop these adolescents, up to the limit of their individual capacities, into well-informed, reflective, self-disci-



plined and hence self-reliant men, into tolerant, responsible and vigilant citizens, into intelligent and faithful Catholics cooperating according to their rank in the immemorial struggle of the Church to advance the highest interests of mankind.

Our course of studies has been shaped through centuries of experiences to meet the special exigencies of this purpose in the modern Western world. The constituents of the curriculum are literature, history, and the sciences, including philosophy and theology. How these branches offer enlightenment will be evident on examination of their contents. Thus the study of literature as a humanistic discipline, that is, as the assimilation, evaluation and communication of experience, is the sovereign guide to a sympathetic insight into the nature and aspiration of man in the social and religious milieu into which he is born and which he is constantly modifying. History shifts the attention to that milieu itself. It suggests the laws under which the movements of society have run their course. It offers the genetic explanation of the forces of civilization which are operative today and are molding the world of tomorrow. Natural and mathematical sciences reveal, as far as human observation as yet comprehended them, the extent, the structure and the working laws of the universe which is our temporal habitation. Philosophy and theology teach the ultimate origin, the final destiny and the essential nature of that universe and of all the beings it contains. Such is the enlightenment which in part constitutes the objective of our education.

In its function of enrichment, the curriculum will be found equally effective. If the most human of man's activities is the comprehension, control and communication of experience, this characteristic is nowhere more tangibly presented than in the creation and appreciation of literature. Here the importance of Latin becomes evident. There will hardly be discovered elsewhere in extant literature that clear and natural progression of thought, that masculine precision and logic of expression which shines in the pages of the Roman classics. English, besides its pre-eminence as a vehicle of thought in the present-day world, shares with other European languages the advantage of initiating the student into the subtler, deeper and more complex experiences which have grown from that profound and sympathetic insight into life which is one of the gifts of Christianity to culture. The exact sciences solicit, in addition to exact observation and precise formulation, the vigorous exercise of the logical faculty. The law of logic implicit in every theorem and equation is peremptory in its condemnation of careless approximation and unwarranted assumption. The same may be said of philosophy and theology. Anyone who has grasped the architectonic organization of the Christian



view of life, the consistency of all its multiform developments, should be by that very fact immune from the facile impression to which in speculative matters the human mind suffers so fatal an attraction.

The last and highest function of education is rational guidance, enlightened impulse towards the right direction of life, spontaneous submission to wisdom, conscious and ready adhesion to a perennial, immutable scale of values. This is naturally not a tangible constituent of any scholastic curriculum. Nor is it the fruit of youthful years in a classroom, however earnestly and studiously employed. It is the goal of a lifetime of chastened thought, self-discipline and prayer. But even in a school the first steps, the beginnings of the long quest, can and should be made. An advantage which the Jesuit school can reasonably claim is that it offers a sanctuary where this ideal is fully honored, and allowing for the limitations of human and adolescent nature, made to some extent concrete and persuasive.

#### LITERATURE

The qualities of concreteness and persuasiveness are perhaps most prominent in works of literature. How literature can be a handmaid, or at least a lamp to wisdom as well as to enrichment and enlightenment, will be the subject of the remarks which follow. But first it may be well to repeat and slightly enlarge upon the ideas which these three terms denote. The enlightenment of man is obviously achieved by instruction and study of those truths which are pertinent to the problems arising from man's nature, his place in the universe and his destiny. It consists in the acquisition of an extensive, tested and organized body of knowledge pertinent to the ends of life. By enrichment is meant the development of the power of intelligence as allied to memory and sensibility; that is to say, growth in the skills of attention, discrimination, comparison, analysis, reflection and deduction and the concomitant skill of fitting terms to concepts and the projection of judgments, reasonings and larger units of thought with precision, coherence, order and some measure of suggestion of their human significance. Wisdom is understood here as an enlightened evaluation of all values. It is a judgment of good and evil founded on a complex of innumerable judgments of truth and falsity. Perhaps more concretely, it may be described as the fruit of extended meditation on the realities which condition human conduct.

It is to be noted that these three functions are cumulative. In studying reality in its human relations, man enriches his nature, that is, increases his power of appreciating and assimilating truth. Again, the penetrating and sensitive comprehension of the realities of life in a mind free



from the grosser servitudes of concupiscence, normally becomes operative as wisdom.

## ENLIGHTENMENT

The study of literature is enlightenment. It gives information that is at once most elusive and most valuable, not to say practical. It tells man what he is—his desires, his capabilities, his temporal destiny. Mark Van Doren says, "It is the image of man as he moves. Elsewhere we get propositions about him or measures of him, but here he is, half dust and half idea . . . not that the image is external merely or irrelevant to us . . . great literature is about the reader, the man who is always different and never changes." (*Liberal Education*). "It thereby leads to self-discovery and self-realization." The last sentence was taken from the report of the Commission on Liberal Education of the Association of American Colleges published in its *Bulletin* for December, 1947.<sup>2</sup> The report indicates some of the reasons why literature has such efficacy to promote the knowledge of man. It assists, even compels, reflection on what Montaigne calls, "the human condition." "Literature arrests the rapid flow of experience, holds it up for contemplation and understanding. It moves us momentarily to new worlds and returns us to the familiar with fresh awareness." At the same time it liberates experience from the crowding walls of individual and contemporary circumstance. "Education must be concerned both with man and with society. Its purpose must be to create a community of persons, not a mere aggregation of people. The distinctive value of literature is that it enables one to share intensely and imaginatively the rich, varied experience of men of all ages who have been confronted with human problems and conditions of life common to men."

"Now a liberating effect," says W. H. Hudson, in *Afoot in England*, "is produced on our minds if we have what may be called a sense of historical time—a consciousness of the transitoriness of most things human—if we see institutions and works as the branches on a pine or larch, which die and fall away successively while the tree itself lives forever, and if we measure their duration not by our own swift years but by the life of nations and races of men. It is, I imagine, a sense capable of cultivation, and enables us to look upon many of man's doings that would otherwise vex and pain us, not exactly as an illusion but at all events in what we call a philosophic spirit." Finally literature encourages the growth of what is finer, more personal, less standardized in the individual. The Commission on Liberal Education points out, "In a period of tech-

<sup>2</sup>Reprinted in *Jesuit Educational Quarterly*, Vol. XI, No. 3, (January, 1949) pp. 153-157.



nological prodigies and of economic complexity, the crucial problem of education is to sustain and develop the individual. If social and economic welfare are realized, we are told the individual can take care of himself." But social and technological organization tends to produce a uniformity of activity and outlook which is still further developed by mass entertainment and indoctrination by the press, the cinema, and the radio. This standardizing must rest upon an appeal to a very low general power of discrimination, reflection and sensitivity. The result is that the inner life is reduced to a series of stock responses to banal situations which is the very essence of vulgarity; and the impoverishment or suppression of what is intense and vital, personal and stimulating has become the best known characteristic of American culture, at least in the eyes of the European intelligentsia.

There is another aspect of the subject which I need touch on only lightly since it has been dealt with rather fully by Father George Bull in his paper, *The Function of the Catholic College*. Father Bull's contention, brilliantly maintained, is that Catholicism is a culture, "an induced attitude towards life as a whole, a habit of looking at all life from a viewpoint that is marked with definite traits." Now Catholic education is not designed merely to indoctrinate the mind with certain propositions peculiar to Catholicism and generally denied or disregarded by the secularist society of today. Its purpose is rather to induce an attitude toward life based upon certain realities of which orthodox philosophical and theological tenets are the more or less adequate formulation. Now this attitude must be realized and experienced. This is the justification of the Catholic college. But one may question whether the Catholic attitude can be so realized and experienced unless also the secularist attitudes are comprehended, not merely as a complex of formulas, but as real experiences which have developed within certain historical crises and which impinge upon, color and determine the life environing us on every side today. From what has been said in preceding paragraphs it is obvious that this comprehension can nowhere more readily be achieved than in the study of the modern literature where these attitudes are embodied.

The danger of a course of reading in exclusively secular books is real and obvious, "when one runs along it without the counsel of discreet advice." So I would ask you to form your judgment on the whole matter in the context of the curriculum and of the growth in wisdom which I shall speak of at the end. More particularly, I would ask you to recall that I have used the word "study", not simple "reading." Throughout the whole discussion it is study that I have in mind. As this is most pertinent to the topic of enrichment which I now approach it may be well to



quote again from the report of the Commission on Liberal Education. The Commission complains of those who direct and administer the system of secondary education "and who have too readily accepted educational theories which make of literature something other than itself. The sentimental idea that literature is first and last a dreamland of desire has led many school administrators, under the impression that they are being progressive, to permit the old-fashioned hard work of grammar, language and letters, to be displaced by an elaborate picnic of adolescent emotions. Many a school board and school superintendent will agree that preparation for science means hard work in mathematics, but are unwilling to admit that the comparable disciples of literature—grammar and language—are essential to a liberal education." Their complaint might with equal justice and severity be directed against college deans and instructors who herd all sorts of talents into courses of English on the supposition that they can all more or less read. The point is really whether they can more or less study. If they cannot or will not they should have "no place in our house."

I would go further and say that unless the student has some capacity and desire to communicate on the higher ranges of thought and imagination with his fellows, he is not a fit subject for our Liberal Arts course. I can see no other way to justify the central position of Rhetoric in our *Ratio*. Incidentally, rhetoric need not be the shallow and artificial thing it is sometimes miscalled. Wallace Stegner says:

I think it safe to assume that a real university education should induce the student to come to grips with his contemporary world and with his tradition, to see in some sort of perspective and with some understanding his own life and the life of the race of men. Beyond the mere dissemination of knowledge, it is a university's function to lead students to synthesize their experience and their book knowledge into workable patterns of belief and conduct. If the end of an education is not conduct, then I don't know what it is.

The synthesizing disciplines in any university are those which are loosely lumped as "humanities". These have as their subject-matter Matthew Arnold's "best that has been thought and said in the world." They deal with the very heart of the tradition. But of all courses those in creative writing may exercise the most intensive synthesizing force. "Whoever opens his mouth," Anatole France said, "affirms something, and what he affirms is part of that elusive distillation which we call attitude, or belief, or wisdom." If for no other reason than that the writing of fiction or poetry enforces an act of mental distillation and a crystallization of ethical attitudes, imaginative writing is par excellence a university subject. It is as "an act of knowing" that writing best justifies itself in academic terms.

#### ENRICHMENT

I come then to the second process which I distinguished in the function of education, the enrichment of personality. I shall consider the efficacy



of the study of literature towards realizing this aim, first under its most obvious aspect, that of enriching the quality of experience by vitalizing mood and attitude, then I shall turn to the processes involved in literary criticism mainly on the level of rhetoric.

Our normal moods in living a monotonous and psychologically self-centered life are likely to become subjective, trivial and fragmentary. Now good literature helps us to rise to a sphere of impersonal, elevated, and sustained emotion, and thus offers us rest from the burden of subjectivity, the aridity of the trivial, the dispersal or dissipation of the fragmentary. This enlivenment, concentration, and equilibrium of mood is incidentally an aid to desirable attitudes and acts of the will. To develop this point: the tedium and weight of the subjective, the aridity of the trivial, the distraction of the fragmentary, produce a neutral or negative attitude towards reality which is a waste of life and to some extent an impoverishment or even a deterioration of the personality. This is the kind of mood which produces a lifeless sermon, or a wilfully distracted meditation. Now at the end of one's reading of a good book, provided that this has been a true experience, perhaps something of a study, that is, an active assimilation not a mere passive reception, one will have replaced a somewhat disorganized experience by an organized one. That is, one will have achieved some sort of dominant impression, a moment of direct seizure, a complex of impulses and tendencies to action colored by a specific though perhaps indescribable emotion. This state of consciousness is called in modern criticism an attitude. That this attitude is more desirable than the neutral or negative state which it replaces is pretty obvious. True, a problem may arise when there is question of evaluating such positive attitudes one against another. This will recur when I speak of literature in relation to wisdom. Here it is enough to say that this attitude sets us free to take stock of our situation, to see its quality and its possibilities anew. It is a condition favorable to the constant advance in apprehension and understanding which is of the very essence of human life in its true dignity.

Now I shall speak of the study of literature as an aid to what we more usually regard as enrichment—development of faculties or exercise in habits of intellectual virtue. The service of poetry from this point of view is extremely potent.

Let us begin with structure. The student who sees how from a formless tale in chronicle or folklore, often encumbered with what is pointless if not actually degraded, Sophocles or Shakespeare liberates and enhances an experience of universal significance and compelling potency, how the



elements of this experience are deployed in rythmical progression and then concentrated in the climax, will have gained a vital appreciation of the power of the mind to discriminate, analyse, combine, and project the products of its own activity. The application of this point to the epic in the case of Homer, Virgil, Dante, and Milton is too obvious to detain us.

Something more subtle but equally valuable is seen in lyric poetry. Here, if he is successful, the poet conveys in a tiny space something far larger than his immediate subject—the sense of the quality of existence itself, a sense, as Van Doren says, “of being at the center of the unalterable human world”. How does he do it? Each age has its own answer: by omission, by association, by elaborate rythms and diction, by the rhythm and language of daily life. In any case something powerful, complex, and intimately human has come to pass in our minds. They will be the more powerful, the richer, and more human for understanding it through *study*. Let us look a little closer at this term.

It is a truism that to read a book with adequate appreciation, i.e., to read out of a book all that has been written into it, means to bring forward to full consciousness certain elements which in unreflecting reading are implicit or suggested. This process of advertence usually must be conscious and volitional or deliberate, particularly with young readers, that is, it must be study. I now inquire, What sort of mental discipline does this study involve?

I do not inquire whether reading literature (in whatever language) is a mental discipline, nor whether the natural function of literature is disciplinary rather than recreational.

The question, then, is: Does the *study* of literature develop the power of our specific human faculty of cognition, the intelligence? Can the controlled experience of a genuine literary artist be so shared in by another person as to make him more capable of apprehending and determining his own experiences, of evaluating them by objective standards and so of relating them to the ends of life—security, power, pleasure, knowledge, virtue, happiness, and the like? This practise of recognition, control, and evaluation of experience I call mental discipline. It seems that such discipline is inherent in certain types of literary study.

We begin with recognition or attention. Literary study makes the mind more aware of the richness and value of experience. Apprehension of the artist's experience as communicated in a work of literature is the finest and most obvious process in literary study. In mere reading this apprehension may be passive and ridiculously inadequate, but literary



study is primarily an active endeavor to realize, if possible, as vividly as the artist has realized, all that has constituted the aesthetic experience, all the ideas and sensations denoted or connoted in the text.

The possibility of a transference of this apprehensive power from aesthetic to actual experience is too obvious for comment. Clemenceau, writing the story of his resistance to Germany, spontaneously turned it into a biography of Demosthenes. We, too, stand in danger of losing our democracy. A perusal of the *De Corona* and *De Falsa Legatione* would help us see where we stand. In a lighter mood I notice that a man is likely to have a more vital contact with old people, servants, when he has seen what Chaucer or Cervantes or Dickens or Steinbeck could discover in such wayward shoots of the human tree.

To go a step further, literary study is an exercise in discrimination—what is called in logic *apprehensio comparativa*. I shall approach this subject from the side of literary origins and sources. Knowledge of these is, not as we are told with tedious repetition, equivalent to appreciation of the actual masterpieces derived from them. But such knowledge does seem necessary for a full apprehension of what the artist has achieved. All the evidence goes to prove that the masterpieces of every nation and period have been written with reference to preceding and often very inferior models. This is only to say that creative writing like most activities of life is conditioned by cultural patterns. To illustrate, the reader who does not know medieval romance, allegory, and religious writing does not know Chaucer or Spenser. One who does not know Homer and Virgil does not know Milton. We are dealing with a point of extreme importance for an insight into the nature of literary appreciation. Historically, then, it has come about that certain apprehensions of art forms and material have been synthesized in the minds of certain creative geniuses with experiences derived from other sources and have conferred upon the latter an added clarity, significance and communicability. The result has been a new masterpiece. Now adequate appreciation of this derived work implies something like a repetition of the process and an exercise of the nicest discernment in evaluating two cognate but quite distinct experiences.

Further, the study of literature makes the mind more aware of formal thought processes and more skillful in their control. Study will reveal that great thinkers have had their characteristic method of thinking things out, of venturing from the known to the unknown. For example, Shakespeare is intuitive. He sees the inside and the outside with the same glance; that is, he sees thought and passion welling up at the very



bed-rock of personality and finding external expression in words and actions of intense individuality and significance. Plato's mind finds a harmony in nature, a symmetrical pattern throughout the universe. This postulate or vision of harmony or symmetry leads his mind from the simplest observation of common fact to the most daring hypotheses in the spiritual order. He thinks in analogies. Cicero observes principles concentered in an abundant wealth of circumstance, all of which to his mind reveal the validity and force of principle, since that has determined their relations. This is perhaps even better exemplified in Burke who constantly relates circumstances to specific principles and these specific principles to more universal truth. Newman beholds principles working downward rather than abroad, in an inverted wedge, as it were, rather than in circles. Starting with the universal, he sees beneath it the general, beneath the general the specific, and beneath all the individual and that individual is Newman and his reader. Demosthenes sees concrete fact spring out as the inevitable effect of its cause. Then from a multitude of effects he singles the one which most strikingly and irresistibly brings forward the nature and significance of the cause.

Now in simple reading the mind is led along these and similar patterns with more or less advertence to what it is doing. It is a function of study to increase this advertence to the point of conscious and deliberate attention, after which the comparison of personal thought processes with that of a great thinker with a consequent increase of skill in controlling intellectual experience is easily effected.

Finally, under the heading of enrichment comes the rudimentary remark that literary study enriches the human faculty of the communication of experience. The study of organization and style is essentially a consideration of the problem of communication, of discovering how the artist has skillfully adapted his means to the ends which he has had consciously or sub-consciously in view. Such a study of adaptation will lead, if nowhere else, to the recognition of diversity in means. Some arrangements of material or types of diction which might be favored by an inexperienced or conventional writer are really ineligible because inadequate to reproduce genuinely his artistic experience. Of those which are eligible, there is usually one plan, one phrase, which in Goethe's diction is "inevitable" to the production of precisely that artistic effect congruous to this one work. It is the plan or phrase which the great artist, almost invariably and seemingly without effort hits upon.

Now the discrimination and recognition of all these things is surely an essential in the mental skill which is usually regarded as the very charac-



teristic of rational activity. The conscious adaptation of means to pre-conceived end, and here the end—communication of the very quality of complex experience—is one of the most distinctive of human achievements. Further, it should lead to heightening rather than to deadening the pleasure derivable from literature since, as Renan says, "Criticism shifts the forces of admiration but does not destroy it."

#### WISDOM

My last point will deal with literature as an embodiment of wisdom, as a guide of conduct. First let me say that I am in very little danger of falling in with Matthew Arnold, or with neo-humanists like Irving Babbitt, who profess to find in the wisdom embodied in philosophical and moralistic literature a satisfactory and authoritative guide of life. I look to philosophy and theology for that. Literature at its best merely reinforces these sciences. But that much it does with incalculable force. Literature reflects, on the whole, the permanent and essential values of life in concrete and obsessive form and generally in just proportion. That is, it not only establishes values, but a hierarchy of values—the human as above the unreflecting, the supra-sensual universal and absolute above the concrete, the particular, and relative—and at the apex of all the self-subsistent pure Act which subsumes in itself all truth and good. I say that literature establishes this hierarchy as assented to by a common judgment of the human race. This we see implied in the order of genres which places tragedy above comedy and comedy above farce, which places epic above romance and romance above the realistic story, because of a greater intensification of what is human, universal, and absolute, because of a deeper penetration into the reality of things. In the range of admittedly great literature, the highest passages are those which convey some sense of the eternal, all-seeing, and absolutely just Creator and Judge of man. This may be illustrated even in the naturalistic Shakespeare whose most poetic poetry is found in those places which confront the blindness and confusion of human life with the light and order of eternity.

It is true, as Newman has said, that literature is irradicably human. "Man's work will savor of man; in his elements and powers excellent and admirable, but prone to disorder and excess, to error and to sin. Such, too, will be his literature; it will have the beauty and fierceness, the sweetness and the rankness, of the natural man . . . Literature is . . . the untutored movements of the reason, imagination, passions, and affections of the natural man . . . the clumsy play, and the aimless toil of the noble, lawless savage of God's intellectual creation". Consequently, we are not



to expect too much. We are not, for example, to look to literature for a series of parables illustrating Catholic philosophical, dogmatic or moral conclusions, but the general vindication of man as a free and responsible agent who lives at his highest when he scorns the tangible for the transcendent. This is the theme of the great books of the world waiting only for the teacher to point it out. So also is the further truth that the limitations and partial failures of literary masterpieces are attributable generally not to what the author has said so much as to what he has left out; that his omissions correspond to *lacunae* in his view of life, to his rejection or his ignorance of some aspect or department of truth which Catholic culture has preserved. Thus, with no labored preachments, with no distortion or misapprehension of what the author has striven to convey, literature can be a guide, if in its lowest and weakest forms only, by way of indirection, to the truest values of life.

To conclude in the words of the Commission on Liberal Education so often quoted in the course of this paper, "Proper teaching of literature should create in the student a resistance, on one hand, to corrosive cynicism, and, on the other hand, to unenlightened fanaticism. It should make him aware of the variety as well as the constancy of moral responses to experience. The full understanding of a piece of literature entails the commitment of one's affections . . . and thus the effect of the intensive study of literature should be growth in the extent and clarity of one's allegiances. So literary study provides moral enlightenment by making more elaborate and more firm the understanding of what it is to be human".



# News from the Field

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## CENTRAL OFFICE

**SPEECH SYLLABUS:** Under the able and energetic chairmanship of Father John H. Williams and with the assistance of Father Robert A. Pollauf, the long awaited *Speech Syllabus for Jesuit Hight Schools* has been produced. Loyola University Press most generously contributed facilities for mailing some 600 volumes of the 248 page mimeographed book. Written by the Speech Committee of the J. E. A. Commission on Secondary Schools, the *Syllabus* provides an integrated program in speech for each of the four years of high school. Members of the Committee and authors of the *Syllabus* are: Fathers George McCabe (New England), Robert Johnston (Missouri), William Trivett (New York) and John Williams (Chicago). A limited number of the books are available at cost from the Central Office.

**NEW PROVINCIAL:** Very Rev. A. William Crandell, S. J., was appointed Provincial of the New Orleans Province, August 7, to take over the duties of his predecessor, Father Harry L. Crane.

**RATIO STUDIORUM SUPERIORUM:** Father Edwin Healy brought back the following information on the new Ratio. The Commission began its sessions November 15, 1949 and ended February 27, 1950. The new Ratio will probably not appear before July, 1951. The following are the members of the commission. Father Healy represented the United States: Father Dezza, Rector of the Gregorian, Italy; Father Jugh Rahner, Rector of Innsbruck University, Germany; Father Abele, Prefect of Studies at Vals, France; Father Madoz, Prefect of Studies at Ona, Spain; Father Dhanis, Rector of the Borromeo in Rome, England; Father Elter of the Polish College Rome, Slavic countries; Father Vogt, Rector of the Biblical Institute, Latin America.

## HIGH SCHOOLS

**JOURNALISM SEMINARS** held at Loyola High School (Los Angeles) for Catholic high school paper editors attracted experts in all phases of newspaper work as lecturers and presiding officers.

**SCHOLARSHIPS** amounting to \$40,000 were won by this year's graduates of Loyola High School (Los Angeles).



**SCHOLARSHIPS:** 26 Regis (New York) graduates won 39 full and part-time scholarships in competitive examinations. Three won each a scholarship based on marks, extra-curricular activities and interview.

**COMPETING WITH 136 HIGH SCHOOLS,** Regis High School (New York) won the New York University Latin Sight Contest.

**WINNER** of second place in the finals of the American Legion Oratorical Contest at Phoenix, Arizona, E. Campion Kensten of Campion received a \$2,500 scholarship award.

**SALESMAN:** John Stacer, Jesuit High (Dallas) senior topped 12,000 contenders in the National Sales Executives Club national essay contest to win a \$1,000 cash prize, one-year scholarship and all-expense trip to the Club's Convention at Detroit.

**SENIORS** of Marquette University High School were successful in their class project of founding a scholarship for the school.

**DEBATING** in the Chicago Speech Festival, St. Ignatius High School took more medals than any other school.

**REMEDIAL READING:** The S.R.A. Reading Accelerator distributed by Science Research Associates, 228 So. Wabash Ave., Chicago 4, Ill., is one of the most compact and versatile on the market. Those interested in a pacing device for increasing reading speed of students will find many features recommending it.

**"LETTER TO JOHNNY"** SHEA won first place among 700 applicants in the Boston College High School Scholarship exam.

#### COLLEGES AND UNIVERSITIES

**RUSSIAN INSTITUTE:** In view of recent world developments, Fordham University will conduct afternoon and evening sessions in Russian language and history when it begins its Institute of Contemporary Russian Studies, September 25.

**ONE OF THE MAJOR INSTITUTIONS IN THE STATE** preparing teachers for work in the field of education was the outcome to Fairfield University's receiving the approval by the Connecticut Board of Education of curricula leading to the Bachelor's and Master's degree in education.

**THE ABSOLUTE CHARTER** of LeMoyne College was granted May 18-19 empowering the college to grant its first degrees in its own right beginning June 1951.

**HIGH SCHOOLS STUDENTS** numbering about 400 were invited to examine the Science Department of St. Joseph's College in a day program of displays, experiments and exhibits.



BEST POETRY OF FIFTY YEARS made up the Spring issue of the Boston College *Stylus*.

MISSIONARIES representing 22 communities and laboring in 34 mission fields attended a practical course for missionaries held at Fordham University this summer.

HOST to the New England Conference on Graduate Education this Spring was Boston College.

NATIONAL R.O.T.C. RIFLE CHAMPIONSHIP was won by Fordham University's Air R.O.T.C. Members were flown to Washington to receive the National Defense Plaque at the Pentagon Building.

MISSION RAFFLE for the aid of Tokyo University and European D. P. students, sponsored by Fordham University, included among its prizes a Chrysler sedan. The seller of the winning ticket will receive free passage, all-expense trip for two, to Rome during the Holy Year.

CENTENARY of Georgetown School of Medicine was observed this Spring.

CATHOLIC COLLEGE PLACEMENT CONFERENCE sponsored by Fordham was attended by delegates from 23 Catholic Colleges and universities. A booklet published by its director outlines the Fordham program.

GRANT OF \$50,000 has been allocated to Fordham University to continue research in jet propulsion.

GRADUATE GRANT of \$2,500 was awarded John Carroll University to provide basic material for a microfilm project.

ORIGINAL PAINTING from the high altar in the Cathedral of Toledo was presented to LeMoyne College.

FACULTY SODALITY was begun at Xavier University.

INTERCOLLEGIATE LATIN CONTEST winners were Xavier University, Marquette, Loyola (Chicago), Detroit and Rockhurst in that order from first to fifth places.

PLACEMENT BUREAU was begun at the University of Scranton.

THE BILLIKEN basketball team, St. Louis University, accepted the invitation to play in this year's Sugar Bowl tournament, New Orleans.

UNIQUE LOAN FUND is that founded by Charles F. Williams. Annual loans, not in excess of \$200, will be made to Xavier University undergraduates upon the completion of one semester there. The loan will be paid back entirely without interest.

SEISMIC REFRACTION METHOD for engineering problems developed by Weston College Observatory among other uses was employed to determine foundation requirements for the Georgetown University gymnasium.



WINNERS IN ETA SIGMA PI, National Honorary Classical Fraternity, Greek translation contest, were students from Holy Cross (second prize), Marquette University (third and fifth prizes) and Fordham (sixth prize).

KNOWING ONLY WHAT he reads in the papers, the writer of this column has been informed, contrary to J. E. Q. June 1950, p. 61-62, that WCPO—TV, Cincinnati, has just finished its second year of "Xavier-Presents," written, acted, and directed by students of Xavier University, also located in the state of Ohio. Incidentally, the program enjoys the highest daytime Hooper rating in the city.

#### DEVELOPMENT FUNDS:

The Creighton University Development Program has now passed \$1,200,000 in pledges and \$600,000 in cash contributed.

Marquette University Medical-Dental Building Fund set goals of \$2,000,000 for the needed medical school and received an average of \$1,000 from the first 400 persons contacted.

Over two-thirds of the \$950,000 goal set for the New Orleans Province philosophy has been reached.

Canisius College celebrated its 80th Anniversary by breaking ground for its new Collegiate Chapel.

Marquette University is planning the construction of a million dollar three story library building to shelve 30,000 volumes and seat over a thousand students.

New biology building at Holy Cross College features small laboratories for more individualized instruction.

Georgetown University is progressing with its gymnasium.

Boston College began construction of its philosophy building designed to accommodate 1,200 students.

Marquette's Business Administration building is projected to reach completion in February 1951.

#### MISCELLANEOUS

CARROLL HOUSE has moved to its new address at 1225 Otis Street N. E., Washington, D. C. Built in 1940 as a house of studies, it has 18 residence rooms.

DELAYED VOCATIONS: Of 167 graduates of The School of St. Philip Neri (1946-1949) who continued studies for the priesthood, 89 entered diocesan seminaries and 57 entered 21 religious groups. Thirty-nine dioceses have had one or more graduates. Religious orders and congregations leading in number of graduates are Jesuits, 15; Fathers of



the Sacred Heart, 9; Paulists, 8; and Dominicans and Franciscans, each 5. Jesuit and Paulist candidates, who need the training, are directed to the school by the Provincials.

RELEASED to the general public *Social Order* is now available at \$4.00 for ten issues yearly.

COMPLETE AND INFORMATIVE booklet on Jesuit spirit, studies and works is to be found in the New York Province, *Jesuit Seminary News*, for July-August, 1950.

FATHER LE BUFFE is taking over the merchandising of: Le Buffe and Hayes; *The American Philosophy of Law*. Future orders should be placed with Rev. Francis Le Buffe, S.J., 980 Park Avenue, New York 28, N. Y.

GREEK PLAY, *Oedipus Tyrannus* was staged by the Juniors of St. Francis Xavier Novitiate, Sheridan, Oregon. Aided by its setting in a natural amphitheatre and authentic costumes, the production was praised by the classics department heads of two neighboring colleges.

CHURCH AND STATE: A sane and comprehensive review of current literature on this debated subject is to be found in "The School and the Church State Question" by William W. Brickman in *School and Society* for May 6, 1950.

RELIGION IN PUBLIC SCHOOLS is the theme of the January-March 1950 issue of *Lumen Vitae* (27 rue de Spa Brunelles, Belgique) published in separate French and English editions. Leading authorities give a comprehensive and truly international picture of the impact of religion on all school groups.

VISUAL AIDS: The St. Louis University *Film Library Catalog*, September 1950, 15 North Grand Boulevard, St. Louis 3, Missouri, pp. 65, *Educators' Guide to Free Slidefilms* by M. F. Horkeimer (ed.), Randolph, Wisconsin: Educators Progress Service, 1950, pp. v-128, \$3.00 (second edition).

U. S. OFFICE OF EDUCATION: Father Paul C. Reinert, S.J., president of Saint Louis University, has been appointed a member of the Commissioner's Council of Advisers of the United States Office of Education, it was announced recently by Earl J. McGrath, federal commissioner. Father Reinert will be one of 75 members of the council advising McGrath on the purposes, functions and program of the Office of Education, a branch of the Federal Security Agency. In addition, council members aid in interpreting the work of the office to the educational profession.



*(Continued from page 128)*

Pontificia Universidad Católica  
Javeriana  
Xavier Pontifical and Catholic  
University, Bogotá, Colombia

•

Universidad Católica del Ecuador  
Catholic University of Ecuador  
Quito, Ecuador

•

Jochi Daigaku  
Sophia University  
7, Kioi-cho, Chiyoda-ku, Tokyo-to,  
Japan

•

L'Université Saint-Joseph  
Saint Joseph University  
Beirut, Lebanon

•

Ateneo de Manila  
406 Padre Faura, Manila,  
Philippines

Pontificia Universidad Eclesiástica  
de Comillas

Pontifical Ecclesiastical University  
of Comillas  
Comillas, Santander, Spain

•

Universidad Literaria de Deusto  
Literary University of Deusto  
Bilboa, Spain

•

Pontificia Università Gregoriana  
Pontifical Gregorian University  
4 Piazza della Pillota, Rome, Italy

•

Pontificio Istituto Biblico  
Pontifical Biblical Institute  
Piazza della Pilotta  
Rome, Italy

•

Pontificio Istituto per gli Studi  
Orientali  
Pontifical Institute of Oriental  
Studies  
Piazza Santa Maria Maggiore 7  
Rome, Italy



# Jesuit Universities Outside U.S.A.

A most valuable reference work, *Universities of the World Outside U.S.A. 1950*,<sup>1</sup> came out early this year. Partly out of curiosity and partly for the practical purpose to which such a listing could be put, the Jesuit universities of the world outside the United States were segregated and are published here.

The editors defined an "institution of higher learning" or "university" as "any institution deemed to be offering at least some part of its instruction above the level of secondary school as known in western Europe, or above the level of the junior college as known in the United States. . . ." They do not pretend to consider their listing complete.

The Managing Editor of the JESUIT EDUCATIONAL QUARTERLY would appreciate hearing from anyone who detects an omission in the list of Jesuit universities given below. It might be mentioned in passing that a complete list of Jesuit universities in the United States is to be found in *Directory: Jesuit Educational Association 1949-1950*.

Institut Supérieur de Commerce Saint-Ignace	Loyola College 7141 Sherbrooke Street West, Montreal, Province of Quebec, Canada
Higher Institute of Commerce of Saint-Ignace 13, Rue du Prince, Antwerp, Belgium	•
•	University of Saint Mary's College Halifax, Nova Scotia, Canada
Pontificia Universidade Católica do Rio de Janeiro Pontifical Catholic University of Rio de Janeiro Rua São Clemente, 240, Botafogo, Rio de Janeiro, Distrito Federal, Brazil	•
•	Kung Shang University Race Course Road, Tientsin, Hopeh, China
•	Université l'Aurore Aurora University 280 Chungking Road South, Shanghai 25, Kiangsu, China
Collège de Saint-Boniface Saint Boniface College St. Boniface, Manitoba, Canada	

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<sup>1</sup>Universities of the World Outside U. S. A. Edited by M. M. Chambers, Washington, D. C.: American Council on Education, 1950, pp. xvii-924, \$12.00 (First Edition).