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MAR 16 1951

# Jesuit Educational Quarterly

MARCH 1951

INTERNATIONAL ASSOCIATION OF UNIVERSITIES:  
1950

JESUITS AS TEACHERS

PROCEEDINGS: MEETING OF JESUIT LAW SCHOOLS

SURVEY ON STUDENT FAITH

Vol. XIII, No. 4

(FOR PRIVATE CIRCULATION)



# Contributors

MR. DAVID C. BAYNE, second year theologian at West Baden, sustains his interest in law by editing the proceedings of the Fourth Annual Meeting of Jesuit Law Schools and summarizing the comments from the floor.

MR. DONALD R. CAMPION, third year theologian at Woodstock, continues a series of surveys of Jesuit education of Negroes originally started in *Social Action*.

FATHER ROBERT P FLYNN, fourth year Father at Louvain, offers Student Counsellors positive data on the religious beliefs of students.

FATHER ROBERT C. HARTNETT, Editor of *America* and *Catholic Mind*, trained in Political Science, looks at the Jesuit Law School through the eyes of a political scientist.

GILBERT HIGHET, classicist, humanist, author and great teacher, unfolds interestingly and from experiential knowledge in his *The Art of Teaching* the panorama of great teachers from Socrates to Phelps. Jesuit teachers get their nod in the excerpt which Mr. Highet kindly permitted us to reprint.

FATHER FRANCIS P. LEBUFFE, co-author of *Jurisprudence*, former Regent of Fordham Law School, and long interested in the restoration of natural law to its rightful place of integrating force in the law course, presents his views on that subject.

FATHER WILLIAM J. MEHOK, managing editor of the *Jesuit Educational Quarterly* and Assistant to the Executive Director of the Jesuit Educational Association, offers the fifth in a series of Jesuit high school surveys, this one focusing attention on the administration of the library.

FATHER EDWARD B. ROONEY, Executive Director of the Jesuit Educational Association, presents highlights of the meeting of the International Association of Universities, held in Nice, France.



# Jesuit Educational Quarterly

March, 1951

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ADDRESS COMMUNICATIONS TO THE EDITOR

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JESUIT EDUCATIONAL QUARTERLY



# International Association Of Universities: 1950

EDWARD B. ROONEY, S.J.

## BACKGROUND

At the General Conference of the United Nations Educational, Scientific and Cultural Organization held in Mexico City November 6-December 3, 1947, the director general, Dr. Julian Huxley, was instructed to have Unesco arrange for an international meeting of representatives of universities, to the end that such a meeting might devise ways and means for cooperation on an international level, among the universities of the world. It is worthy to note that the suggestion for such a meeting came first from the United States National Commission on Unesco, and was presented by the American delegation at the Mexico City General Conference of Unesco. In conformity with the instruction given the director general, Unesco began preparations for a preliminary conference of university representatives to be held in the summer of 1948.<sup>1</sup> At the urgent request of Unesco, Dr. Francis J. Brown, of the American Council on Education staff, was assigned the task of making definite plans for the conference and for this purpose spent several months in Paris.

The preliminary conference of university representatives was held at Utrecht, Holland, in August, 1948. The executive director of the Jesuit Educational Association was a member of the American delegation to the Utrecht Conference.<sup>2</sup>

Among the recommendations made by the Utrecht Conference were the following: to establish an International Bureau of Universities, to be located, for the present, at Unesco House in Paris; to appoint an interim committee to lay further plans for the formation of an International Association of Universities; to call, in 1951, another international conference of university representatives in order to give definite form to the establishment of an International Association of Universities.

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<sup>1</sup>Rooney, Edward B., S.J. "Observations on the Second Session of the General Conference of Unesco," *Bulletin N.C.E.A.* Vols. XLV, No. 1 (August 1949), 473-484.

<sup>2</sup>Rooney, Edward B., S.J. "Utrecht Conference on Higher Education," *Bulletin N.C.E.A.* Vol. XLV, No. 2 (November 1948), 6-20; Jesuit Educational Association *Special Bulletin* No. 92, September 8, 1949.



## NICE MEETING

In fulfillment of the recommendations listed above, the conference of university representatives met in Nice, France, from December 4 to 10, 1950. Originally, invitations were sent to a selected list of universities of all countries of the world except Spain. Of the exclusion of Spain more will be said later. One hundred ninety-four universities of some fifty-five countries, and a considerable number of educational associations, accepted the invitation. Well over two hundred delegates attended the meeting. Repeated invitations brought not even an acknowledgment from countries behind the Iron Curtain except Jugoslavia. Of the one hundred and ninety-four universities that had signified their intention to send delegates to the conference, some twenty were Catholic institutions. Thirty-five American colleges and universities, five of them Catholic (viz., The Catholic University of America, Fordham University, University of Notre Dame, Georgetown University and Saint Louis University) had signified their intention to send representatives although not all of them actually did so. A fair number of secular institutions were represented by Catholic delegates. Among them were Harvard University, represented by Dr. Francis Rogers, a very able man and active Catholic; and the University of Lyden (Holland), represented by Father Sassens.

All meetings were held at the Centre Universitaire Mediterané, located on the Promenade des Anglais, Nice. In addition to the opening meeting, there were six general sessions and four commission meetings. At the first general session, Dr. Jean Sarrailh, Rector of the University of Paris, was elected chairman of the conference, and Dr. Francis Rogers of Harvard, vice-chairman. The general sessions were devoted to a discussion, or, rather, an expose of the topic "The Role of Universities in View of the Material and Moral Changes Brought About in Modern Society by Scientific and Technical Progress." The opening session was addressed by the president of the Centre Universitaire and by Dr. Torres-Bodet, director general of Unesco. The other general sessions were addressed by Dr. George F. Zook of the American Council on Education; Dr. Bernard Houssay, Director of the Institute of Biology and Medicine of Buenos Aires (a Nobel Prize winner), and by Mr. Pierre Auger, director of the Department of Natural Sciences of Unesco.

It would be impossible within the space of a Special Bulletin to give even a digest of these addresses. It is worth mentioning, however, that they did set a rather higher tone than one generally expects at such international conventions. All emphasized the fact that natural science has not all the answers, and that if we rely only on natural science we can



find no solution to the ills that beset the world. This emphasis indicated that one function of universities in the present crisis is to put greater and greater stress on spiritual and moral values, however these may be understood.

My personal opinion is that the method of conducting these general sessions left much to be desired. That there should have been at each meeting an expository paper of some length, on a definite phase of the main topic, was, of course, quite natural. My understanding, however, was that the paper was to be followed by open discussion. Actually the discussion periods were, for the most part, taken up by one or two long-winded individuals who had a speech to make and were going to make it. Some of these speeches sounded as if they were meant for home consumption.

As was to be expected, the main work of the conference was done in the commission meetings. There were three commissions, viz., the commission on the constitution; the commission on the bureau and program; and the commission on membership and finance.

Shortly after the Utrecht meeting, a temporary International Bureau of Universities had been set up with offices at Unesco House in Paris. Dr. Jacques Lambert was appointed director of the Bureau. During the two years that intervened between the Utrecht and the Nice meetings, a great deal of spade work had been done by the Interim Committee under its chairman, Dr. Kruyt of Holland, and by M. Lambert, director of the Bureau, and his staff. The results of this work were incorporated in a series of general documents and working papers. The general documents gave background material on the Utrecht and Nice conferences; the working papers for each commission were to serve as a basis of further discussions and recommendations at Nice. They had the added purpose of trying to prevent protracted discussion of topics already sufficiently treated either by the Utrecht Conference or by the Interim Committee.

Father Paul Reinert of Saint Louis University worked with the commission on membership and finance. Dr. Joseph Nuesse, The Catholic University of America representative, was with the bureau and program commission, and I worked with the commission on the constitution.

The meetings of the commissions were long and arduous. To add to the difficulty of the matter under discussion, there was the problem of language. The hall in which the general sessions were held was equipped for simultaneous interpretation in English, French, and Spanish. With the aid of earphones, one could listen in any of the three languages to an instantaneous translation. The rooms where the commissions met were



not so equipped. The languages of the work-groups were English and French, and so there was always the delay caused by the necessity of translating the discussions.

By Friday the commissions had completed their work and reported at the general session Friday afternoon. Fortunately, the reports of the commissions were accepted after very little discussion and with but few changes.

#### DIVERGENT VIEWPOINTS

At the very first general session, a fundamental difference of opinion developed and resulted in slowing up the entire meeting. The British delegation presented the position that they were in favor of setting up an International Bureau of Universities that would serve as a clearing-house for information on university matters. They did not, however, favor an organization or association whose functions would extend much beyond supporting and directing such a bureau. This British position was a united one and put forth with great emphasis. An opposite position in favor of an association with much broader scope and functions was held by practically all of the other delegates and delegations. The commission on the bureau and program and the commission on membership and finance seemed to take it for granted that the British position would not be favored and so went ahead with their work on this assumption. The commission on the constitution, on the other hand, had to face the British position squarely, and this slowed up its work considerably. Because of this, and because the chairman of this commission did not have the skill to handle the difficult situation we faced, our commission was stymied for some days. We did have to come to some agreement or there would be no association, and our work, as well as that of the other two commissions, would all be in vain. Dr. Paul Carneiro, of Brazil, a member of the interim committee, called together, on his own, a small committee to try to work out a compromise and bring order out of what was quickly becoming chaos. I was asked to serve on this committee. The compromise we proposed was that, given the danger of trying to state too precisely the functions of an association whose functions must necessarily reveal themselves step by step, and given the necessity of keeping the program within financial possibilities, it would be better to state the purpose of the association only in the broadest terms of providing among universities a center of cooperation at the international level, and eliminate the more detailed statement of functions given in the draft constitution. We presented this proposal at the next meeting of the commission on the constitution and, after much



discussion, it was adopted. It satisfied the British because it seemed to provide for a more gradual growth; it satisfied the rest because it still provided for a real association and not merely a bureau. With this fundamental issue solved in a way that would still give a firm basis to the work of the other commissions, we went on to work out the other details of the constitution.

A somewhat similar divergence of opinion occurred in the commission on membership and finance, and outside of the commission, too, on the question as to whether the association should be very restricted in its membership or should have a much broader representation. Dr. Rogers, the Harvard representative, was chairman of this commission. President Conant had told him that Harvard would be interested in an international association only if it were of the type of the Association of American Universities. This principle of exclusivity did not prevail at Nice. The first paragraph of the article on membership merely states:

“Those degree-conferring institutions whose main object is education and the development of knowledge, whether or not they carry the name of university, may be admitted to membership in the association.”

When it comes to the actual invitation to become a member of the association, some difficulty may be created by a provision of article 4 which states:

“Membership in the association shall be granted or withdrawn by the administrative board on the advice of the director of the International Universities Bureau and after consultation with a competent national organization where such exists.

If, in the case of the United States, the only “competent national organization” consulted is the AAU, then non-AAU institutions might easily be excluded from an invitation. While no definite limit was set on the number of members the association would have, several persons seemed to be thinking in terms of about two hundred members. The hard realities of trying to finance such an association may well force them to broaden this basic number.

#### SUMMARY OF THE CONSTITUTION

It may be worthwhile to give in very summary form some of the main provisions of the constitutions of the International Association of Universities as finally adopted at Nice. Since the document is still subject to editing and minor revisions, no attempt will be made to give the exact wording of the constitution.

Article 1—Name of Organization: International Association of Universities.



Article 2—Purpose: To provide a center of cooperation at the international level among universities and among organizations in the field of higher education generally.

Articles 3-7—Membership: Degree-granting institutions, dedicated to study of several branches of knowledge on the level of higher education. Associate membership of associations of universities provided for.

Subject to appeal of the general conference, membership to be granted by administrative board on the advice of the director of the International Universities Bureau.

Membership fee to be determined by administrative board on a four-rate scale. Member institutions to appoint a correspondent responsible for relations with Association.

Article 8—Organs of the Association: General Conference of Universities; President of the Association; Administrative Board; International Universities Bureau.

Article 9—The General Conference is the supreme authority of the association.

Articles 10-12—General Conference to meet every five years in ordinary session; oftener in case of emergency. It is composed of full and associate members. Provision made for observers, without right to vote. A representative can have only one vote, no matter how many institutions he represents. Total number of votes cast by representatives of one country may not exceed 25 per cent of total votes.

Articles 13-15—President elected by General Conference; term: until next regular General Conference; not eligible for reelection; is chairman of the administrative board.

Articles 16-19—The Administrative Board is responsible for agenda of general conference; directs activities of International Bureau; appoints director of Bureau; approves the working program and annual budget; is responsible for general conference; consists of 10 to 14 members; term: until next general conference; members eligible for reelection; can only be representatives of full members, with as many deputy members (alternates) as members are elected; administrative board meets once a year.

Articles 20-21—International Universities Bureau: constitutes the permanent secretariat of the association; under administrative board, it shall organize center of documentary material on university questions, establish bases for comparative statistics and publish statistical studies, help in facilitating exchange of students, etc.

Article 22—Director of International Universities Bureau acts as secretary general of the Association.

Article 23—Headquarters of Association: Paris.



## ELECTION OF OFFICERS

It had been expected that the election of officers would be a perfunctory affair. Most people had thought that the steering committee, made up of the chairman and vice-chairman of the conference and the chairmen of the commissions, would act as a nominating committee. This, unfortunately, was not so; nor did the chairman appoint any nominating committee. The result was that all nominations had to be made from the floor. This consumed a great deal of time and resulted in much confusion.

The first person nominated as president of the new International Association of Universities was Dr. Conant of Harvard. He was nominated by Dr. Kruyt of Holland. There was very little enthusiasm for President Conant, even (or especially) among the Americans. A Latin-American nominated Dr. Sarrailh of Paris. It soon became clear that Sarrailh was the Latin-American candidate and that they would hear of no other. I nominated Dr. Carneiro of Brazil. There was some support for him, but not too much. Dr. Sarrailh declined the nomination and would, I believe, have been glad to see Dr. Carneiro elected. But a move was set on foot to draft Dr. Sarrailh. Time for adjournment came and so an extra meeting had to be called for the afternoon. This permitted time for a certain amount of backroom politics to be set in operation. When the meeting reconvened in the late afternoon, Dr. Carneiro withdrew his candidacy and Dr. Sarrailh was drafted by a speech of Dr. Roberts, vice-chancellor of Cambridge University. Dr. Sarrailh accepted on condition that Dr. Roberts himself would be made vice-president. And that is the way the election went.

The election of the administrative board was an even more complicated process. It was agreed that when all nominations from the floor had been made, the chairman would designate a committee to act as nominating committee and to prepare from the list of those nominated from the floor a definite slate for the administrative board, together with a list of deputy members, or alternates, to serve automatically in case of illness or retirement of the elected members. Father Sassens of Lyden, Dr. Vito of Sacred Heart, Milan, and I were representatives of Catholic institutions nominated for the board. When the final slate was brought in, the three of us appeared on the list of alternates. The only Catholic I know of on the board is Dr. Rogers of Harvard. It is just possible that there are other Catholics but I am not certain of them.

Dr. George F. Zook called two meetings of the American delegation. These meetings were not used to formulate an American position but rather to discuss our ideas on the way the meeting was going. Only a



few seemed to favor the principle of high-selectivity for an association of international universities. There was much difference of opinion among the Americans as to whether liberal arts colleges should be permitted to belong to the association. Some felt that they should not; others thought that the way should be left open for a certain number of arts colleges to become members. In the end, the matter was settled by simply stating in the constitution that membership would be open to degree-granting institutions which are "dedicated to the study of several branches of knowledge," and which are at the level of higher education "as shown by the quality of their instruction and the preparatory training demanded of their students, as well as the active participation of their staff in scientific or scholarly research and the type of working equipment placed at its disposal."

#### AMERICANS, LATIN-AMERICANS, AND BRITISH

The Americans took a very active part in the conference and especially in the commission meetings. They were particularly helpful in "getting things done" and in trying to prevent discussion from wandering far from the real points at issue. Had we wished, we could easily have settled on an "American position" on several matters; but there was no attempt to do so and, hence, all danger of any charge of "American imperialism" was avoided.

The Latin-Americans, or rather a very vocal group of Latin-Americans, gave a distinct impression of too much group activity and group position, and a little too much insistence on this position. One could sense a certain resentment to this. The British, on the other hand, when they saw that their ideas on forming an association whose activity would be limited almost solely to running an international bureau of universities were not entirely acceptable, retreated very gracefully and cooperated one hundred per cent in formulation of a constitution for an organization whose scope would be considerably broader.

It may have been a mistake for us Americans not to determine on our candidates for president and members of the administrative board. Our numbers gave us strength but we were being more than careful not to form an American bloc.

#### CATHOLIC REPRESENTATION AMONG OFFICERS

The day after the meeting ended, I made it a point to see Dr. Carneiro who is the representative of Brazil at Unesco and who, therefore, lives in Paris and will be very close to the operation of the Bureau and the headquarters of the International Association of Universities. I have



worked with Dr. Carneiro on several occasions and so felt that I could speak to him very frankly. I told him, and asked him to so inform the people at the Bureau, that we representatives of Catholic universities were very much disappointed that there was not even one Catholic institution represented among the officers of the administrative board. He said that he understood the justice of our feeling and promised to bring the matter to the attention of the Brazilian representative on the administrative board.

#### THE PREAMBLE OF THE CONSTITUTION

During the meeting, Dr. Carneiro had appointed me a member of a committee, of which he was chairman, to draw up the preamble of the constitution. Naturally, I tried to emphasize in my version some Catholic ideas and ideals. Since, however, other versions had been submitted, the final form was really a compromise or elections from the different versions submitted. In its final form, the preamble read as follows:

Conscious of their high responsibility as guardians of the intellectual life;

Conscious of the fundamental principles for which every university should stand, namely: the right to pursue knowledge for its own sake, and to follow wherever the search for truth may lead, the tolerance of divergent opinion and freedom from political interference.

Conscious of their obligation, as social institutions, to promote, through teaching and research, the principles of freedom and justice, of human dignity and solidarity; to develop mutually, material and moral aid on an international level;

The universities of the world, through their representatives assembled in conference at Nice, hereby decide to create an International Association of Universities.

#### THE SPANISH UNIVERSITIES

I mentioned above that when the original invitations to the conference had been sent to all countries, Spain had been excepted. I learned of this sometime in July or August and immediately wrote a long letter of protest to the chairman of the interim committee. The interim had, itself, taken the position that the Spanish universities should be invited. But certain individuals in Unesco protested that since there was a difficulty between Spain and one of the agencies of U.N., the Spanish universities could not be invited. I maintained that the question of invitation to this conference in no way involved U.N. or Unesco, since we were independent of Unesco. I said that Spain could not be excluded on the



ground of not belonging to U.N., since other non-members of U.N. were invited. It could not be excluded because of non-membership in Unesco since the universities of other countries which are not members of Unesco were being invited. If Spain were being excluded on the ground that its government is "totalitarian," I asked, where was the logic in inviting Russia, Poland, Jugoslavia, etc. One was forced, I said, to see other reasons that were unworthy of an international educational association. I sent a copy of my letter to Dr. Zook, Dr. Lambert, director of the Bureau Internationale des Universities and to Dr. Torres-Bodet, director general of Unesco. Dr. Kruyt, Dr. Zook, and Dr. Lambert answered my letter saying they agreed with my position. Later a copy of a long memorandum sent to the interim committee at the direction of Dr. Torres-Bodet was, by his same direction, sent to me. This memorandum made it clear that Dr. Torres-Bodet agreed with my contention that the question of sending invitations to the conference belonged solely to the interim committee. I then wrote again to Dr. Kruyt, quoted the memorandum from Dr. Torres-Bodet, and said I hoped that the invitations would be sent immediately to the Spanish universities and, thus, rectify what I looked upon as a grave injustice. The next word I received was that the invitations had been sent to the Spanish universities. Actually six or seven Spanish universities (one of them, Comillas, a Jesuit university) sent delegates who made a fine impression. At Nice, Dr. Torres-Bodet, Dr. Kruyt, and Dr. Lambert spoke to me of the Spanish incident and said very frankly they were pleased with my intervention and with the outcome. Most of the Spanish delegates were aware of what had happened and they expressed their gratitude to the Jesuit Educational Association for its intervention in their favor.

#### CONCLUSION

At this early date, it is difficult to predict what the International Association of Universities will amount to. Nor can I say how many Catholic universities will be invited to become members. But of this I am certain, that the Catholic representatives made themselves felt at the Nice meeting. The organization may really develop into something very influential as time goes on. We have the consolation of knowing that we helped to start it; and we are in "on the ground floor."



# *The Art of Teaching*

## Jesuits as Teachers

GILBERT HIGHET<sup>1</sup>

Next in the line of famous teachers, the Jesuits. I have already praised Jesuit education so much that it must be obvious I am not a Jesuit myself, or even a Roman Catholic. The Jesuits themselves would not make the mistake of heaping praise on their own system. They are too good psychologists. They know that the effect might be to turn people against it; and indeed I hope I have not done so, for it is an admirable system. Or, perhaps, it was an admirable system until the Order was dissolved by the Pope in 1773. Since it was reestablished in 1814, it does not seem to have done so well or to have produced quite such brilliant results.

The best thing about its methods was the thoroughness with which they were planned. Planning is not a merit in itself. Many an outrageously bad school has been run like clockwork. But it helps to avoid some deadly faults which schools often contract. It keeps the pupils and their masters from wasting time. Wasted time is not free time, it is not recreation and rest. Usually it is a week, or a month, or a term, or a year in which neither the teacher nor the pupils really know what they are doing. They are working on some subject they have already done, in a boringly similar form; or they are filling in until June comes round, so as to start afresh next year; or they are taking some examination for the second year in succession in default of any other goal to aim at. The educators who drew up the Jesuit Plan of Studies arranged the entire schooling of their pupils as a continuous career, with plenty of free time but no duplication or waste.

As well as avoiding waste, planning gives the young an unusual sense of purpose. They know where they are going, whereas very often in less systematic schools the boys feel they are shunted from one class to another like cattle in the loading pens. It is terrible to feel chained when young, but it is painful and humiliating to feel one's life is meaningless and purposeless, or, in the old Scots phrase, "like a knotless thread." The Jesuit regulations made sure that the pupils realized what they were doing, and why. It is noticeable that very many of their

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<sup>1</sup>Copyright 1950, by Gilbert Highet, Reprinted by permission of the author. Highet, Gilbert, *The Art of Teaching*, New York: Alfred A. Knopf, Inc., 1950, pp. 220-224.



pupils have turned out to be men of very strong will-power and long vision. A good modern example is the Irishman who spent seven years on writing a book about the events of a single day, and then spent seventeen more on writing about the dreams of a single night. You may not admire *Ulysses* and *Finnegans Wake*, but they are monuments of aesthetic planning and perserverance, and it was the Jesuits who taught Joyce how to make such plans.

Still, planning and purpose can be very inhuman. They can stifle independence and originality. Sometimes they are admired because they do just that. The Jesuits avoided this fault by their insistence on the complementary principle: adaptation. Again and again and again they repeat that pupils differ, classes differ, ages differ, and that the teacher's duty is to teach, not an abstraction, but the particular collection of boys he has in front of him. To begin with, he must allow for their youth. He is accustomed to learning and to using his mind: they are not. Remembering this, he will adapt his teaching to their age. In a vivid image, Father Jouvancy says that the mind of a schoolboy is like a narrow-necked bottle. It takes in plenty of learning in little drops, but any large quantity you try to pour in spills over and is wasted. Patience, patience, patience.

Then the teacher will adapt his teaching to different classes, and treat different pupils differently. To do this he must be a good psychologist. The boys look pretty much the same. He must detect the real character concealed by their appearance. In another vivid image (notice how the Jesuits teach in pictures), Father Possevino says they are like salt, sugar, flour, and chalk, which all look pretty much alike and which have vastly different natures and uses. Having discovered the different capacities of his pupils, the teacher will—as far as possible within the plan—adapt his teaching to their differences.

The Jesuits went to unparalleled lengths and showed unbelievable patience in adapting themselves to the people they had determined to teach. For instance, they sent out a small expedition of ten or twelve priests to Christianize four hundred million Chinese. This almost impossible task they started by studying China. It was an empire, ruled from the top by comparatively few men. Good. If the few men could be converted, the rest would, in due course, follow. Now, how could the few men be converted, the emperor, the courtiers, and the mandarins?

Not as a Dominican priest with Pizarro had tried to convert the ruler of Peru, by giving him the Bible untranslated, but by approaching them through something they already admired. What did they admire? What interested them most? Chinese culture—philosophy, art, literature, and



science—particularly astronomy and geography. Good. The Jesuits therefore spent several years learning Chinese philosophy, art, and literature, making ready to meet the Chinese on their own level. After the imperial officials had, slowly, reluctantly, admitted them, the Jesuits at once flattered them by talking to them in their own tongue, and attracted them by displaying specially prepared maps and astronomical instruments. Instead of being rejected as foreign barbarians, they were accepted as intelligent and cultivated men. One of them, who became a painter in the Chinese style, is now regarded as one of the classical artists of China.

The next stage, which they approached very, very delicately, was to make the mandarins willing to learn from them. They did this by discussing astronomy with the Chinese scientists, constructing maps of the world with placenames shown in Chinese characters and the Chinese empire at the center, presenting sun-dials and astronomical instruments to the high officials whom they met, and ultimately by assisting the Imperial Board of Rites to correct its calendar so as to forecast eclipses and calculate celestial phenomena more accurately than any Chinese had ever been able to do. Their intention was to move forward again, with both Jesuitical and Oriental patience, to discussing more fundamental problems of science and philosophy with the rulers of that vast and sluggish empire. You see, they had reached the point at which conversion could—very, very gradually—begin. The stars; the laws that govern the movements of the stars; the nature of God as creator and lawgiver of the universe; God's relation to the inhabitants of this planet . . . it would all have followed in due time, gently, slowly, but unhesitatingly, and it might well have succeeded. The failure of the Jesuits in this magnificently ambitious enterprise was caused by opposition within the church and by dynastic changes in China, and not by any failure in their educational powers of adaptation and penetration.

Planning and adaptability were two of the pillars of Jesuit education. The third, equally important, was the high standard of the books which were studied, and consequently, of the achievement demanded from their pupils. The Jesuit schools were established largely to counteract the Protestant Reformation, and their founders went on the excellent principle that they would do this best by producing Catholics who were not only devout but brilliant. To do this, they must teach them the most exacting and most rewarding subjects, superlatively well. They worked out, therefore, a curriculum of the finest things in classical literature, on the assumption that "we needs must love the highest when we see it." This book is not concerned with the subject-matter of education, but here the form and material are virtually impossible



to distinguish, for, as the Jesuits themselves said, they used the classics as "hooks to catch souls."

The success of Jesuit education is proved by its graduates. It produced, first, a long list of wise and learned Jesuit preachers, writers, philosophers, and scientists. Yet if it had bred nothing but Jesuits it would be less important. Its value is that it proved the worth of its own principles by developing a large number of widely different men of vast talent: Corneille the tragedian, Descartes the philosopher and mathematician, Bossuet and Bourdaloue the orators, Molière the comedian, d'Urfè the romantic novelist, Montesquieu the political philosopher, Voltaire the philosopher and critic, who although he is regarded by the Jesuits as a bad pupil is still not an unworthy representative of their ability to train gifted minds. The Company of Jesus has many enemies, but none of them has ever said that it did not know how to teach.



# The Fourth Annual Meeting of Jesuit Law Schools

Sixty deans, regents and faculty members, representing over five thousand students of the thirteen Jesuit law schools of the United States, met on December 29, 1950 at Loyola University, Chicago, for buffet supper and a discussion of mutual interests in the field of Jesuit legal education. The meetings are held annually in connection with the sessions of the Association of American Law Schools.

In point of attendance, representation, scholarly content and general interest the meeting was the most successful in the history of the sessions. Overall attendance, both lay and Jesuit, reached a new high, growing from sixteen in 1947, to thirty nine in 1948, forty eight in 1949, and sixty in 1950. Particularly noteworthy has been the increase in Jesuit lawyers. In the years since the first meeting seven scholastics and fathers have been assigned to the study of civil law, bringing the total to eleven.

A committee of three,—Rev. Louis J. Twomey, S.J. (Regent, Loyola, New Orleans), Professor Eugene J. Keefe (Fordham University) and John C. Fitzgerald (Dean, Loyola, Chicago), Chairman, prepared the program of papers and made arrangements for the dinner.

Reverend Julian L. Maline, S.J. addressed the meeting on behalf of the Jesuit Educational Association in the absence of Rev. Edward B. Rooney, S.J. Dean Fitzgerald welcomed the group for the Very Rev. James T. Hussey, S.J., President of Loyola University.

The program included two-minute reports on "The Los Angeles Natural Law Institute" by Professor J. H. Ziemann (Loyola, Los Angeles) and on "A Lawyers' Seminar on the Natural Law" by Professor John C. Hayes (Loyola, Chicago).

A symposium of five-minute papers on "Integration of the Natural Law Curriculum: Contracts" by Professor A. E. Papale (Loyola, New Orleans), "Trusts" by Professor J. A. Luyckz (Detroit), "Trade Regulations" by Professor Heinrich Kronstein, "Contracts" by Professor Richard Childress (St. Louis) and "Constitutional Law and Conflicts of Law" by Professor J. H. Ziemann (Loyola, Los Angeles).

Two more lengthy papers and a discussion which followed are printed in this issue of the Quarterly. The papers are "How Jurisprudence May Serve A Unifying Force in a Law School Program," by Rev. Francis P. LeBuffe, S.J. and "A Political Scientist Looks at Catholic Law Schools" by Rev. Robert C. Hartnett, S.J.



# Jurisprudence: Unifying Force in a Law School Program

FRANCIS P. LEBUFFE, S.J.

At first when I received the wholly unexpected invitation of your chairman to address this group I was completely unreceptive to the idea. I had indeed asked leave to be present, but I honestly wanted to be present to *learn* from your discussions (since I am preparing the Fifth Edition of "The American Philosophy of Law"). Yet here I was called upon to teach and to teach or at least quasi-teach you who are so far better equipped than I in the matter on hand.

However, since Jurisprudence and its place in a Catholic Law School has been very much in my mind since 1920, I finally decided that I would brave the lions' den and trust to the Divine intervention of a cooling breeze of charity.

This paper is but a brief statement of conclusions. I shall present these conclusions rather baldly, for I deem it out of place to write in any exhortatory manner. Moreover, you who are skilled in dialectics both speculative and practical can readily spell out into their fulness the thoughts herein suggested.

Let me present a simple syllogism in which is crystallized my whole position.

If there is a Catholic approach to the science of law, then a Catholic law school ought to present that approach.

But there is a Catholic approach to the science of law.

Therefore a Catholic law school should present that approach.

The Major should be sufficiently evident, it would seem. As Catholics we conduct no school of secularized studies. The studies may be secular, but not secularized. If we are true to our heritage of faith, we must transfuse them with the light of that Faith. For God is everywhere, and in every truth; and in every body of truths.

I gravely fear that under the impact of the modern divorce of religion from educational and civic life, and of the tendency to over-specialization, we fragmentate our knowledge and leave our Catholic Faith one more of these fragments. The Communists would tolerate no such mutilation.

For us Jesuits, this proper intrusion of our Faith is preeminently our duty and our privilege—everywhere; and hence into the science of law.



As for the minor of our syllogism: "There is a Catholic approach to the science of law." This is clear from many viewpoints.

First, *philosophically* and theologically we know from reason and from faith that natural law and it alone is the foundation of all law. We know too that law has its ultimate binding force from God, both because of its natural-law basis and because all authority comes from God.

Second, *historically*. We know that our Common Law was definitely based by its progressive formulators on the natural law or as they frequently state it on "right reason" or "good conscience." Again the basic statements of our American freedom place God and inalienable rights at the center of our legal system. And so we owe it to our own history to give a true statement and defense of our legal ancestry.

Thirdly, *pragmatically*. You are more conscious than I how these foundations of our jurisprudence have been crumbling and that this is happening because our legal edifice is being built on the shifting sands of stark utilitarianism. We, and almost we Catholics alone, have the wherewithal to make firm again this tottering structure.

Finally, *prophetically*, if I may use that word. The world is reeling under the fierce impact of a totalitarian attack in which all natural rights are denied. We and we alone have the power of successful counterattack.

Again, where totalitarianism does not hold the reins, the ultra-Welfare State is leaping into the middle with real danger portending natural rights. Against this self-service, all intrusive State, so destructive of individual dignity, initiative and rights we alone can forge effective, valid weapons.

The conclusion then seems inevitable; that a Catholic law school should and must teach this Catholic approach to the science of law, and teach it comprehensively, and teach it fearlessly.

I have laid down this rather lengthy background because it is essential to the proper understanding and the proper validating of the contentions that natural-law Jurisprudence can and should be, not only *a* unifying subject in our law schools, but *the* unifying subject.

As it is often taught at present it is a separate isolated course which to most students is sheer imposition and a rather heartily disliked example of metaphysical subtleties. True it is that it is highly necessary to have a basic course on natural-law principles of Jurisprudence, even for those who have already had a course in Ethics even in our own Jesuit schools. I say even *because* our Jesuit college graduates because from my experience of 31 years I am convinced that our courses of philosophy—and religion—are ordinarily taught in such a vacuum of reality that the students sense little impact on their own concrete surroundings of social or professional life.



The course in natural-law Jurisprudence should be a combination of philosophy teaching and law teaching. The principles should be established in the ordinary philosophical manner, and there should be an immediate study of cases in which the aforesaid principles have been exemplified properly or improperly. If properly the good that accrues to the General Welfare can be indicated; if improperly, the harm already done to the social whole can be shown, as in the divorce laws, or readily foreseen as in the case of many ultra-social bits of legislation.

If this method of teaching be used, then the course in natural-law Jurisprudence will not be left hanging in the air and thus divorced from reality. Moreover, the properly pragmatic aspect of our natural-law Jurisprudence will be clear. As the case now stands, there is apt to be a too-universal condemnation of pragmatism without a clear understanding of the meaning of that term. The ordinary lawyer is and must be very pragmatic, engaging as he does in contracts, negotiable instruments, etc., all of which depend on the ultimate working out of the transaction. A wholesale condemnation of pragmatism leaves the students puzzled. Why? Because in many of their operations they know that the pragmatic result is the criterion by which these same operations are tested. It should be clearly pointed out to them that the pragmatic result is a truly legitimate secondary norm, but not the primary or ultimate one.

It might also be shown that our own ethical principles are often truly pragmatic. Thus we vindicate monogamy as the proper marriage status because only through the enduring union of one man and one woman can the human race be properly propagated, educated and perpetuated.

To implement this unifying efficacy of natural-law Jurisprudence I submit that the ideal Catholic law school would have professors so trained in natural-law Jurisprudence that each and every one would show how his course relies on and is integrated with the fundamental course in natural-law Jurisprudence.

The Torts professor could indicate how the rights not to be slandered, not to be libelled, not to be deprived of one's property are ultimately a natural-law right, definitized, perhaps, and concretized by common or civil law. In property the professor can have ample recourse to the natural-law right to acquire and hold unmolestedly real goods and chattel.

In Wills; the natural-law right of inheritance can easily find place. In Criminal law the right to life and to physical integrity is apparent immediately.

In Contracts, the whole question is opened up of the moral obligation contracted through and by such instruments. In Labor Law there is need to vindicate the natural-law right of the working man to strike and the



more immediately crying need to vindicate the over-all right of the General Welfare which will at times cancel out any apparent right to strike.

Even in adjective law, that is practice and procedure, natural-law principles are not unknown, for example, the right of a timely disposition of a controversy lest injustice should result.

I submit that a law school which confines itself wholly or almost wholly to the specific rules of each subject without relating and correlating these rules with the principles of natural-law Jurisprudence disregards the one integrating factor of law.

While natural-law principles, it is true, are only basic principles and not specific rules, these same general natural-law principles provide a test of the "rightness" or "wrongness," or, to use the lawyer's parlance, the "soundness" or "unsoundness" of the specific rules.

Thus again a law school, which confines its teaching to the specific rules of each subject without relating those rules to the principles of natural justice, overlooks the truly basic principles by which the specific rules can be properly tested.

To use a metaphor, we have at present in our law school courses a mass of unconnected pearls; we Catholics and we alone have the natural-law thread that can weave them into a beautiful legal necklace.

This is a glorious concept of a Catholic law school wherein the course in natural-law Jurisprudence is the nerve center of the whole system. To it each professor refers not sporadically or in a *deus-ex-machine* manner, but instinctively and quite automatically. Or, to change the metaphor, the course in natural-law Jurisprudence is the hub of the wheel from which all the spokes radiate and from which they receive their coordinated motion.

Is this a vision or a mirage? If it is a vision, I frankly submit that none of our law schools has as yet actualized that vision completely, though some are making major efforts.

Are we all brave enough to actualize that vision? And actualize it soon? The Communists do!



# A Political Scientist Looks at Jesuit Law Schools

ROBERT C. HARTNETT, S.J.

Let me begin by thanking you for inviting me, through your officers, to address this meeting. I realize that it is easy for an outsider to make suggestions which our law-school administrators, operating under many handicaps, will undoubtedly find it very difficult to implement. On the other hand, I think that we should keep our *ideals* very high, even though we may have to inch our way towards their realization.

These introductory remarks must be curtailed in order to keep this paper within the twenty-minute limits set. I would like to preface my remarks by mentioning, however, that I have taught jurisprudence in one of our law schools and that I think the answers to some of the questions I am raising may concern, at least partly, the pre-legal education given in our own colleges. It is now very loose-jointed. Our law schools might be able to help tighten it up so that at least the students they get from our own colleges will be better prepared.

For the sake of discussion, then, allow me to ask the following questions:

- 1) *Are we making any effort to make sure that our lawyers learn their law in the setting of Catholic Social Philosophy?*

Not long ago a graduate of a Jesuit high school, college and law school told me he thought *America's* policy on labor was "all wrong." He was sure because of his twelve years of Jesuit training. I asked him only one question: "In your twelve years of Jesuit training," I asked, "how much did you learn about the social teaching of the Church as set forth in Papal encyclicals?" "Well, Father," he replied, "I'm afraid the answer to that one has to be, 'Nothing'."

This, I submit, is a disgrace. It reflects on his whole Jesuit training, of course, not merely on the legal part of it. But he is a lawyer, and his opinions simply echo those of the corporation he works for.

My impression is that Jesuit law schools have been producing hundreds of lawyers who really know nothing about Catholic social principles. What can be done about this situation?

- 2) *Do our law schools make any effort to see to it that their professors are grounded in Catholic social teaching?*

My impression is that they do not. From the report of the very stimulating meeting you had in Cincinnati two years ago I gather that this



particular point was not explicitly raised. When we talk about "Catholic principles," do we include, as a most important part of them, Catholic *social* principles?

Graduate courses in the encyclicals are available in many of our universities. Should not our law professors be encouraged to take them? Or would faculty seminars provide the solution?

3) *Have the curricula of our law schools kept pace with the changes in the modern practice of law?*

Much legal practice today, I believe, has to do with the SEC, the FCC, the FTC, the ICC and countless other Federal, state and municipal administrative agencies. Then there is the field of labor law and administrative law generally. Are we encouraging young lawyers to become counsel for labor unions—or are we leaving this field to left-wingers?

Some years ago I was much disappointed to find that the library of one of our law schools did not even have a copy of John Dickinson's *Administrative Law and the Supremacy of Law in the United States*, an early book which is I believe, a sort of minor classic.

To what extent do we relate law to economics? To sociology? To political science?

Many of the opportunities open to young lawyers today, I believe, are in government service. The big universities seem to place a disproportionate number of men in such positions. Might not the reason be that they train their students for such work? I don't think we have to multiply courses to fill this void. It is a question of emphasis and attitude, and, of course, of the rounded-out education of our professors.

4) *Has any professor in a Jesuit law school mastered and written about the role of the natural law in our legal system?*

What I mean is something specific. I think St. Thomas's doctrine on "practical reason" is the answer to legal pragmatism. Judge Jerome Frank, for example, told me he would accept the natural law if we would 1) change the name, and 2) show how it applies in the concrete. St. Thomas's doctrine on "practical reason" does just that. In teaching jurisprudence, I used his treatise *On the Laws*, now available in English for thirty-five cents through the Great Books Foundation, Inc., at the University of Chicago. To my mind, this doctrine is the heart of our philosophy of natural law as applied to civil law. Are our professors grounded in it?

5) *In regard to jurisprudence, do our students learn how modern legal writers have addressed themselves to such questions as the function of law, what "the law is," etc.?*

Do such names as von Savigny, Jellinek, Kelsen, Pound, Max Radin,



Karl Llewelyn and the rest mean anything to them? If not, how can they read the law reviews? How can they understand the kind of thinking which goes into judicial law-making today? I do not think teaching our students the weaknesses in Holmes' thinking and giving them a capsule-course in scholastic ethics is teaching them jurisprudence. A modest selection from the excerpts in Jerome Hall's *Readings in Jurisprudence* would be sufficient for what I have in mind.

6) *To what extent are we trying to make our professors and our students legal scholars?*

My impression is that the big law schools regard our institutions as good places to learn how to practice law so as to make a living at it. That is, quite legitimately, their prime purpose. But some legal scholarship should go into our teaching of law. Our students should get some idea of the kind of research which helps to shape the law. At least the better students should be given a taste of this sort of study, otherwise they will never pursue their legal studies any further than is demanded by their practice. The kind of study which is done by committees of local, State and national bar associations will never be put in their hands.

7) *Do we do anything to interest our professors or our students in legal issues where the Catholic stake is large?*

My impression is that we really haven't developed American Catholic lawyers who are "up on" the Church-State issue, for example. My knowledge of the law reviews is quite limited, but it seems to me that the Jesuit law reviews missed the implications of the *Everson* decision in 1947, were slow about getting articles in print on the *McCullum* decision in 1948 and that when the articles finally did appear, they said, at somewhat greater length and with citations, only what had already been said.

Have we anyone working on the problem of tax-exemption of church property? That is sure to become an acute problem some time in the future. Divorce legislation might be another field requiring research. You undoubtedly know of many others. The Catholic public has some right to expect that our law schools will provide the legal learning necessary to defend the rights of the Church in all such questions.

8) *What ideals do our law schools propose to students about engaging in politics?*

Frankly, we all have some soul-searching to do here. We turn out some very fine lawyers and judges, undoubtedly—men of ability and moral integrity. We also turn out a great many lawyers—and graduates of other colleges, of course—who go into politics and seem to play the game exactly the way the old hands do it.

It is, I honestly believe, a real scandal to many sincere non-Catholics



that the large cities in which Catholics have often played a predominant role in local politics are not a whit cleaner than cities where Catholics have no influence to speak of. We ought, I think, to attack this problem by positive measures.

I hope these questions will lead to a fruitful discussion. All I would like to add, in addition to thanking you for your patience, is this one last thought: the study of the law, I believe, looks backwards and even in so doing it takes a very narrow view of the law. It is interested, it seems, in how courts have interpreted the laws we have.

Since the Church has a social and political philosophy by which she expects all her members, lawyers and non-lawyers, to be guided, a Catholic lawyer ought to be interested in the reasons why we have the laws we do have. As Catholics, our lawyers should be deeply interested in promoting social justice. They should be interested in improving old and promoting new legislation which will provide better for the general welfare. The least they can do is try to judge the legislation others have promoted by truly Catholic social standards, in the light of the social problems such laws were intended to alleviate.

Unless we evaluate legislation by Christian standards, it seems to me that we are taking a rather positivistic and pragmatic view of the law ourselves. We have to keep asking ourselves whether the laws we have and the decisions made under them are good or bad, according to our fundamental beliefs. It is not enough for us to ask, simply, "What is the present law?"—and let it go at that.

#### SUMMARY OF COMMENTS FROM THE FLOOR

*Professor Cornelius J. Moynihan* (Boston College): The general conduct of the meeting is a matter for great pleasure, especially the exceptional work manifested in the five-minute papers. The progress of this association from the early beginnings, when it was purely a social gathering, is frankly amazing. It seemed then that this progress could never be achieved, but the association has now reached maturity, and should be commended for excellent work.

#### METHOD OF INTEGRATING NATURAL LAW INTO LAW COURSES

*Professor Moynihan*: Dean Edward A. Hogan's paper (U. of San Francisco) on Constitutional Law raises a problem of methods. To what extent does the professor handle the natural moral law in these constitutional cases, as for example in *Buck v Bell* (274 U. S. 200, 1927) in which Justice Holmes held that sterilization of the insane was within the power of the State under the Fourteenth Amendment (Due Process Clause)? How can you find time to treat the natural law in the course in Constitutional Law, and how do you go about it? Or would you not better treat *Buck v Bell* in the course in Jurisprudence rather than in Constitutional Law? In Ethics you treat of sterilization in detail, but can you consider it in law school? *Buck v Bell* raises several questions, and to answer them consumes time. Thus you consider: (1) What is the function of



the Catholic judge? (2) Is the latitude of his activity the same now as at the time of Holmes' opinion in 1927? (3) How does the function of the judge differ from that of the legislator? (4) How far has the concept of "due process of law" in the Fourteenth Amendment broadened over the years? (5) How deeply, in short, can you go into *Buck v Bell* in the course in Constitutional Law with the time at your disposal? Cannot the Jurisprudence course rather be built up on the case method? In Jurisprudence such matters would be the only questions before the class.

*Professor William Kelly Joyce* (University of Detroit); *Father Edwin Healy, S.J.*, of West Baden College answers all these questions for *Professor Moynihan* in his *Moral Guidance* (Loyola University Press, 1942). *Father Healy*, for example, sets the limits of the function of the Catholic judge.

*Professor Moynihan*: Does *Father Healy* discuss "due process"? *Father Healy* only treats one-third of the matter.

#### "COMMON GOOD" AND "GENERAL WELFARE"

*Professor James B. O'Shaughnessy* (Loyola, Chicago): *Father LeBuffe* should be congratulated for his paper. Properly taught and understood the Natural Law should make a man a more effective lawyer. One comment of *Father LeBuffe's*, however, was puzzling that the term "general welfare" should be used for "common good." Are not "common good" and "general welfare" two different concepts? In an extensive investigation of the opinions of the courts no references to the term "common good" were found, but the courts do use the term "general welfare" frequently. It seems impossible to say that the "common good" is the same as the "general welfare."

*Father LeBuffe*: This would seem to be largely a matter of personal preference. Ultimately it comes down to a matter of translation from the Latin and the phrase *bonum commune* is not properly translated by the English "common good." The point is: What is the best translation?

*Professor O'Shaughnessy*: The term "common good" has been lost in modern law.

#### INTEGRATION OF NATURAL LAW INTO THE LAW CURRICULUM

*Professor Francis J. McGarr* (Loyola, Chicago): All will agree that the Natural Law must be integrated into our various law courses, but as a matter of fact it is not done. Why is this so? How are professors to go about this integration?

*Mr. David C. Bayne, S.J.* (Chicago Province): The answer to this problem lies in the distinction between the *ex professo* study in a formal course in Jurisprudence of the theory of the Natural Law in a set of abstract principles and the Natural Law in practical application to concrete problems in the classroom and as a reflection of the Catholic philosophy of life. When the entire curriculum is taught from the Catholic point of view the integration of the Natural Law into each course is automatic. The course must be permeated with the full sense of Catholic philosophy. If the professor is deeply imbued with his Faith and a Catholic philosophy of life, the Natural Law will flow with ease into the whole treatment of his course and will weave itself into his class preparation without studied and painful advertence or added consumption of teaching hours.

#### NEED FOR JESUIT LAWYERS

*Rev. Francis E. Lucey, S.J.* (Regent, Georgetown University): The problem of integrating the Natural Law into the Law course can be solved, as well as the added difficulty of the extra time consumed in the process, by simply talking Catholic philosophy



whenever the professor meets the occasions as he goes through the course. Thus, by little indications all along the way, in nearly every opinion the professor carries the Catholic philosophy to the student. Constitutional Law is an excellent medium for this. Certainly Justice Holmes can be used as an adversary at almost any point in one of his opinions. It is, in the end, a matter of carrying our philosophy to the student as a positive thing. This leads to the further need, namely, of educating the faculty to a full knowledge of Catholic philosophy.

The answer to this problem, and the best and quickest way of bringing our philosophy of life and law to the school, is by having lawyer Jesuits on each law faculty. This is a repetition of a plea made each year, and it is still the answer. This is not the only approach, however. The lay faculty should also be encouraged to learn philosophy. The way law students work they could learn in a little over a year all the philosophy that is taught to our students in the three-year course. The combination of this study on the part of the lay faculty and the presence of lawyer Jesuits in the school would solve the whole problem of integrating our natural law into the curriculum. With three or four lawyer Jesuits on the faculty it would be a very short time before they would permeate the school with the Catholic philosophy of law. With lawyer Jesuits to answer the questions posed by the lay faculty the entire complexion of the school would change. In this matter of lawyer Jesuits, Father Julian Maline is to be particularly commended for his practical support and encouragement.

#### THE USE OF THE ENCYCLICALS

*Rev. Louis J. Twomey, S.J.* (Regent, Loyola of the South): The fact is that today Roman Catholic lawyers are the same rugged individuals as their confreres. The conclusion is that our Jesuit Law schools are deficient. The paper of Doctor Kronstein was most impressive. The manner in which the Doctor wove the social encyclicals into his course in Federal Trade Regulation should be an example for the whole law curriculum. Today our society and culture is in the process of reformation. The lawyers are the most influential men in this society. The Jesuit law schools should be filling the Popes' commands to teach and influence these lawyers. We have the answer and must do something about it.

#### THE NATURAL LAW IN PRACTICAL APPLICATION

*Professor Richard S. Sullivan* (Boston College): It was very interesting to hear Father Hartnett say that Judge Jerome Frank would accept the Natural Law if only the name were changed and it could be applied to practical and concrete problems. All seem to share the desire to bring the Natural Law to bear on the practical problems of the day, yet it is there that the main deficiency in the Natural Law lies. As Mr. Bayne stated the important thing is to attack the whole problem with a Catholic attitude; you cannot reach into a bucket and pull out the natural law, it must be the natural result of a Catholic philosophy of life.

In this matter of spreading the teachings of the Natural Law we must infiltrate. This is the history of the Jesuit Order. In the later middle ages the Jesuits infiltrated—today we must do likewise. Even the likes of Lon Fuller (Professor of Jurisprudence, Harvard Law School) can be infiltrated, but not dogmatized. Thought must be given to how the natural law can be presented with the best psychological effect—how the hearers feel about it deep down inside.

*Professor Francis X. Bradley, Jr.* (Creighton University): The use of the word "feel" by Professor Sullivan is quite alarming. It is rather a matter of "know." It would



seem that we should give Lon Fuller reasons, not feelings. The Natural Law must be restated in terms of reason in the solution of modern problems. At Yale when seated under Northrup (Professor of Philosophy, Yale Law School) it was the lack of an epistemological base, the difficulty in proving the objectivity of our knowledge, that offered the greatest difficulty in replying to his objections.

*Professor Sullivan:* But the answer has not been given by Professor Bradley to the problem of presenting these Natural Law reasons to Lon Fuller or to the class.

*Mr. Bayne:* The Jurisprudence of the Natural Law can be incorporated into the entire curriculum only by means of a deep philosophy of life which expresses itself in each course as the professor proceeds in his teaching. If the professor has a full Catholic philosophical training, this training will manifest itself at every point in his lecture. The Natural Law as a way of life is one thing, as a formal treatise in Jurisprudence it is another. This distinction is highlighted by a common present-day misapprehension among non-lawyer Jesuits to the effect that if the law school offers one course in Jurisprudence the duty to the school and the students is filled. Yet were a choice necessary, it would be more advisable to eliminate the course of Jurisprudence altogether and concentrate on building a faculty that would reflect the Catholic philosophy of life in every course, would integrate the Natural Law into the whole curriculum. A course of Jurisprudence surrounded by a curriculum of purely secularistic law courses is like Mass on Sunday without a thought of God during the week.

*Father LeBuffe:* The tremendous upsurge in Natural-Law thinking and the notice accorded the Natural Law by non-Catholics is very great. We would make a grave mistake in dropping the term "Natural Law" in spite of all that Jerome Frank might desire or promise. We may modernize our approaches, but we must be true to our heritage and keep the term that has characterized our system, especially since others are now joining us in our conviction.

*Father Lucey:* There is no doubt about the advisability of retaining the term "Natural Law." Because it implies "God" as an essential element in its definition, it is opposed by the secularist schools of thought and for that very reason has a peculiar and added value for us.

DAVID C. BAYNE, S.J.



# Negro Students in Jesuit Schools 1950-1951

DONALD CAMPION, S.J.

Most readers of the present article will recall reports of similar studies appearing in *Social Order* (Nov.-Dec., 1947, pp. 145-148; Jan., 1949, pp. 20-22; Jan., 1950, pp. 23-26). The initial survey of Negro enrollment in Jesuit schools covered the academic year 1946-47. Later surveys were of the years 1948-49 and 1949-50. The present study may unfortunately prove to have been the last one possible for some time under normal enrollment conditions for our colleges and universities.

Data for this survey were collected from replies to a questionnaire submitted to the individual directors (or to central information bureaus in a few of the larger institutions) of one hundred and fifty-six educational units operating under Jesuit supervision throughout the country. In each instance information was requested on the admission policy of the institution with respect to qualified Negro students, on the total enrollment in the particular school for the year 1950-51, and on the number of Negroes actually enrolled in the schools admitting them. Response to this questionnaire was remarkably high. Replies were received on over ninety per cent of the one hundred and fifty-six units. In addition mention must be made of the further interest shown by more than fifteen administrators who supplemented their replies with comments on the subject. The writer wishes to avail himself of this opportunity to thank all concerned for their generous cooperation.

Before discussing the results of our survey, note must be made of a difficulty connected with the gathering of exact statistics on Negro enrollment. One reply pointed out that under state law in that area it is not permissible to inquire about racial origin on registration forms. In several instances deans and regents stated that they purposely omitted such notations in order to avoid any possibility of discrimination in admissions. As a result some replies were necessarily approximations. In general, however, it is improbable that the over-all results would vary to any noticeable extent even if more accurate figures were forthcoming in these cases.

A general picture of Negro enrollment in Jesuit schools in the United States may be gathered from the following grand totals. In the one hundred and forty-two schools and departments reported, the total enrollment of all students is 100,290. Of these, 1,192 are Negroes. In



TABLE 1. Enrollment of Negroes in Jesuit High Schools, 1949-50, 1950-51<sup>1</sup>

	1949-50	1950-51	Increase
Bellarmino High, Tacoma .....	3	2	-1
Boston College High .....	0	1	1
Brooklyn Prep .....	3	4	1
Canisius High .....	4	5	1
Creighton U. High .....	1	4	3
Fairfield Prep .....	1	2	1
Fordham Prep .....	5	4	-1
Gonzaga High, Spokane .....	3	3	0
Gonzaga High, Washington, D. C.....	2	4	2
Loyola High, Los Angeles .....	4	4	0
Marquette High, Yakima .....	2	2	0
Regis High, Denver .....	2	2	0
Regis High, New York .....	1	1	0
Rockhurst High .....	4	5	1
St. Ignatius High, Chicago .....	5	5	0
St. Ignatius High, San Francisco.....	2	3	1
St. Louis U. High .....	4	6	2
St. Peter's College High .....	2	3	1
Seattle Prep .....	3	2	-1
U. of Detroit High .....	1	1	0
Xavier High, New York .....	8	1	-7
	60	64	4
Total of Negro Students .....			

other words, on the basis of these reports we may say that one out of every eighty-five students under Jesuit educational direction is a Negro.

This picture must be modified if we restrict our view to certain sectors of the educational system. Reports from thirty-seven out of the thirty-eight high schools, for instance, indicate a ratio of 1:355, with only sixty-four Negroes among the 22,738 students enrolled. The ratio improves somewhat if we consider merely the schools actually enrolling Negroes. Thirty-two schools indicate a willingness to admit Negroes, twenty-one have Negroes enrolled, four would not admit them, and one school replied that it had no known policy on such admissions. In the twenty-one schools with Negro students there is a total enrollment of 14,787 and thus a ratio of 1:231.

On the higher educational level replies were received from some or all departments in twenty-six out of the twenty-seven colleges and universities. Twenty-five of these are ready to admit Negro students, at least in some departments, and twenty-four actually have Negroes enrolled. The colleges of arts and sciences account for 33,815 out of the 77,552 students reported. Among these are 362 Negroes constituting one in every ninety-five students. Breaking down the statistics from the

<sup>1</sup>Nine schools do not have Negroes in attendance; two schools did not report enrollment (one of which has no known policy on admission of Negroes); four schools do not admit Negroes; two schools state that they had no applicants (one of which has a tentative policy of admitting qualified applicants). Total: 17 Jesuit high schools not reporting any enrollment.



various other schools we find the ratio of Negro to non-Negro students varying from 1:323 in the schools of engineering to 1:13 in the schools of social service.

How do present enrollments compare with those reported for the survey of 1946-47? A precise comparison is difficult to make because of differences in the data available for this year and for the earlier period. The first report was based on replies from fifty-three out of the then sixty-four corporate institutions. These replies indicated an enrollment of 456 Negroes in thirty-seven institutions actually enrolling them, out of the forty-seven who maintained a policy of open admission for qualified Negro students. Our present study includes replies from sixty-three out of a total of sixty-five corporate institutions and it is believed that greater accuracy in registering totals has been achieved by requesting separate data on the various administrative units in each institution where

TABLE 2. Enrollment of Negroes in Jesuit Colleges and Universities, 1949-50, 1950-51.

	1949-50	1950-51	Increase
Boston College <sup>2</sup> .....	18	20	2
Canisius College .....	18	9	-9
Creighton University .....	25	40	15
Fairfield University .....	2	2	0
Fordham University <sup>2</sup> .....	89	90	1
Georgetown University <sup>2</sup> .....	13	20 <sup>3</sup>	7
Gonzaga University <sup>2</sup> .....	13	14	1
Holy Cross College .....	0	1	1
John Carroll University .....	16	27	11
Le Moyne College .....	0	0	0
Loyola College, Baltimore .....	86	63	-23
Loyola University, Chicago .....	214	176	-38
Loyola University, Los Angeles .....	13	13	0
Loyola University, New Orleans .....	..	4 <sup>4</sup>	4
Marquette University <sup>2</sup> .....	8	.. <sup>5</sup>	..
Regis College .....	4	6	2
Rockhurst College .....	5	31	26
St. Joseph's College <sup>2</sup> .....	4	15	11
St. Louis University .....	362	332	-30
St. Peter's College .....	2	2	0
Seattle University .....	77	75 <sup>6</sup>	-2
University of Detroit .....	128	128	0
University of San Francisco .....	40	28	-12
University of Santa Clara .....	5	5 <sup>7</sup>	0
University of Scranton .....	5	4	-1
Xavier University .....	19	22	3
<b>Total of Negro Students<sup>8</sup> .....</b>	<b>1,166</b>	<b>1,127</b>	<b>-31</b>

<sup>2</sup>Approximate figures reported; some departments do not record applicant's race.

<sup>3</sup>School of Foreign Service not reported.

<sup>4</sup>College of Pharmacy not reported; Negroes not admitted in some departments.

<sup>5</sup>Not reported.

<sup>6</sup>School of Engineering not reported.

<sup>7</sup>College of Engineering not reported.

<sup>8</sup>One Jesuit College does not admit Negroes.



TABLE 3. Total Enrollments of Selected Schools Within the Colleges and Universities, 1950-51. Negro Enrollments. Ratio of Negro to non-Negro Students.

	Total of all students	Total of Negroes	Ratio
Arts and Sciences <sup>9</sup> .....	33,815	362	1:94
Business Administration <sup>10</sup> .....	11,238	127	1:88
Evening <sup>11</sup> .....	5,550	236	1:24
Graduate <sup>12</sup> .....	5,020	124	1:40
Law <sup>13</sup> .....	5,011	68	1:74
Dentistry <sup>14</sup> .....	1,597	6	1:266
Medicine <sup>15</sup> .....	1,122	9	1:126
Engineering <sup>16</sup> .....	2,262	7	1:323
Social Service <sup>17</sup> .....	539	42	1:13
Nursing <sup>18</sup> .....	2,226	59	1:38
Pharmacy <sup>19</sup> .....	555	11	1:50

separate professional schools, evening divisions, and the like are operated. Allowing for such differences, however, the trend toward increased enrollment is still clear enough to be stated with certainty.

In the high schools this increase is shown numerically by a rise from twenty to sixty-four enrolled Negro students. More significant, however, is the fact that of the twenty-five schools reported as willing to admit Negroes in 1946-47, while only ten actually had Negroes on their registers at that time, eight more now have Negroes among their students; six of the ten schools have larger Negro enrollments, and only three show a decrease. Likewise in the colleges and universities, the total Negro enrollment has increased from 436 for 1946-47 to 1,128 for the current year. Of the twenty-one institutions on the higher level admitting Negroes in 1946-47, thirteen report an increased Negro enrollment this year, three more have actually registered Negroes since that time, and only one institution shows a decrease in the number of Negro students.

The present study was intended to be no more than a report on the present status of Negro enrollment in Jesuit schools and a brief indication of the trend in the past few years. In conclusion, however, a few general reflections suggest themselves.

It is clear that Negro students have come under Jesuit educational

<sup>9</sup>26 reported out of 27.

<sup>10</sup>14 reported out of 15; Fordham totals not reported separately for this school.

<sup>11</sup>8 separate totals reported.

<sup>12</sup>11 reported out of 12; St. Louis includes School of Social Service figures under this total.

<sup>13</sup>12 reported out of 13.

<sup>14</sup>6 reported out of 7.

<sup>15</sup>4 reported out of 5.

<sup>16</sup>3 reported out of 6.

<sup>17</sup>4 reported out of 4; St. Louis not reported separately, cf. above.

<sup>18</sup>8 reported out of 9.

<sup>19</sup>2 reported out of 3.



supervision in increasing numbers in the period since the close of World War II. The recent decline in general enrollment from the post-war peak, particularly on the higher level where Negro registration is heaviest, has caused a numerical decline in the past year, but the upward trend would seem to be permanent. This would be in line with similar trends toward integration of Negroes into all areas of Catholic activity in this country. Despite such progress, the question remains: Should we be educating more Negroes even at the present time? No simple answer can be found to this question. A straight statistical reply might be worked out on the basis of a proportion between Negroes and non-Negroes being educated in a particular school in a given community at a given time. But even were such a ticklish statistical task accomplished it would still leave out of account the very real, though intangible factors that may influence the rate of Negro representation in our student bodies. And until such factors are fully investigated it would be fruitless to attempt a reply.

What are some of these factors? In some localities the force of social custom and opinion cannot be ignored. Recent years have witnessed some remarkable examples of progress in the breakdown of segregation mentality. The force still exists, however, and not merely in the southernmost parts of the country. In most areas one also encounters difficulties arising from the Negro's poor economic condition. How many Negro families in the average community can afford the tuition rates prevailing in most of our schools? Again, within the schools there may be need of a more active program to ensure assimilation of Negroes in the student group.

Efforts have been made to deal with these problems. Where Jesuit schools are located it would seem that the Society has generally taken an active part in promoting better interracial relations. In some instances this activity has taken the form of a break with local custom to the extent of admitting Negroes to our school or college. Should present trends continue we may expect that all our schools will in time find themselves in a position where they can maintain a non-discriminatory entrance policy. At present some schools have also set up programs of aid to encourage Negro registration. In one instance the principal of a Jesuit high school reports the regret of the school authorities that such proffered economic aid has found too few ready to accept it. Interesting efforts have also been made to produce a proper psychological atmosphere for Negroes in some schools admitting them. A splendid example of such action was that undertaken by the Student Council of St. Louis University within the past year. The University had taken the



lead in Missouri in admitting Negroes and stressing fair treatment for all students. Now the students have initiated a campaign to win proper consideration for Negro students in public restaurants in the area surrounding the campus. Such a program is bound to improve social conditions in the whole community.

Thus we see that ways can and have been found for increasing Negro enrollment in our schools and for ensuring the Negro student's welfare while in attendance. What should impel us to adopt such means? In locales where no provision exists for the Catholic higher education of Negroes, the importance of extending to the Negro an opportunity that would otherwise be denied him is clear. Beyond the individual need of the Negro in such a situation, there is need for the strengthening of a social structure that can only grow weaker by continued segregation. And thus, even where separate high schools and colleges are provided for Negro Catholics, it would seem desirable to aim toward a goal of non-segregation by fostering Negro attendance in our schools. Certainly there is no one who does not see the increasingly important role that Negro leaders will play in American society. Since a point of pride in our educational system is its power to train leaders in an eminent way, we must also be anxious to exercise this power in the molding of Negro Catholic leaders. Most of our schools carry on programs of scholarships and grants-in-aid designed to bring under their direction students who will benefit most by the formation offered. Though the Negro student may require greater aid economically, psychologically, or in other ways, the resulting good to be hoped for from the impact of our influence on so promising a segment of the future Church and society in America should recommend the widest possible granting of such aid.

In closing it is but fair to note one further significance in the data presented. Here is evidence that in the field of education the Society in America has anticipated Reverend Father General's recent Instruction on the Social Apostolate. The increased number of Negro students in our schools is indeed a positive step toward that goal which in the words of the Instruction, is "to restore the Beatitudes of the gospel not only in the private lives of individuals, but in the life of society as a whole."



# Survey of Jesuit High Schools Library: 1950-1951

WILLIAM J. MEHOK, S.J.

With this survey, the fifth in a series, all significant items in the J E A High Schools Blanks will have been summarized. A previous survey explained the nature of these blanks, the pattern of the survey and gave a general sampling of significant items.<sup>1</sup> Subsequent surveys handled in greater detail sections of the blanks relating to faculty and students,<sup>2</sup> graduates and administration,<sup>3</sup> and religious and non-religious activities.<sup>4</sup>

This year's survey will be devoted to summarizing the lengthy section devoted to the library. In conjunction with this primary purpose, other items will be summarized and compared with previous studies, thereby giving some indication of the comparability of these surveys from year to year.

It had been my earnest intention to institute a comparison between Jesuit high schools and other schools, both Catholic and public. The extent of the task and the number of other passing duties will force me to postpone this aspect of the survey. To those interested in such a comparison, it might be said in general that facts relating to Jesuit high schools in the last five years have shown very little variation from year to year and comparisons based on findings of any year are reasonably accurate in making such comparisons.

As in the past, the nucleus of this study is Table I. This table summarizes all information supplied by Jesuit high schools, some of which did not provide usable data. Hence the column entitled "schools" gives the number providing usable data. The "average" column gives a picture of a hypothetical Jesuit high school, items of which are comparable with other items in the table and also with items on tables of different years.

A final remark by way of preface should be inserted here. The forms used for the J E A High School Blanks have been revised this year. Item

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

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

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

<sup>4</sup>Mehok, William J., S.J., "Survey of Jesuit High Schools: Activities: 1949-1950," *Jesuit Educational Quarterly*, Vol. XII, No. 4, (March, 1950), pp. 231-239.



TABLE 1. THE NUMBER OF JESUIT HIGH SCHOOLS IN THE UNITED STATES SUPPLYING USABLE DATA ON SELECTED ITEMS OF THE J.E.A. HIGH SCHOOL BLANKS, 1950-1951; TOTALS, AND THE AVERAGE PER SCHOOL

NUMBER	ITEM	TOTAL	SCHOOLS	AVERAGE
16	<b>FACULTY</b> , Total: Full-Time T.Y. <sup>1</sup> .....	1,260	38	33.157
18	Total: Part-Time T.Y.....	149	36	4.138
20	Total: New T.Y.....	335	38	8.815
70-71	<b>STUDENTS</b> , Total: Enrolled T.Y.....	23,014	37	622.000
72	Total Sections T.Y.....	777	37	21.000
73	Total, Latin T.Y.....	20,262	37	547.023
74	Total, Greek T.Y.....	3,153	37	85.216
75	Total Math. T.Y.....	19,188	37	518.594
83	<b>GRADUATES</b> : Total L.Y. <sup>2</sup> .....	4,472	36	124.222
89	Total in Catholic Institutions.....	3,025	36	84.027
90	Total in Non-Catholic Ins. ....	737	36	20.472
84	Total Continuing Education T.Y.....	3,762	36	104.500
94	Remainder: Not Cont. Education T.Y.....	710	36	19.722
102	<b>ADMINISTRATION</b> : Jesuit and Lay			
	Faculty Meetings .....	159	36	4.416
111	Total: Supervision, Min, Wk. L.Y.....	8,231	32	257.218
113	Days in Official Sch. Session.....	6,096	31	196.645
114	Days of Actual Teaching.....	5,340	31	172.258
115F	Student Counsellors Ave. Hrs. Wk.			
	Teaching .....	254.25	30	8.475
115G	Times Whole Class Interviewed Yearly L.Y.	49.67	22	2.257
120	Jesuit Class Teachers.....	335	38	8.815
154-9	Students Dismissed L.Y.....	1,213	38	31.921
164-9	Students Failed Subject L.Y.....	4,083	38	107.447
174-9	Students Conditioned L.Y.....	6,548	37	176.972
184	Students Repeating T.Y.....	247	38	6.500
185	Students Enrolled of Top 100.....	1,574	24	65.583
186	Total Applications Rejected.....	2,558	28	91.357
200	<b>RELIGIOUS ACTIVITIES</b> : Mass Oblig. 9-Y; 29-N		38	24%
210	Communions, Wkly. Average .....	11,564	31	373.033
220	Confessions, Monthly Average .....	46,570	37	1258.648
273	Mission Collection L.Y.....	\$62,478	30	\$2,082.60
290	Non-Catholics, Total in School.....	460	37	12.432
300	<b>NON-RELIGIOUS ACTIVITIES</b> : W.			
	Formal Written Constitutions .....	91	34	2.676
301	Student Council .....	31-Y; 7-N	38	82%
303	Assemblies, Total Monthly .....	38.69	31	1.247
310	Outside Debates per Club.....	825.99	36	22.944
330	Musical Organizations .....	74	37	2.000
360	Literary and Scientific Clubs.....	68	31	2.193
380	Other Clubs .....	128	37	3.459
370A	Alumni Assn. Meet Monthly.....	27	16	1.687
341	Literary Magazine 9 Mo.....	29	23	1.260
346	Newspaper, 9 Mo. ....	264	32	8.250
350	Yearbook .....	34	36	.944
390	Physical Education Percentage .....	3,028	35	87%
391	Physical Examination, Percentage .....	500	12	42%
401	<b>LIBRARY</b> , Librarian Sem. Hrs. Lib. Sc...	584	31	18.838
403	Ass't Librarian, Sem. Hrs. Lib. Sc.....	130	12	10.833
404	Student Assistants .....	174	34	5.117
405	Librarian on Duty, Hrs. Dly.....	199.5	37	5.391
406	Ass't Librarian on Duty Dly.....	45.25	14	3.232
407	Librarian Teaches Hr. Wkly.....	236.25	34	6.948

<sup>1</sup>T.Y. means this year, 1950-1951.

<sup>2</sup>L.Y. means last year, 1949-1950.



NUMBER	ITEM	TOTAL	SCHOOLS	AVERAGE
408	Ass't Librarian Teaches Hr. Wkly.....	160	16	10.000
420	Total Vols. <sup>3</sup> .....	259,370	33	7,859.696
421	Volumes Added L.Y. ....	10,482	32	327.562
422	Total Periodicals .....	1,370	34	40.294
423	Catholic Periodicals .....	415	34	12.205
430	Ave. Wkly. Circulation L.Y. (36wk.)....	5,941.2	31	191.651
431	Ave. Wkly. Circulation per Student L.Y....	....	31	.308
440	Library Open Hrs. Dly.....	201.53	34	5.927
441	Sections Receive Formal Libr. Training....	155	23	6.739
442	Periods Training .....	176	26	6.769
450	Expenditure New Books L.Y.....	\$17,183	33	\$520.69
451	Periodicals L.Y. ....	\$ 4,239	33	\$128.48
453	Salaries L.Y. (Exc. S.J.).....	\$54,097	33	\$1,639.30
454	Binding, Repairs L.Y.....	\$ 2,044	33	\$ 61.93
455	Miscellaneous L.Y. ....	\$ 3,680	33	\$111.51
456	Total Expenditures L.Y. ....	\$81,243	33	\$2,461.91
460	Budget, New Books T.Y. ....	\$21,111	29	\$727.96
461	Periodicals .....	\$ 3,278	29	\$113.03
463	Salaries .....	\$42,910	29	\$1,479.66
464	Binding, Repairs .....	\$ 2,130	29	\$73.45
465	Miscellaneous .....	\$ 1,805	29	\$62.24
466	Total, Budget T.Y. ....	\$71,234	29	\$2,456.34

numbers have remained the same in all cases. In some instances a question relating to a certain topic was changed in its meaning so that results are not comparable with previous studies. A case in point is "Item 453 Library Salaries." Heretofore, salaries included an estimate of Jesuit salaries. It was pointed out in the preliminaries to revision that such an estimate is meaningless in any budgetary planning. Hence, in the revision, Jesuit salaries were excluded. Whenever such substantial changes occur, they will be pointed out and allowances will be made in their interpretation.

### LIBRARY

Items 401 to 466 inclusive treat of administrative and financial aspects relating to Jesuit high school libraries. Twenty-eight items were summarized for this study, many of them for the first time.

The typical librarian has about 19 semester hours of training in library science, 18.838 to be exact, almost the average of the three years on which we have comparable data. The assistant librarian's professional training, as measured in semester hours of library training, has jumped from the 3.703 semester hours of last year to 10.833 this year. About five student assistants aid the librarians in the expediting of their duties.

The librarian is on duty 5.391 hours a day while the assistant helps 3.232 hours daily. The librarian teaches about seven hours a week and the assistant teaches exactly ten hours. It is not clear from the wording

<sup>3</sup> Items 420-466 exclude two schools which share their libraries with the college or university.



of the questionnaire whether this applies all year long or just to that portion of the year that training is given in the use of the library.

Omitting the two institutions which share their library with the college, the total number of volumes, exclusive of periodicals, in the average Jesuit high school library is 7,860, slightly more than last year. Three hundred and twenty-eight volumes were added last year. The total number of periodicals subscribed to last year was 40, or two less than last year and three less than other time studied. Of these, 12 are Catholic periodicals, the lowest figure in the last five years. The average circulation of books per student weekly was .308 last year, almost the same as the survey last year indicated and slightly lower than the previous year and considerably higher than the .266 indicated by the 1947 survey. The library has been open to students about six hours daily in the last three years, and this year about 20 minutes less than last year.

About a third of the sections of the school received seven periods of training in the use of the library.

Coming now to the library expenditures last year, 21% of the funds were appropriated to new books exclusive of gifts, 5% of the funds were assigned to periodicals, 67% to salaries, 3% to binding and repairs, and 5% to miscellaneous expenditures.

The amount expended per student (there were 600.243) for new books and periodicals last year was \$1.08 and for all library expenses exclusive of salaries the expenditure per student was \$1.37. Since in the past, estimated Jesuit salaries were included in total salaries and were omitted this year, the expenditure of \$4.10 per student makes little sense in comparing it with the total library outlay per student of previous years.

The budget this year allots 30% of the funds to new books, 5% to periodicals, 60% to salaries, 3% to binding and repairs and 3% to miscellaneous library expenses. About \$1.35 per student is earmarked for books and periodicals, \$1.57 for all expenses exclusive of salaries and \$3.95 per student for all expenses including salaries.

#### FACULTY, STUDENTS

This year there are 37.295 teachers instructing 622 boys. Eleven per cent of these teachers are new, a little less than the average proportion that prevailed in the last five years. The teacher-student ratio is 1 teacher to every 16.677 students. The ratio for the last four years, excluding this, was 1:15.90. The proportion of new teachers is 23.6%, slightly more than the last two years but considerably less than the two post-war years 1946 and 1947.



The typical Jesuit high school is larger by 22 students than last year and the largest since the war. About  $2\frac{1}{2}$  sections have been added this year to make the number of students per section 29.619, the lowest in the past years by 3 students. With the number of teachers (especially full-time) about the same, this points to a heavier teaching load in terms of hours per week of teaching.

These students are studying less Latin than before, in fact the percentage of Latin student has dropped to 87.9% of the total student body as compared to the 89.0% average of the years from 1946 to 1949 inclusive. Greek is studied by proportionately the same number of students as in the past. Mathematics, which was added to the revised forms, is studied by 83.4% of the students.

Generally speaking, with the exception of smaller classes, conditions conducive to good teaching have declined with numbers and the quality of the student body, measured in terms of the classics, has also declined.

#### GRADUATES

About a fifth of last year's students graduated. Of these 84.1% continued on with their formal education in colleges, seminaries and other institutions of learning, which proportion is the largest recorded in these studies. The average going on to college in the past four years is 78.8%. Of those going on to college, 80.4% went to Catholic institutions and 19.6% to non-Catholic schools, or 67.6% and 16.4% respectively of the total graduating class. The proportion going on to Catholic institutions is lower this year than the last three and a bit higher than 1946, the boom year for colleges when it was difficult to find admission to Catholic colleges. The proportion of graduates not continuing their formal education is 15.9%.

#### ADMINISTRATION

Under this heading we shall gather certain items which, though not presenting a complete picture, are highlights in various aspects of administration.

The number of Jesuit and lay faculty meetings last year was 4.416, a little lower than in previous years. Last year the principal and his delegates devoted about  $4\frac{1}{2}$  hours a week to supervising classrooms, almost an hour less than the previous year.

From a new item this year we learn that there are 196.645 days in the official school year but only during 172.258 of them is there actual teaching.

Student counsellors average 8.475 hours of teaching along with their



duties of interviewing the students in their charge 2.257 times last year.

Defining a "class teacher" as one who teaches at least two subjects in the same section daily, we find that 8.815 Jesuits per school qualify. This is about 1½ less than last year, although the wording of the item was changed to preclude ambiguity which may have crept in previously.

We come now to the unpleasant task of taking stock of the dismissals, failures, conditions and repeats. In the two semesters of 1949-1950 about 5.3% of the contemporary student body was dismissed or withdrawn by request for scholastic and disciplinary reasons, *not* graduation, change of address or own volition. About 18% failed in one or more subjects last year so that make-up work was required either by tutoring, summer school or repeating the course—not merely by re-examination. About 30% of the students were conditioned in one or more subjects last year, understanding the term "conditioned" as used in the respective provinces. In the case of both failures and conditions, no allowance is made for duplication in the two semesters. Of last year's failures, 6.5 of them returned to repeat this year.

A new item on admissions provides the interesting information that only 65.6 of those ranking in the first 100 in the entrance examination actually enrolled. An average of 91.357 from all applicants were rejected.

#### RELIGIOUS ACTIVITIES

There are three fewer schools this year having obligatory daily Mass for students than last year. Weekly Communion reached an all time high this year with 60% of the total student body receiving on days other than First Fridays. The same trend is found in Confessions, with the student body receiving that Sacrament over twice a month.

The mission collection last year was \$3.46 per student, a dollar more per student than the average of previous years.

The number of non-Catholic students is 1.9% of the student body, a ratio that has remained constant.

#### NON-RELIGIOUS ACTIVITIES

Organizations with formal written constitutions number 2.676. Eighty-two per cent of the schools have a Student Council or similar organization. General assemblies were held 1.25 times a month.

Debating clubs held an average of 22.944 debates with outside clubs last year. There are 2 musical organizations in each school, over 2 literary and scientific clubs, and about 3½ other clubs. Alumni groups in 16 schools meet 1.687 times a month.



In the field of publications, 23 schools publish 1.260 yearly issues of a literary magazine, 32 schools publish 8.25 issues yearly of a school paper and 94% of the schools have a yearbook. Comparatively speaking there is a slight decrease in the amount of student publication.

In the area of physical education, a noticeable increase has been made from the 79.6% who participated in 1946, 83.53% in 1949 and 87% in 1950. Forty-two per cent of the student body receives a physical examination, an increase of about 4% over last year.

#### CONCLUSION

Summing up the changes of the past year, a marked increase is noted in the student enrollment. Indications point to a slight decrease in the quality of the student body and conditions affecting instruction. Graduates are more college-minded though fewer proportionately are attending Catholic colleges. Activities remain about the same although there is a noticeable increase in the number of Confessions and Communion. This survey treated in greater detail the section on the library. A possible decrease in expenditure per student is explained by the increased enrollment. It is hoped that a little more has been learned about the actual status of Jesuit high schools and that at a future date comparisons can be made with other high schools both Catholic and public.



# A Recent Survey on Student Faith

ROBERT M. FLYNN, S.J.

My purpose is to call attention to a study recently conducted in the secondary schools of Belgium and France by Pierre Delooz, S.J., young theologian of the Facultés St. Albert de Louvain. A scientific survey of the state of student belief, I believe, will be interesting, helpful, and suggestive not only to our Student Counsellors and teachers of religion but to all who are connected with youth work, especially in our schools.<sup>1</sup>

The object of the test was to probe the faith of the Catholic students—its nature, its general contents, its tendencies, its defects and their causes. Note that it was not, after the fashion of personality or aptitude tests, aimed at directly helping the individual students examined, but at evaluating the religious education imparted in the schools. Thus teachers and spiritual directors would have concrete evidence in the light of which to continue in certain lines or, if necessary, to take a new tack fore the strengthening of the faith of these youths who are “the Church of the future.”

The test was prepared as scientifically as the subject permitted, and before being launched was given a trial run among a restricted number of students personally interviewed, in order to provide a basis of interpretation for the subsequent survey. Then the study was conducted among more than 1000 boys in the last three grades of “collège” (ages 15-19). Among the 26 “collèges” cooperating were included 16 diocesan, 7 Jesuit, and 3 others directed by different religious orders. This first survey, upon which the statistics of this article are based, was restricted to French-speaking Belgium. Since then it has received wide and sympathetic interest, so that many other schools throughout Belgium and France have asked to have the test applied to their students.

One more preliminary remark: the tests were given in class by a priest-teacher; the papers were unsigned and the teacher gave his word that neither he nor the school authorities would see them. The test, the boys were told, was to render service to their comrades. The response manifested the sincerity of their cooperation.<sup>2</sup> The time was limited to 30 minutes, in order to eliminate less spontaneous reasoning processes.

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<sup>1</sup>Père Delooz published a first account of his survey in the *Nouvelle Revue Théologique*, December 1949: “Une Enquête sur la Foi des Collégiens”, pp. 1045-1062.

<sup>2</sup>Only 0.5% of the replies proved useless.



THEIR NOTION OF FAITH

The first question to be clarified was: What sort of a notion do our boys have of their own faith? Eight formulae were proposed to be accepted or rejected. Three are correct (the first, sixth and eighth), the others are unacceptable. The formulae do not pretend to be theological definitions but rather expressions of a believer's general attitude.

	Yes	No
Can the Christian faith be said to be:		
1. a faithful reply to a call of Christ?.....	83.5%	16.5%
2. the adherence to the political positions of the Catholic party?..	9 %	91 %
3. a blind acceptance of the dogmas proposed by the Church?....	26 %	74 %
4. a conclusion arrived at by reflection and reasoning?.....	46.5%	53.5%
5. a denial of my intelligence which is obliged to admit some irrational things? .....	7.5%	92.5%
6. a love which freely chooses God by consenting to His grace?..	90.5%	9.5%
7. a strong probability concerning the existence of God?.....	37 %	63 %
8. an absolutely unshakable certitude guaranteed by God?.....	85 %	15 %

Taking all the replies together, 79% of them are correct. This indicates that our students as a whole have quite accurate notions of the nature of their faith. It is to be noted that the best statement of our faith (the sixth formula) was the most widely accepted: our faith is above all things the free choice and free consent to a call of God personally loved. One might take advantage of this preference by focusing more attention and emphasis on this aspect of our faith as a supreme gift of self to a loving God and Savior.

The most prevalent error had to do with the relations between reason and faith (Question 4). Faith is not a conclusion of a reasoning process. Of course, the 46.5% who replied Yes to this question may not really have such a false notion; they may simply be indicating a legitimate confidence in the arguments of credibility. Nevertheless, a great number undoubtedly do consider their Catholicism as a matter of pure reason, as a sort of scientific system or abstract theory. The remedy? A lad of 15 or 16 years of age can seize distinctions on the order of faith-reason only with great difficulty; perhaps it would be more advisable to accentuate the notion of his personal trust in Our Lord and then to show him that this trust is reasonable, without being an affair of pure reason like the conclusion of an argument. The doubts and half-doubts which many admitted having (cf. below) were in large measure the fruit of considering faith a matter of theory. The students point up the remedy themselves in underscoring their preference for the faith as conceived in questions 1 and 6: personal attachment to Christ (cf. S.T. II<sup>a</sup> II<sup>ae</sup> q.11, a.1, c.).

Finally, the answers reveal in many an inexactitude which could prove harmful. Since faith is a certitude (Question 8), it is in no wise a



probability (Question 7). This inexactness in expression (and in thought) might be cleared up by explaining that a moral certitude can be an absolute certitude when it is rooted in the testimony of Him Who is absolute Truth.

### THE CONTENTS OF FAITH

To ascertain whether or not the students realized what they have to believe, whether or not they could distinguish between truths of faith and other propositions, they were asked to say Yes or No to the following set of questions:

	Yes	No
Does my Christian faith oblige me to believe and hold as true:		
1. that Hell is eternal?.....	86.5%	13.5%
2. that Our Blessed Lady appeared at Lourdes?.....	36.5%	63.5%
3. that God exists?.....	99.5%	0.5%
4. that the Pope cannot sin?.....	9.5%	90.5%
5. that God wills the Pope to be the Head of the Church?.....	94 %	6 %
6. that prayer made well is always answered?.....	42 %	58 %
7. that Our Lord Jesus Christ is God as fully as God the Father?	96.5%	3.5%
8. that one day the Catholic Church shall be planted victoriously throughout the entire world?.....	46 %	54 %
9. that a serpent made Eve eat an apple in the Garden of Paradise?	4 %	96 %
10. that I shall go to heaven if I receive Communion on nine consecutive First Fridays?.....	15.5%	84.5%
11. that Christ loves me personally?.....	90 %	10 %

From this it appears that the majority have sufficiently clear notions of what is *de fide* and what is not. Significant departures, however, are found<sup>1</sup> with regard to the apparitions at Lourdes, which should not be put on the same level as the dogma of the Immaculate Conception;<sup>2</sup> with regard to the supernatural efficacy of prayer, probably based on a notion of prayer restricted to that of demand; and<sup>3</sup> with regard to a human triumph of the Church, undoubtedly due to a vision of history not dominated, as it should be, by the Cross. The percentage of those adhering to belief in Our Lord's personal love for them is most encouraging and should invite us to appeal more often and more directly to that highest of motives.

### MOTIVES FOR BELIEVING

One of the most significant areas of the questionnaire was the probing into the students' motives for believing:

<sup>1</sup>The "testimony" includes not only the objective historic witness of His life and miracles but the interior testimony of His attraction upon our hearts and minds. One lad explained: ". . . I consider Our Lord not as a far-off being, but real, present, though I also know He is an historic Person. I must say that of all the dogmas of the Church it is belief in Christ that touches me the most, in the sense that it is that which I believe the most."



Why do I believe in Christianity?

	Yes	No	
(Have I ever asked myself the question?) . . . . .	65 %	35 %	
—because it is a view of life that enthuses me?	14 %	51 %	35 % A bit
—because I feel that it is true? . . . . .	75 %	11 %	14 % A bit
—because my father is a Catholic? . . . . .	12.5 %	64 %	23.5 % A bit
—because my mother is a Catholic? . . . . .	14 %	62 %	24 % A bit
—because it gives meaning to my life? . . . . .	80 %	8 %	12 % A bit
—because I stand to gain materially from it? . .	3 %	93 %	4 % A bit
—because I trust the testimony of Christ? . . . .	88 %	12 %	
—because it seems rationally provable? . . . . .	47 %	53 %	
—because of the family tradition? . . . . .	30.5 %	69.5 %	
—because I once experienced its truth interiorly? (If Yes, at what age?) . . . . .	19.5 %	80.5 %	(About 16)
—because it satisfies a restlessness of mind or spirit? . . . . .	23 %	29 %	48 % Sometimes
—because it lifts me out of moral difficulties?	52 %	18 %	30 % Sometimes
—because I met a grand Catholic? . . . . .	20 %	80 %	
—because the atmosphere of the school leads me there? . . . . .	26 %	74 %	
—because the others believe? . . . . .	10 %	90 %	
—have I any other motives for believing? What are they? . . . . .	.33 % added other motives.		

It would be interesting to draw a wealth of conclusions from this survey (in particular, to make a psychological study of the adolescent motives of credibility), but that surpasses the scope of this article. Let us merely indicate the hierarchy of motives, illustrating the tendencies by the numerous replies to the last question. The five top-ranking motives were: the meaning given to one's life by Christianity, the feeling of its truth, the testimony of Christ, solace in moral difficulties, and the satisfaction of an inner restlessness. Lowest on the scale was the motive of material gain—a healthy and natural enough sign.

The most common motive, "the meaning given to my life", may be quite an excellent one, if by it the boy understands the divine riches of Christianity in contrast to the emptiness of the world's philosophy. But there is ample evidence that the emphasis is placed elsewhere; Christianity is for many a means to a fully-developed personality. As more than one put it: "I find in it a means for self-development." Too often the teachers and textbooks favor this egoistic mentality of our modern youth. Such a concept of Christian religion is demonstrably the root of many doubts and defections: more than a third of those who admitted serious and prolonged doubts attributed these to their will to be independent. The connection is obvious: sooner or later they find their faith no longer a means of development but rather a check to their desires and ambitions. In that crisis, if their main motive of credibility is this self-centered one, difficulties and defections are inevitable. Therefore it seems advisable for educators and directors to accentuate as a motive of credibility the testimony of Christ.<sup>3</sup> This should not be too difficult, since this motive



is more or less explicit and alive in 88% of our students (although the teachers rarely develop the idea).

To this end it might be useful to complement our abstract teaching with an intelligent education of the religious sensibility, reaping advantage of the "feeling of truth" which 89% admitted having. This means a conscious appreciation of the confused experiences of the supernatural which most have at one time or another, and which all too easily evaporate without fruit or become disturbing emotions (feeling of nothingness, etc.). It is not a question of raising up liberal Protestants or modernists—the rational and dogmatic sides of faith are not to be neglected—but of cultivating in our youth the sense of God, the seeds of which are already within them but which can be stifled by religious rationalism as well as by the materialism of modern life.

In this stressing of the testimony of Christ as a motive of credibility, it is essential that the boy be led to know Our Lord better through a more intimate reading of the Gospels. That such reading does the faith of the boy great good is supported by his own testimony. Among other things, moreover, it would open to his eyes that perspective of the world dominated by the Cross, a perspective much saner and much truer than that of unconditional personality development.

This two-fold effort, toward an education of religious sensibility penetrated by a knowledge of Christ drawn from the Gospels, seems the remedy for the weakness revealed in the survey, on condition, of course, that the rational and dogmatic aspects of our faith receive their proper emphasis. Thus their faith would become the living force it is meant to be.

#### DOUBTS ON THE FAITH

The next step in the questionnaire was an examination of the actual state of the boys' faith. After pointing out the distinction between passing difficulties and serious and prolonged doubts, they were asked: "Do you happen to have had any such serious and prolonged doubts?" 46.4% replied Yes, 53.6% No. The 46.4% who said they had already managed to overcome their serious doubts, and others (there were 10) who said they no longer had any faith.

This needs little commentary. Let us simply remark that among the books spontaneously listed by the boys as strengthening their faith, the Gospels ranked far ahead of all other readings. Among the many titles specified were 66 lives of saints or of great Catholics, 46 novels, and 39 formational books (apologetic books were very rarely mentioned).



Those who said they had no serious doubts were asked to answer the following questions:

I think that this absence of doubts is due to the fact	Yes	No
—that I never thought to question these matters?.....	21%	79%
—that religious questions don't interest me?.....	13%	87%
—that I'm afraid to question these matters because my religion might then be seen to be weak and uncertain?.....	7%	93%
—that I received satisfactory answers to questions I asked?.....	69%	31%
—that I have always lived squarely and happily under the eyes of God and of my parents?.....	54%	46%
Have I had to struggle to keep my faith?.....	26%	74%
Have any books strengthened my faith? (Titles.....)	50%	50%
Have I ever thanked God for my faith?.....	55%	45%

Those who admitted having had serious and prolonged doubts were asked to answer the following questions:

Are my prolonged doubts very disquieting? 18% Yes; or reasoned out coldly? 60% Yes; or both? 22% Yes.

In general do they concern		
the existence of God?.....	32.5%	Yes
the goodness of God (Providence)?.....	29 %	Yes
the Eucharist .....	42.2%	Yes
the Church and the Pope?.....	30.6%	Yes
the Bible? .....	26 %	Yes
the Gospels? .....	23 %	Yes
free will? .....	49 %	Yes
religion as a whole?.....	33 %	Yes
anything else? .....	37 %	added

At what age did I begin seriously to doubt?.....about 15 years old  
 What occasioned my doubts? A companion? 13%. Teacher? 10.5%. Movies? 3%. Newspapers? 2.7%. The Church's defects? 27.8%. Will to be independent? 32.5%. Ennui? 19%. A friendship? 6%. Books? 4%. Titles(s)..... Something else? 37.5% added something.

Would things go better and would I regain peace and security:

	Yes	No	
—if I succeeded in distracting myself by movies, etc.?	5 %	83 %	12% A bit
—if someone would explain the solution to me clearly and with proofs?.....	60.5%	19.5%	20% A bit
—if I could get myself to confess some difficult faults? .....	23 %	61 %	16% A bit
—if I could get to pray with the same confident simplicity I had when I was small?.....	55 %	24 %	21% A bit
To help myself out, have I prayed often?.....	31 %	69 %	
or have I tried to find light by asking?.....	57 %	43 %	
or by reading?.....	37 %	63 %	

To be brief let us restrict our remarks to the object and the motives of these doubts. As to the object, many of the students added remarks to the indications given. Among them: the problem of an after-life, predestination, the transcendence of Christianity, the sacramental power of priests especially in confession, the existence of hell, the virginity and apparitions of Our Lady, the divinity of Christ. Many others had little relation to faith: the possibility of chastity, the church services unknown



to the early Christians, the efficacy of High Masses, vespers, etc., the religious orders, especially the contemplatives; finally, even more personal items like the integrity of one's confession or the absence of remorse for sin. The very range of these doubts and difficulties is revealing: our students have a wide variety of soul distress which is far from theoretical.

Among the causes of doubts the first listed was the will to independence, which some specified by such expressions as "a sort of spirit of rebellion", "the pride of hoping in nothing but myself", "the fear of committing myself entirely for nothing." Secondly, the faults of the Church: "lack of saints, especially among those who are giving the light", "the luxury of the Papal court", "the many modifications added since Christ", "the insincerity of the social acts of the Church—it was the Socialists who helped the workers . . .", etc. A very small percentage considered their readings dangerous for their faith. Perhaps it is true that books did no harm; perhaps, however, they do not realize a present danger, they may not be able to identify the origin of a way of thinking. What is particularly interesting is the number of spontaneously added occasions for doubts: first among these was ranked "the religion course" (the problem raised but the solution hardly convincing); then, "the example of bad Catholics" (so few live religiously), "The example of disedifying priests" (routine spirit, apparent lack of faith themselves, little sense of justice; concrete, if unnamed, instances cited). A long list of more personal motives was added: difficulties with purity, unhealthy family situation, length of services, a death in the family, personal misfortunes, lack of sense of assistance in time of weakness.

As to remedies, note that 17% did not reject a priori the unsatisfactory suggestion of forgetting by distractions; that, although 80.5% thought that a remedy could be found in a clear and substantiated exposition, a good many apparently have not considered satisfactory the explanations given; that more than three-fourths of them consider a return to simple childlike prayer a help, if they could only be led to it. Certainly these should open up lanes of thought to educators and directors.

A final section of the questionnaire examined the kind of objections that the students had heard against the faith. The main ones were: 1) all religions are good, 2) why does God allow so much evil?, 3) priests and Catholics are no better than the others. It is the first objection (the more or less equal value of all religions) that causes the greatest difficulty: 37% hesitate to refute it, and many accept it as a fact rather than as an objection. After checking the list of suggested objections, the students were asked to add those additional ones they might have met which caused them difficulty. The most frequent were, in order: 1) the bad example



of the clergy, 2) the association of the Church with the rich, 3) the mediocrity of Catholics, 4) the political activity of the Church, 5) the apparent uselessness of religion. In the 15 pages of objections formulated by the students there are exactly 9 lines of difficulties requiring a philosophical or dogmatic explanation; the problem of evil is the only one suggested more than once.

#### CONCLUSION

Admittedly the survey raised more problems than it provides solutions. The brief exposé given it in this present article by no means does it justice, nor was it meant to do so. Fr. Delooz's study has continued to meet with enthusiastic approval and is being applied in a widening range of schools in Belgium and in France. Some have found its revelations pessimistic; most, on the contrary, are much encouraged with the state of affairs; but everyone who has taken an interest in it has been stimulated to rethink<sup>4</sup> the problem of the religious formation of our young, which suffers the shock of influences so multiple as frequently to escape the attention and concern of those entrusted with their training.

These influences are different in Belgium and France from what they are in the States (anti-clericalism, indifferent practice of religion on the part of Catholics, etc.—the difficulties familiar to countries where the Catholic religion has been traditional). It is not to be thought, therefore, that this same questionnaire be applied. However, a somewhat similar survey may prove equally revealing and stimulating in our Jesuit schools in America. This is the thought I had in mind in calling attention to this admirable study of Fr. Delooz.

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<sup>4</sup>A concrete example of this "rethinking", or reexamination of preconceptions: Most of the exhortations for frequent Communion in the boarding schools here were directed against human respect. 900 boys were questioned on the subject; only 15 (1.7%) felt that it was human respect that kept them from Communion! Time for a change of direction.



# News from the Field

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## CENTRAL OFFICE

**CHANGES AND CORRECTIONS: DIRECTORY 1950-1951:**  
Page 4: Rev. Mark Gaffney, S.J., Socius to Provincial, Oregon Province.  
Page 5: Rev. William E. Weller, S.J., Province Prefect, Oregon Province.  
Page 6: 1952 Commission on Liberal Arts, Rev. J. K. Drane, S.J., Loyola College, Baltimore. Page 8: Creighton University, Rev. Henry W. Lynn, S.J., Executive Assistant to President. Page 12: John Carroll University, Evening Division, University Heights, Cleveland 18, Ohio, Telephone Yellowstone, 2-3800, Rev. Richard T. Deters, S.J., Director. Page 12: Gonzaga University, Labor School, Rev. Gerald McDonald, S.J., Director. Page 15: Loyola University, New Orleans, School of Dentistry, Dr. Francis J. Houghton, Dean. Page 18: St. Louis University, School of Medicine, Rev. Edward T. Foote, S.J., Regent; Institute of Technology, Rev. Victor J. Bloom, S.J., Associate Dean. Page 26: St. Xavier High School, Rev. William J. Schmidt, S.J., Rector. Page 29: Milford Novitiate, Rev. Paul W. Cavanaugh, S.J., Rector; Sacred Heart Novitiate, Rev. James E. Healy, S.J., Master of Novices.

## COLLEGES AND UNIVERSITIES

**CENTENNIAL:** The University of Santa Clara begins its Centennial year in 1951. It is the oldest educational institution of high learning in California. The University recently dedicated a new administration building and a new dormitory.

In conjunction with the Centennial celebration there will be presented a Passion Play and a series of panel discussions on Catholic social principles. Outstanding national authorities will participate in the panel discussions.

**LAW DEBATE:** Georgetown law debaters contending against winners of 12 regional teams, won the Annual Seabury award in the first national inter-law school "moot court" competition sponsored by the Bar Association of New York State. Associate Justice Hugo L. Black of the U. S. Supreme Court announced the decision. The finals were judged by some of the world's foremost legal figures among whom was Robert H. Jackson, Associate Justice of the Supreme Court of the U. S. Judge Harold R. Medina stated that "the contestants' arguments were better than any made before me in my court."



**RADIO:** St. Louis University's radio station WEW will begin a complete new type of programming effective January 1, 1950. At the same time the station will continue on a commercial basis. The major part of the station's programs will be devoted to the best records of composers and artists in all fields of music. There are five other radio stations on the east and west coasts that are entirely devoted to good music. The station thus becomes the only one of its type inside the east and west coasts. Entering its thirtieth anniversary year, WEW was the second licensed station to go on the air in the United States.

**FACULTY HANDBOOK:** Fordham University has published a 65 page handbook which has been distributed to the faculty. It explains information on the organization of the university, status of faculty, buildings, the nature of faculty-student relations, provisions for faculty welfare, and general university services.

**WEEKEND RETREATS.** Creighton University has inaugurated, this year, a series of eight retreats to students over the weekend. Small groups, reading at tables and a quarter hour meditation before the Blessed Sacrament after points characterize these retreats.

Fordham University has inaugurated weekend retreats averaging about 50 students per retreat.

**ASSUMPTION BROADCAST:** Station WEW, St. Louis, presented a full tape recording of the Pope's proclamation of the Dogma of the Assumption. The recordings were made by special arrangements of the Vatican radio and flown from Rome by plane.

**FORDHAM RESEARCH FOUNDATION,** as announced by the director, has at present 12 government and seven private research projects under way having a total value of \$344,000.

**REPRESENTATIVES:** Ten Georgetown men were elected to the House of Representatives in the national election on November 7.

**RADIO:** The Georgetown Forum is now being heard from coast to coast over the nation's third largest network, the Liberty Broadcasting System.

**"BARBARA CELARENT":** An old Jesuit custom was revived at Canisus College where six sections of the junior philosophy class staged a public logic specimen.

**NATIONAL VICE-PRESIDENT** of the American Law Students Association is a Negro senior at the law school at Loyola University, Los Angeles.

**LABOR JOURNAL:** The most recent labor paper conducted by Jesuit labor schools is "Labor-Management Panel" by Father Andrew C. Boss of the University of San Francisco.



**ENROLLMENT:** The decline in enrollment of Catholic men's colleges throughout the country was 8.9% or 2/10 of a per cent greater than that of Jesuit colleges and universities.

**COLLEGE CALENDAR:** Boston College has put on the market a very attractive calendar containing building and campus shots of the university.

**TELEVISION:** Loyola University School of Medicine, Chicago is televising to 15 receivers throughout the Lewis Memorial Maternity Hospital the delicate operations performed there for the benefit of 100 physicians throughout the area.

**MEDICAL:** The September 1950 issue of *Post-Graduate Medicine* has been entirely devoted to articles by the medical and surgical faculty of Georgetown Medical School.

**COMMUNIST TRIAL:** Harry Gold who gave Xavier University a bad name recently made this statement: "I have been most concerned over the fact that those who mean so much to me have been the worst besmirched by my deeds; my family, friends, my former classmates at Xavier University and the Jesuits there and the people at the heart station of the Philadelphia General Hospital . . ."

**TEACHER'S EXAMINATION:** John Carroll University has been designated as the testing center for the administration of the annual teacher examination. These exams are prepared annually by the Educational Testing Service at Princeton, New Jersey.

**TELEVISION:** A documentary film "University of Detroit—1920-50" produced by the campus unit of the TV workshop was shown over WWJ-TV, Detroit. One-half hour feature covered university history, scenes of the past, showing notable visitors, and concluded with a talk by its president, sketching the university's plans for the future.

**PAGEANT:** Father Daniel A. Lord, S.J., will direct a pageant to be presented at Detroit's 250th anniversary celebration. It will be the only one given at this momentous occasion and will be staged at the University of Detroit's stadium.

#### BUILDING, EXPANSION, DEVELOPMENT

**MEDICAL FUND:** The sum in excess of \$225,000 was turned over to Loyola University Stritch School of Medicine by His Eminence Samuel Cardinal Stritch who had raised the money at a recent \$250 a plate benefit dinner.

Thirty-eight Chicago corporations contributed a total of \$80,000 to Loyola University, Chicago, late this summer in a short campaign.



**LIBRARY:** A \$100,000 addition was made to the Alma College Library. It was made possible by a legacy of Mrs. Dela I. Walsh who was also the generous benefactor of Santa Clara University and the University of San Francisco.

**TELEVISION RESEARCH GRANT:** Under a grant from the Crosley Broadcasting Association, Xavier University will make a study of TV effect upon children's homework.

**XAVIER DEVELOPMENT FUND:** Some 40 class captains of the Xavier University Alumni, representing the years of graduation from 1890 to 1950, met in the Xavier Armory to hear plans for alumni assistance in the coming phases of Xavier development plan. Major effort will be made to obtain the funds for permanent student housing building.

**BUILDING:** Regis University, Denver, laid the corner-stone for its new \$200,000 classroom building.

A new residence hall for students, estimated at one million dollars, is being constructed under auspices of the Association of Marquette University Women. It will accommodate 351.

John Carroll University has inaugurated a campaign to raise \$713,000 for a new dormitory.

#### HIGH SCHOOLS

**NEW CHEVERUS:** Cheverus High School, heretofore a diocesan high school, received a Christmas present of 28 diocesan acres and 500,000 anonymous non-Catholic dollars which will enable it to join the ranks of other Jesuit-owned college preparatory, tuition schools. Construction of a one-story classroom building containing 12 classrooms, two laboratories, library, auditorium, gym, cafeteria, and miscellaneous offices and storerooms will begin this spring. Eventual plans call for a faculty residence, student's residence and even a college.

**NEW COMMUNITY:** Marquette University High School has been designated a new community and is preparing the construction of its new faculty building near the high school grounds.

**EXPANSION:** Gonzaga University High School, Spokane, received a \$50,000 gift which raises the institution's fund to \$285,000.

**NEW SITE:** Boston University High School moved to its new building November 13. At present it will house the third and fourth year class. It contains 17 classrooms, well equipped physics and chemistry laboratories and a first class cafeteria, which can seat 300, a large library and beautiful chapel. The cafeteria is run under government auspices, whereby boys receive a hot meal each day for the small rate of 25c.



**THEOLOGY LECTURE:** Xavier High School, New York, has inaugurated a series of lectures on various aspects of theology with a lecture on Our Lady's Assumption.

**CRUSADING** in a campaign to put Christ back into Christmas, students of St. Xavier High School, Cincinnati, received letters of endorsement from top men in radio, movie, political, industrial, military, newspaper and other fields.

**LATIN CONTEST:** In the 24th annual inter-scholastic Latin contest held for high schools of the Missouri and Chicago provinces, the total points per school were as follows: Creighton—13, St. Ignatius, Chicago—12, Detroit—9, Campion—8, Marquette—8, St. Louis—5.

**GRADUATES:** Check-up on last year's senior class reveals that 90% of Marquette University High School graduates are now in college, 75% are in Catholic colleges, 71% are at Marquette University.

#### MISCELLANEOUS

**WHITE HOUSE CONFERENCE:** Rev. Ralph Gallagher and Rev. William Devlin of Loyola University, Chicago, were invited by President Truman to the Mid-Century White House Conference on Children and Youth.

**INTERNATIONAL:** Father General received 26 petitions for new schools, universities, and seminaries from September, 1946 to the end of 1947 from all parts of the world. During that time, one school and one seminary were opened in Japan and one school was opened in Peru, Lisbon, Dublin, Spain and Holland.

**PHILIPPINES:** 11,553 students are enrolled in the Jesuit schools in the Philippines, an increase of almost 2,000 over last year's total.

**NURSING RESEARCH:** The five-year, million dollar, research study of nursing functions sponsored by the American Association will be guided by a 19-man advisory committee under the chairmanship of Rev. John J. Flanagan, S.J., Executive Director of the Catholic Hospital Association of the U. S. and Canada and Assistant Professor of Hospital Administration at the St. Louis University Graduate School.

**VOCATIONS:** A survey covering the period from January 1, 1950 to December 19, 1950 and conducted by Marquette University and High School shows that 54 students are studying for the priesthood or entered religious life, 19 entered the Society of Jesus, 18 entered diocesan seminaries and 15 entered other religious orders or congregations.



# Status of Graduate Studies

## 1950-1951

In the four tables below we give a summary of the present position of graduate studies in the American provinces of the Society. Table II lists 36 major fields of study to which 207 American Jesuit priests and scholastics are devoting their full time during the year 1950-1951. Table III gives the names of the 44 universities at which Jesuits are studying, as well as the number from the various provinces attending these universities. Table IV offers a breakdown by provinces and the various degrees for which our students are working. It is Table I that gives us reason for pause.

This year's total shows a drop of 47 from the all-time high of 254 full-time Jesuit graduate students listed in 1949-50. A glance at previous issues of the *Quarterly* reveals that this is the first time since 1943-44 that we have had to register a decrease. Closer investigation of Table IV shows that only one province maintained its last year's total of full-time graduate students. All the other provinces show a decrease ranging from 2 to 15.

The final responsibility for assigning Jesuits to special studies rests, of course, with the provincials. They, however, would be the first to admit that it would be short-sighted indeed to allow the unsettled conditions of the times to lure them into adopting a policy of looking merely to the present crying need for men and to cut out long-term investment in special studies. They realize, perhaps, better than the rest of us that a cut in present numbers assigned to special studies will show up as a gap in the supply of trained men a few years hence, and that no short-range policy or yielding to undergraduate pressure will justify such a gap.

One must conclude, then, that only forces beyond our control can account for such a considerable decrease in the number of Jesuits assigned

*(Continued on page 253)*

### I. COMPARATIVE STATISTICS 1946-1951

	1946-47	1947-48	1948-49	1949-50	1950-51
Full-time graduate students....	194	208	243	254	207
Priest graduate students.....	168	159	186	198	162
Scholastic graduate students...	26	49	57	56	45
Candidates for the Ph.D.....	123	127	153	161	129
Candidates for the M.A.....	23	40	43	45	37
Candidates for the M.S.....	18	16	21	17	15
Candidates for other degrees...	26	23	22	23	17
Special studies, but no degree..	4	2	4	8	9











## III. SCHOOLS\*

	California	Chicago	Maryland	Missouri	New England	New Orleans	New York	Oregon	Total
American Academy, Rome..	.	.	.	.	.	.	1	.	1
Biblical Institute .....	.	1	.	.	.	.	2	.	3
Bonn .....	.	.	.	.	.	.	1	.	1
Boston College .....	.	.	.	.	7	.	2	.	9
Brown .....	.	.	.	.	2	.	1	.	3
California .....	2	.	.	2	.	1	1	.	6
Catholic University, The...	.	2	1	2	4	.	1	.	10
Chicago .....	.	.	.	1	.	.	.	1	2
Clark .....	.	.	.	.	1	.	.	.	1
Columbia .....	.	3	1	.	1	.	4	.	9
Detroit .....	.	1	.	.	1	.	.	.	2
Fordham .....	2	2	4	3	6	1	13	.	31
Geneva .....	1	.	.	.	.	.	.	.	1
Georgetown .....	1	1	2	.	2	.	7	1	14
Gregorian .....	3	3	1	4	4	2	2	.	19
Harvard .....	2	1	1	1	4	.	2	.	11
Indiana .....	.	.	.	.	1	.	.	.	1
John Carroll .....	.	1	.	.	.	.	.	.	1
Johns Hopkins .....	.	.	.	.	1	.	.	.	1
Louvain .....	.	.	.	.	1	.	2	.	3
Loyola (Chicago) .....	.	3	.	.	.	.	.	2	5
Marquette .....	.	.	.	2	.	.	.	.	2
Michigan .....	.	.	.	2	.	.	.	.	2
Minnesota .....	.	.	.	1	.	.	1	.	2
New Mexico .....	.	.	.	1	.	.	.	.	1
New York University .....	.	.	1	.	1	.	1	.	3
North Carolina .....	.	.	.	.	.	.	1	.	1
Northwestern .....	.	1	.	.	.	.	.	.	1
Notre Dame .....	.	.	.	1	.	1	.	.	2
Nottingham, U. of.....	.	.	.	.	.	1	.	.	1
Ohio State .....	.	1	.	.	.	.	.	.	1
Oxford .....	.	2	.	1	3	.	2	2	10
Paris, U. of.....	.	.	.	.	1	.	.	.	1
Princeton .....	.	.	1	1	.	.	1	.	3
Russicum .....	.	1	.	.	.	.	.	.	1
St. Louis .....	5	7	1	8	3	.	1	2	27
St. Louis I.S.S.....	.	.	.	.	.	.	1	.	1
San Francisco .....	2	.	.	.	.	.	.	.	2
Seattle .....	.	.	.	.	.	.	.	1	1
Sorbonne .....	.	.	.	.	.	.	1	.	1
Stanford .....	.	2	.	.	.	.	.	1	3
Toronto .....	.	1	.	.	.	.	.	2	3
Vanderbilt .....	.	.	.	.	.	1	.	.	1
Yale .....	.	.	.	2	.	.	1	.	3
<b>Total</b> .....	<b>18</b>	<b>33</b>	<b>13</b>	<b>32</b>	<b>43</b>	<b>7</b>	<b>49</b>	<b>12</b>	<b>207</b>

\**American History* at Boston C., California, Columbia (2), Fordham, Georgetown (2), Harvard, St. Louis; *Ascetical Theology* at Gregorian (2); *Astronomy* at Georgetown (2); *Biology* at Boston C. (2), Brown, California, Catholic U. (2), Fordham (4); Loyola—Chicago, Ohio State, St. Louis, Vanderbilt; *Canon Law* at Gregorian (3); *Chemistry* at Boston C., Catholic U., Clark, Fordham (2), Detroit, San Francisco, St. Louis, U. of Nottingham; *Classics* at American Academy—Rome, Catholic U., Fordham



IV. DEGREE SOUGHT

	California	Chicago	Maryland	Missouri	New England	New Orleans	New York	Oregon	Total
Ph. D., new.....	3	2	1	5	4	1	5	1	22
Ph. D., cont.....	9	17	7	17	21	5	24	7	107
M. A., new.....	1	4	2	6	5	1	5	1	25
M. A., cont.....	1	3	0	0	5	0	3	0	12
M. S., new.....	0	1	1	0	0	0	2	2	6
M. S., cont.....	1	1	0	1	2	0	4	0	9
Others, new ....	1 <sup>8</sup>	17	2 <sup>4, 8</sup>	0	0	0	2 <sup>2, 6</sup>	0	6
Others, cont. ...	2 <sup>8</sup>	3 <sup>1, 8, 8</sup>	0	3 <sup>1, 8</sup>	2 <sup>8</sup>	0	1 <sup>5</sup>	0	11
No Degree .....	0	1	0	0	4	0	3	1	9
<b>Total .....</b>	<b>18</b>	<b>33</b>	<b>13</b>	<b>32</b>	<b>43</b>	<b>7</b>	<b>49</b>	<b>12</b>	<b>207</b>

<sup>1</sup>D. S. Scr.

<sup>2</sup>J. C. D.

<sup>3</sup>J. S. D.

<sup>4</sup>L. L. B.

<sup>5</sup>L. L. M.

<sup>6</sup>M. B. A.

<sup>7</sup>M. S. A.

<sup>8</sup>S. T. D.

(Continued from page 249)

to special studies this year. It is evident that, generally speaking, those forces reduce themselves to two: lack of men and lack of money. While provincials must cope with the problem of looking to the future educational needs of the provinces, the rest of us can and must at least pray that God will send us the men and the financial means to continue and expand our program of special studies, so necessary in these days, if Catholic education in the United States is to compete with secular education on anything like an equal basis.

(3), Harvard (3), Oxford (6), Princeton (2), Stanford; *Dogma* at Gregorian (4); *Drama* at Yale; *Ecclesiastical History* at Gregorian; *Economics* at Boston C. (2), California, Catholic U., Columbia, Fordham (2), Georgetown (2), New York U. (2), St. Louis (4), St. Louis I. S. S.; *Education* at Catholic U., Fordham (4), Georgetown, Minnesota (2) New York U., St. Louis (2), Yale; *Engineering* at Stanford; *English* at Boston C. (2), Chicago, Columbia, Fordham (6), Harvard, Marquette (2), N. Carolina, Oxford (3), Stanford, Yale; *Geology* at Harvard; *Geophysics* at John Carroll; *German* at Bonn; *History* at Columbia, Georgetown (2), Harvard, Loyola (2), San Francisco; *Latin American History* at California (2); *Law* at Georgetown (2), Columbia; *Mathematics* at Brown, Catholic U. (2), Indiana, Michigan (2), Notre Dame, St. Louis (2); *Moral Theology* at Gregorian (2); *Oriental Languages* at California, Harvard (2), Johns Hopkins, Oxford; *Philosophy* at Fordham (4), Gregorian (7), Louvain (3), Princeton, St. Louis (8), Toronto (3); *Physics* at Brown, Detroit, Fordham (2), Notre Dame, St. Louis (3), Seattle; *Political Philosophy* at Fordham (2); *Political Science* at Chicago, Fordham, Georgetown (2), Geneva, St. Louis (3); *Psychology* at Chicago, Harvard, Loyola—Chicago; *Russian* at Columbia (2), Russicum; *Scripture* at Biblical Institute (3), Gregorian; *Slavic Languages* at U. of Paris; *Social Administration* at Loyola—Chicago; *Social Work* at Boston C., Catholic U; *Sociology* at Catholic U, Harvard, St. Louis (3); *Spanish* at New Mexico; *Speech* at Northwestern.



# Jesuit Schools Throughout The World

An item of information concerning Jesuit education sought most often from this office is the number of Jesuit schools for externs throughout the world. The most recent survey is that of Father A. Ravier of Lyons, France, in an article appearing in *Missi* for October 1950. Having studied the Province catalogues for 1949, and consulted the Assistants in Rome in doubtful cases, he came up with the following figures: 53 colleges and universities, 24 major seminaries, 37 minor seminaries, 37 apostolic schools, 17 technical and agricultural schools, 311 secondary schools, 5 grade schools, 20 parochial or mission schools, and 19 evening schools. Total 523. Allowing for duplication the total is 473 different institutions.

It should be noted that scholasticates are not included; nor are mission schools where Jesuits do not actually teach or administer the institutions.

Since there is no standard classification of schools throughout the world, the element of human judgment must enter to place some of the schools in proper categories. Thus, for example, the *Directory of the Jesuit Educational Association: 1949* lists 27 colleges and universities in the United States and the American Council on Education, *Universities of the World Outside U.S.A.*, 1950, accounts for only 17—leaving 9 institutions to be explained, possibly as duplications.

Father Ravier goes further to give the total enrollment, as listed in Province catalogues, at 304,790 students. These figures, he explains, are incomplete since many schools did not supply enrollment data to the editor of the catalogues. We know from the annual survey that in 1948-1949 the enrollment of American colleges, universities and high schools alone was 125,733 leaving a remainder of 179,057 to be accounted for by the schools outside the United States.

In that year there were 29,972 Jesuits of whom 9,928, or 33%, were engaged in school work according to Father Ravier's study.

Although this study cannot be pushed on individual details, it is still the most complete and up to date that we have, and this account will be welcome news to speakers and lecturers who desire to give a background and setting against which to present more specific aspects of Jesuit education.



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