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PROFESSIONAL IMPROVEMENT

RESPONSIBILITY TO LAY FACULTY

ANALYSIS OF NATIONAL STATISTICS
1951-1952

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Contributors

DR. O. F. ANDERHALTER, Director Bureau of Institutional Research, St. Louis University, presents a rank in graduating class technique for college admission which should be known to Jesuits as they have long maintained that many of their good college prospects have been denied admission to college upon being outranked by students from schools having lower standards.

FATHER JOSEPH T. CLARK, professor of Cosmology at Woodstock College, takes the initiative as a teacher in a program of faculty improvement.

FATHER EUGENE J. DEVLIN, a fourth year Father at Woodstock, pursued graduate work at Fordham Graduate School of Education where he received his Master's degree in Educational Psychology and Measurements.

FATHER WILLIAM J. DUNNE, President of the University of San Francisco, suggests ways in which Jesuit schools should acquit themselves of their social obligations to that integral segment, the lay faculty.

FATHER CLIFFORD J. LE MAY, Student Counsellor at John Carroll University outlines a general spiritual program and specifically a Sodality program worthy of careful study.

FATHER WILLIAM J. MEHOK, Assistant to the Executive Director of the Jesuit Educational Association and Managing Editor of the *Jesuit Educational Quarterly* again presents national Jesuit enrollment statistics along with a comparison to former Jesuit and present general national trends.

FATHER WILLIAM J. MURPHY, Dean of Men at John Carroll University, has been appointed National Chaplain of the National Federation of Catholic College Students. He sketches the broad outlines of the Federation showing how it supplements but does not supplant existing campus organizations.

FATHER VICTOR R. YANITELLI, teacher of modern languages at Fordham, offers the second of his scholarly articles on the Jesuit theatre.

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JESUIT EDUCATIONAL QUARTERLY

Heir of the Renaissance

The Jesuit Theatre

VICTOR R. YANITELLI, S.J.*

The date of the first Jesuit drama in Italy is difficult to fix. According to the Jesuit historian Aguilera, exhibitions of tragic drama, "iam scenicis tragoediarum ludis," were being performed by the students at Messina as early as 1551.¹ Father Farrell, however, arguing from the fact that no mention is made of these dramas in the letters sent to Rome at the time, maintains that it is doubtful if anything more was meant than the acting of dialogues, i.e. a conversational form which was frequently cast in the dramatic order of prologue, several acts and an epilogue. "If tragedies were performed," he says, "it is an isolated instance."²

Father Farrell lays heavy emphasis on the impulse given Jesuit drama by the colleges of Spain and Portugal.³ In 1555, a comedy called *Acolastus* was performed at Cordova and another at Medina de Campo for the feast of the Nativity in the same year. The former was done very elaborately. Rich hangings adorned the walls as well as the pillars constructed in the peristilium. Multi-colored rugs were laid throughout the hall and on them were inscribed epigrams and maxims of every kind. Artistic paintings hung in frames and the atmosphere was sweetened by fragrant vines and branches that had been distributed in the most strategic places. There was music too. The lyre, drum, cymbal, organ and other kinds of instrument made so agreeable a harmony that the audience was wrapt in silent attention.⁴

This comedy, the *Acolastus*, was the first Jesuit drama to receive official notice in the letters sent to Rome. However, there must have been other dramas well known throughout the Society in Europe at the time. In 1557, just two years later, a letter was written to Rome by the Rector of the Jesuit college in Prague asking Rome that the edition of Terence

**Editor's Note:* See also: Yanitelli, Victor R., "Jesuit Education and the Jesuit Theatre," *Jesuit Educational Quarterly*, Vol. XI, No. 3, (January 1949), Pp. 133-145.

¹E. Aguilera, S.J., *Provinciae Siculae Societatis Jesu ortus et res gestae*, Panormi, 1737, Pars Ia, C. III, p. 69.

²A. P. Farrell, S.J., *The Jesuit Code of Liberal Education*, Milwaukee, Bruce, 1938, p. 122.

³*Ibid.*, pp. 121-126.

⁴The letter containing the whole elaborate description may be found in the *Monumenta Historica Societatis Jesu*, (MHSI), *Littarae Quadrimestres*, IV, 454-455.

expurgated by Father des Freux, known as "Frusius" in the Latin nomenclature, and also his "comoedias pias et dialogos" be sent there for production. The letter goes on to describe a particular play whose subject was the Nativity of Christ wherein a Jew, a Gentile, a Philosopher and others appear. In fact, Father Laynez, then vicar-General of the Society upon the death of Ignatius Loyola, is requested to send along anything of the same type which may teach piety in a pleasant manner.⁵ This phrase, "qui pietatem facete doceant," was to become the hallmark of the Jesuit theatre.

There is an earlier letter dated 1556 from the College of Cologne also asking that some plays be sent there for school production because they had no poet as capable as Father des Freux or "Frusius".⁶ Arguing from these letters, there were a number of manuscripts in Rome whose popularity was rather widespread. Father des Freux is referred to as a dramatic poet and the implication seems to be that he had produced a number of representative works for the theatre. In addition to this, the Rector of the College of Prague makes a clean distinction between this author's comedies and his dialogues—"comoedias pias et dialogos." Therefore it could well be that Aguilera's notice regarding "scenicis tragoediarum ludis," really signifies if not tragedies, at least comedies and not merely dialogues. The requests from Prague and Cologne seem to imply a plurality of plays enjoying a rather wide popularity and since it may have taken some time for their popularity to spread some doubt may arise as to whether the tragedies acted at Messina were merely an "isolated instance."

However, dialogues did hold the supremacy until 1555, and no matter whether the first drama properly so called was acted in Spain or Sicily, it was not very long before dramatic activity was flourishing in Jesuit colleges all over the Continent.⁷ After 1560 drama became an accepted

⁵Cf. *MHSI, Litterae Quadrimestres*, V, 265, for the pertinent parts of this letter.

⁶"Rogamus praeterea V. R. ut venturis illis sic iubeat aliquot dialogos Magistri Andreae Frusii conferre, quos hic interdum studiosi Colonienses publice exhibeant, non enim sunt hic apud nos Frusii ulli, qui similia possint condere." *MHSI, Litterae Quadrimestres*, IV 614. It is undoubtedly this letter to which Duhr refers: "Schon im Jahre 1556 hatte man von Köln aus um einige Dramen zur Aufführung in der Schule gebeten, da man in Köln keine Dichter wie Frusius zur Verfügung habe." B. Duhr, S.J., *Die Jesuiten in Ländern deutscher Zunge*, 4 vols., Freiburg, Herder, 1896, I, 351. Duhr cites Rheinische Akten 284 as his authority.

⁷For Vienna see *MHSI, Litterae Quadrimestres*, III, 710, 711; V, 161, 333; VI, 765. For Billom, *ibid.*, V, 547, 548, 832; VI, 229, 365. For Munich, *ibid.*, VI, 974. For Ingolstadt, *ibid.*, V, 73, 573. For Prague, Schmidl, *Historiae Societatis Iesu Provinciae Bohemiae*, Prague, 1747, Part I, Lib. II, nos. 59, 105. In Italy, Messina, *MHSI, ibid.*, VI, 3; for Catania, *ibid.*, 679; for Padua, *ibid.*, 799; for Perugia, *ibid.*, 260, 965.

part of the school exhibitions and in the early Seicento Jesuit professors were publishing volumes of the plays they had written for the Jesuit theatre.⁸

In addition to Aguilera who makes reference to the Jesuit drama in Sicily, there is another Jesuit historian who describes but does not name the first drama presented in Rome on prize day of 1564.

Argumentum erat, divinum cultum, reique
publicae utilitatem, non inanem ostentationem,
curiositatem, aut aliquid eorum, quae perperam
vulgus sectatur, esse studiorum finis debere.⁹

Gnerghi gives the *Saul*, of unknown authorship, presented in Rome at the Collegium Germanicum in 1566, as the first known Jesuit drama produced there.¹⁰ This he describes as an exercise in rhetoric, without character, feeling or psychology.¹¹ Soldati, on the other hand, places the *Philoplutus, seu de misero avaritiae exitu* by Father Francesco Stefano, as the first comedy definitely known to have been staged at Messina on September 30, 1558, with the same author's *Hercules* holding second place in 1561.¹² The earliest drama still extant in manuscript form is Father Tucci's *Golia*, written and presented in 1563 at Messina and preserved in the archives of the college.¹³

Though there may exist some doubt as to when the first Jesuit drama actually was produced in Italy, there is none whatever regarding the first drama that caused any serious repercussions within the Society and seriously disrupted, for a time, the Society's relations with the Sacred Office of the Inquisition in Palermo. The remarkable fact about this play is that, while the only notices of its production are those connected with Jesuit colleges, still it is not of Jesuit authorship, as stated explicitly by

⁸In Italy the first plays printed were the works of Father Francisco Benci of the Roman College. His *Ergastus* was published in 1587, and the *Philotimus* in 1591. See Luigi Ferrari, "Appunti sul teatro tragico dei Gesuiti in Italia," *Rassegna Bibliografica della Letteratura Italiana*, VII (1899), 124 sq. Cf. also Paolo Belli, *Il sacrificio d'Abramo*, Roma, 1658, published under the pseudonym Lelius Palumbus; Bettini, *Rubenus*, Parma, 1614, *Ludovicus*, Parma, 1624; Cottone, *Tragedie dell'accademico Nascosto*, Roma, 1628, containing the *Olao*, *Edvino*, *Sidrach-Misach-Abdenago*, *David*, *Precipizio de' falsi dei*.

⁹F. Sacchini, S.J., *Historia Societatis Jesu*, Antverpiae, n.p., 1620, Pars II, n. 38, p. 307.

¹⁰See G. Gnerghi, *Il teatro gesuitico ne' suoi primordi a Roma*, Roma, Officina Poligrafica, 1907, p. 9.

¹¹*Ibid.*, pp. 9-16.

¹²See B. Soldati, *Il collegio mamertino e le origini del teatro gesuitico*, Torino, Loescher, 1908, p. 21, who quotes as his authority Aguilera, S.J., *op. cit.*, I, 142, 154.

¹³Soldati, *op. cit.*, p. 72, the manuscript is in the *Codice Messinese*, 114.

Francis Borgia, then General of the Society.¹⁴ Its title was *Santa Caterina, vergine e martire*, produced at the Germanicum in 1566 and again at the Collegio Romano sometime before 1569.

The trouble started at the Collegio Germanico. It seems that the students there had acquired some repute for their acting ability; so much so, that on the occasion of the presentation of this particular play, many commoners from the city forced their way into the college hall. This caused crowding and the invited nobility were much annoyed, all the more so, when many of them could not even enter owing to the throng. Complaints were lodged against the college and its Superiors with the result that Father General Francis Borgia forbade the production of public dramas in the future.¹⁵

At the next Carnival season, the students grumbled. These were the Convictores, children of the nobility, who, consequently, had some influence of position. They complained that they were being treated like servants and that there was no reason for being cloistered indoors when the rest of the world was indulging holiday freedom. The situation became so serious that the Rector, "erat is Jacobus Cortesonus, vir animo consilioque promptus," debated seriously with the consultors of the college on the advisability of separating the Convictores from everyone else by having them live in the Seminario Romano.¹⁶ The experiment was tried and proved a failure. Eight students were persuaded to change residence but the remainder were adamant—"a Germanico divelli nullo pacto potuere."¹⁷

After three years, Father Cortesono was succeeded by Father Sebastiano Romeo, "mansuetioris ingenii vir." The students importuned the new Rector who compromised by granting the boys permission to dramatize, not comedies or tragedies, but "fabulas eruditas" which were to be written in Latin verse. The purpose of this last injunction was to keep out the common people who knew no Latin. Father General consented to these conditions and the play was produced on the first day of the Carnival season in 1569.¹⁸

That first night, everything went off successfully and with great

¹⁴See MHSI, *Sanctus Franciscus Borgia*, V, 239, and Aguilera, S.J., *op. cit.*, I, 178. Borgia's words are very explicit: ". . . massime non essendo quella compositione de homo della Compagnia" (" . . . especially since that play was not composed by a member of the Society").

¹⁵See Giulio Cordara, S.J., *Historiae collegii Germanici et Hungarici*, Romae, Salamoni, 1770, p. 36.

¹⁶*Ibid.*, p. 37.

¹⁷*Ibid.*

¹⁸See Cordara, S.J., *op. cit.*, p. 37.

applause. On the second night, trouble occurred in the form of a group of extern students from the Collegio Romano. These rudely interrupted the presentation of the "fabula erudita" and insisted on playing their own Italian comedy on the martyrdom of Saint Catherine. They made to take over the stage but the students of the Germanico banded together and resisted. The argument was loud and clamorous and soon developed into a brawl. Blows were struck; even daggers were drawn, and, as the historian tells us, "haud dubio caede ac sanguine theatrum funestabatur, nisi propere accurrens Patrum qui aderant gravissimus, furens auctoritate compressisset, neutris recitare jussis." New restrictions were clamped down and for a few more years there is no further record of student performance in Rome.¹⁹

Such an incident throws much light on the reasons behind some of the laws drawn up by the *Ratio* of 1599 for the conduct of extern students in the Jesuit colleges. Most notable and, perhaps, most alarming, is the rule:

Nemo ex nostris discipulis gymnasium cum armis,
gladiolis, cultris aut allis ejusmodi, quae pro
locis aut temporibus interdicta fuerint,
ingrediatur.²⁰

It was this same play that caused an even more serious disturbance when produced in Latin translation at Palermo in 1569. The chief Inquisitor of Palermo, upon hearing that a private preview of the play was being given in the presence of the Viceroy, decided that he also would attend together with the town plenipotentiary. In order to make certain of his admittance to a good place, he sent his page ahead with a cushion to reserve one for him. When the only remaining places were shown to this page, the boy took himself off with his cushion, remarking that such seating was unworthy of his master, and making it rather plain that neither he nor his master would return. Meanwhile, the Inquisitor himself arrived shortly after and knocked at the doors which had been locked for the commencement of the play. The porter, thinking that some of the townsfolk were trying to get in uninvited, let the Inquisitor knock as heartily as he pleased but would not answer. Monsignor Giovanni Biczerra, or Bezerra, the Inquisitor, departed pondering thoughts of retribution because he felt that the doors had been locked against himself. These thoughts took the form of an edict forbidding the performance of the play on the day appointed for the public exercises in honor of the

¹⁹*Ibid.*, pp. 35-39.

²⁰G. M. Pachtler, S.J., *Ratio Studiorum et Institutiones scholasticae Societatis Jesu*, 4 vols., Berlin, Hofmann, 1887, II, 458, "Regulae externorum auditorum Societatis."

autumn re-opening of classes. Excommunication threatened the Fathers if they dared disobey his order.

The time he chose for the promulgation of the edict was very embarrassing to the Rector and the Jesuit faculty of the college. He waited until a crowd from the city, including the Viceroy and the nobility, had assembled, before making known to the Superior and the faculty that the play had to be submitted to his board for censorship.

It was a highhanded proceeding, since the examination of such matters belonged to the ecclesiastical superiors and not to the Inquisition. The fathers of the college together with their Rector, Father Paulus Achilles, begged the good Cardinal Inquisitor to withdraw the edict, which he finally did, and gave proof of his good will by attending the first performance,—no doubt occupying the best seat available.

Father General Borgia's correspondence contains several letters on the whole affair, the most important of which describes the incident in detail. While admitting that the Inquisitor had exceeded his authority, nevertheless, Father Borgia felt compelled because of the latter's attitude, to forbid the staging of any play without explicit permission from Rome. He further advised Superiors to curtail the dramatic activity of the College of Palermo, especially since it involved so much expense and distraction.²¹

Fortunately for the Society, the repercussions of her early dramatic efforts were not always in the nature of the trouble at Polermo. Frequently the plays elicited glowing comments of praise that enhanced Jesuit prestige no little. Rome in 1573 witnessed the first presentation of Father Stefano Tucci's *Christus iudex, seu Extremum mundi iudicium*. One of the Venetian secretaries was in the audience who, while making his report, commented in precise, official style that it was indeed an arduous undertaking but in the common opinion a very happily successful one."²²

In February of the next year, the same play was repeated and the legate of Duke Ottavio Farnese attended the performance. The Farnesian legate far outdid the Venetian secretary by describing the subject and the spectacle of the play in every detail. With a sort of wide-eyed admiration he tells of the scene of the defeat of Antichrist of the sudden appearance of Enoch, Elias and Saint John preaching penance and the coming of Christ at the Last Judgment. A musical interlude accompanied the

²¹Father Achille's letter and Father General's reply may be found in *MHSI, Sanctus Franciscus Borgia*, V, 228-229; 239. Aguilera, S.J., *op. cit.*, pp. 178-179, quotes one of Father Borgia's letters not given in the *MHSI*.

²²Gnerghi, *op. cit.*, pp. 25-26; "impresa certo arditata ma per commune parere assai felicemente reuscita."

world as it flamed out of existence and the angels blew upon their trumpets from the four quarters of the heavens heralding all the souls that ever were from out of their abodes in Hell, Purgatory, and Limbo into the valley of Jehosaphat, the tremendous valley of the Last Judgment.

It must have been quite a pageant with Angels, Adam and Eve and all their children, Our Lord in His majesty and His mother, Mary, at His right hand, Popes, Kings, Emperors, Religious and Laymen, all passing by the throne of judgment. The sheep are separated from the goats and in a grand climactic conclusion, all the doers of evil are carried off to Hell, while the blessed with sweet musical accompaniment arise in triumph to the throne of God.²³

The Venetian secretary abstracted on the play as being a bold undertaking that evidently appeared to turn out quite well. The Italian legate of an Italian Duke described it with an observant and artistic vigor, noting every objective detail. But it takes a visitor, a sight-seer to explain to the world, as Janus Nicius Erythraeus did so well, just how the people reacted to it, in this case with tears, half a frenzy, acclaim so riotous that the police could do nothing to help.²⁴

Meanwhile the notices from other quarters increase apace. The little Latin comedy, *Philoplutus, seu de misero avaritiae exitu*, did so well at Messina that even a Dominican preacher was inspired thereby to praise the Jesuits from his pulpit:

With great warmth of spirit and speech he praised the Institute and the Exercises, which was a very good thing for certain of the listeners who happened to be present at his sermon, for they were such as had borne us very little good will in the past.²⁵

Dignitaries were not a rare occurrence in the Jesuit audience. Father Stefano, Rector and leading dramatist at Messina about 1556, described to St. Ignatius the tears shed by the Viceroy attending one of his plays.²⁶ In addition to Viceroy and Potentates, there also attended Bishops, Cardinals, Magistrates, noble Ladies, and the literati. There is scarcely a Rector's report extant concerning the theatre, that does not mention the people of dignity who attended.²⁷

²³For the complete picture see A. D'Ancona, *Origini del teatro italiano*, 2 vols., Torino, Loescher, 1891, II, 183-184.

²⁴Soldati, *op. cit.*, p. 23.

²⁵"Con molta caldezza d'animo e di parole venne a lodare l'instituto et essercitij nostri, il che fu assai bene per certi auditori che si ritrovorno alla sua lettione, li quali per il passato pare che non havessero così buona volontà di noi come gli altri." *MHSI, Litterae Quadrimestres*, VI, 2-3.

²⁶*Ibid.*, IV, 121-122.

²⁷*Ibid.*, pp. 105, 133; V, 91; VI, 260, 679; VII, 661-662.

Good will towards the Society increased. That good will was to stand the Jesuits of Messina in good stead. In 1561, Father Stefano went about the business of producing his own *Hercules*, while in May of the same year, one of the preachers of his own community spoke so forcibly against the lascivious comedy of the profane stage, that the authorities of the city:

. . . on that very day passed an injunction prohibiting actors under heavy penalty from putting on any plays or public performances in the town.²⁸

Probably it was this same *Hercules* play which was described a year later as having been charming to all because the unlearned were enabled to enjoy it for its lively music and the elaborate scenery, whereas the learned appreciated it for the elegance and purity of its language and for its witty lines.²⁹ This is one of the very earliest notices regarding the difficulty that ordinary folk would have attending the production of a play in Latin. Palermo found a solution, having a brief summary of the plot read in the vernacular before the play began.³⁰ So for a period of about twenty years Jesuit dramatists wrote their dramas in Latin or the vernacular to suit either their own whim or the occasion for which the drama was to be staged. Many of these plays, as has been seen, were quite legitimately put on inside a church:³¹ the *Hercules* just mentioned, the *Santa Caterina* that caused the incident with the Office of the Inquisition in Palermo, Father Stefano's play at Messina, another of unknown authorship at Catania, and others.³²

This freedom was shortlived. Due to an increasing number of plays, and fearing perhaps for the proper reverence of an audience in Church, Father Mercurian, the new General, issued the following edict to all the Provincials of the Society:

²⁸ . . . il dì medesimo proibiron sotto gravi pene che quelli tali persone (attori) non dovessero in questa città essercitar piu simil arte di rappresentationij et giuochi." MHSI, *Litterae Quadrimestres*, VII, 324. Unfortunately, Father Stefano does not mention this very effective preacher by name, but it must have been quite pleasing to the Rector to have the competition of the profane comedy discontinued in the same season that he was producing his own drama.

²⁹MHSI, *Ibid.*, VII, 324.

³⁰*Ibid.*, VII, 622. Cf also Timothy Corcoran, S.J., *Renatae Litterae*, Dublin, University Press, 1927, p. 29.

³¹Ledesma, S.J., *De ratione et ordine studiorum*, had even suggested that they be put on in a Church. Cf. MHSI, *Monumenta Paedagogica*, p. 372, n. 1.

³²For the *Hercules*, cf. Corcoran, *op. cit.*, p. 29. For the *Santa Caterina*, MHSI, *S. Fr. Borgia*, p. 229, "dentro de la yglesia." For Messina, MHSI, *Litt. Quad.*, IV, 121: "fabula in templo nostro a pueris acta." For Catania, *ibid.*, VI 679: "La chiesa nostrā benchè fosse grande, non dimeno fo sì piena di genti et dellj principali di questa città, che era bisogno star di fora."

Comoedias et Tragoedias rarissime agi permittat (Provincialis), et non nisi Latinas ac decentes, et prius aut ipse eas examinet, aut aliis examinandas committat; eas vero atque alias id genus actiones in ecclesia fieri omnino prohibeat.³³

In 1562, Father Francisco Stefano was succeeded by the famous Father Stefano Tucci in the dramatic activities at Messina, and it was he who dominated the Jesuit theatre from 1562 to 1584. In 1584 he was called to Rome as one of the principal collaborators on the *Ratio Studiorum* of 1586. Though he lived until 1597, he never resumed his playwrighting once he became involved in the *Ratio*.³⁴

In 1562, his *Nabuchodonosor*³⁵ was played three times by popular demand at Messina. The same success attended his *Goliath*³⁶ the next year. The *Juditha*,³⁷ probably one of his best productions, began a series of presentations in 1564. It is an excellent play and quite typical of the idea behind all Jesuit drama, namely the wedding of sacred subject to classical form. Popular demand caused it to be repeated at Messina in the next year. It played at Palermo in 1567 and again at Messina in the Magazzino della Munizione which the renowned Sicilian scenarists and technicians later converted to a famous theatre. On this occasion, the Senate of the city bore the full expenses of production, the money being partially raised by the sale of a cask of wine.³⁸

The *Ratio* of 1586 confirmed Father Mercurian's edict concerning the rarity with which dramas were to be performed.³⁹ The first draft of the *Ratio*, was subjected to careful investigation. Each province had to appoint a special committee to criticize it and to make suggestions for its improvement. The comments of some of the committees with regard to the theatre are well worth considering.

The committee of Naples suggested that the plays be abolished altogether, because they were too great a burden upon the College and the

³³"Regulae Patris Provincialis," n. 58, in Pachtler, S.J., *op. cit.*, I, 129.

³⁴See Sommervogel, S.J., *Bibliothèque des écrivains*, VIII, col. 263. Also Isidoro Carini, "Aneddoti siciliani. Il P. Stefano Tucci a Roma," *Archivio Storico Siciliano*, XXIII (1898), 172-253, esp. p. 184; and *Jani Nicii Erythraei pinacotheca tertia imaginum*, Coloniae Ubiorum, 1648, p. 34.

³⁵See Soldati, *Il collegio mamertino*, p. 22.

³⁶*Ibid.*, p. 22.

³⁷*Ibid.*, pp. 75-82.

³⁸*Ibid.*, p. 22.

³⁹This edict quoted almost verbatim in the *Ratio* of 1586, was modified to allow female costume, "si forte necesse sit, non nisi decorum et gravis," but still forbade female characters in the *Ratio* of 1591, and reverted to its originally strict form in the *Ratio* of 1599. See Corcoran, S.J., *op. cit.*, p. 174, for the first *Ratio*; pp. 202-203, for the intermediate *Ratio*; p. 299, for the definitive *Ratio*, in which Father Mercurian's admonition to Provincials is now made to apply to the Rectors of colleges instead.

professors and because they wreaked such damage upon the students and their morals:

Videtur imprimis maxime commendanda Regula 18 Provincialis, ut si fieri possit huiusmodi Comoediae et tragoediae omnino tollerentur: sunt enim toti collegio et praeceptoribus maximae onerosae; discipuli vero incredibili dictu est quantam tum in studiis tum in moribus iacturam faciant, itaque prohibendas esse potius quam commendandas videri.⁴⁰

Whereas the committee from the Rhine Province asked permission to put on more than four productions a year, reciting the customary virtues and adding that thereby people were kept from attending less innocent amusements:

Nam iis actibus scaenicis alicubi populus a vitiis avocatur, iuventus continetur, convictores bono modo hilarantur. Occurritur etiam illi, quia huiusmodi actionibus insignis Societati fama his in patribus comparata est; ei tenebrarum aliquid offunderetur si tam raro, et propter raitatem, tam male posthac ageremus.⁴¹

They further requested and were granted permission to use female characters.⁴²

In 1587 and later in 1590, Father Benci had presented his mediocre *Philotimus* and *Ergastus*, two dry school dramas, allegorical and full of patent symbolism, at the Collegio Romano.⁴³ His *Hyaesus* was a more pretentious opus built on the Old Testament narrative but one which turned out to be just a series of dry dialogues flavored with a meaningless chaos of spectacular elements, tableaux, choruses and even some rudimentary forms of ballet.⁴⁴ Rome had to wait until 1591 for a man of true dramatic instincts, if not of true genius, to appear. This man was Father Bernardino Stefonio whose first play on the martyred *Sancta Symphorosa* was produced during Carnival of that year at the Romano,⁴⁵ though it was not published until 1655.⁴⁶ This play represented the

⁴⁰Farrell, S.J., *op. cit.*, pp. 257-258, note 64, quotes the MS *Quae observata sunt a Patribus Neapolitanae Provinciae*, folio 102.

⁴¹Farrell, S.J., *op. cit.*, pp. 257-258, note 65, again quotes an MS, *Rhenanorum Patrum iudicium*, folio 249b.

⁴²See Pachtler, S.J., *op. cit.*, II, 488, quoting the rule, the request made by the Fathers of the Rhine Province, and also Father General Aquaviva's dispensation which begins, "Iam alias provincias dispensavimus. . . ." Note also that this last request of the Rhine Province came somewhat later than the one they submitted on the *Ratio* of 1586.

⁴³See Gnerghi, *Il teatro gesuitico*, pp. 29-31, for the plots.

⁴⁴*Ibid.*, p. 33.

⁴⁵Gnerghi, *op. cit.*, p. 38.

⁴⁶S. *Symphorosa, tragoedia P. Bernardini Stephonii e Societate Jesu, data in Collegio Romano, anno MDXCI, nunc primum typis mandata*, Romae Typis Ignatii de Lazzeris, 1655.

first serious effort at a development of the martyr theme in Jesuit drama. It was composed in Latin hexameters and tells the story of Symphorosa, a pious Christian matron, the mother of seven sons. When the Emperor Hadrian offers sacrifice to the pagan deities in the ceremony dedicating a grand villa on the Tiber, a terrible voice is heard crying from the altars that the gods of Rome will be angered unless Symphorosa and her seven sons also perform the pagan sacrifices of propitiation. Symphorosa, relying on the grace of God to strengthen her, believing Christ, refuses to perform the act of idolatry. Her sons, encouraged by their mother's example, stand steadfast in upholding the true God. Nor do the threats of the irate Emperor avail to move either the mother or her sons. Finally, like the mother of the Machabees, she sees her children immolated on the altars and at last she joins them in death and in the eternal reward prepared for them.

The author follows the Aristotelian unities and, though the dialogue is frequently too diffuse, succeeds in rising to a moving and pathetic climax. In fact, pathos is the distinguishing characteristic of the play, together with the portrayal of strong family ties and mother love.

The second edition of the *Ratio* also appeared that year, 1591. It was generally indulgent in tone towards the theatre and contained a loophole on the strict ruling against female costumes, though the restriction concerning female characters remained binding. Father William McCabe, S.J., alleges Father Stefonio's presence in Rome as exerting the moral pressure for this exception. Naturally, the martyr-play on Saint Symphorosa would be much more easily produced under these circumstances.⁴⁷

Still on the basis of "friget enim poësis sine theatro," Superiors were cautioned not to let too long a period elapse without producing some drama, and professors of Rhetoric and the Humanities were advised to have private dramatic exhibitions three or four times a year in their classes, since public performances could not be given anywhere nor at any time. Women could not even be admitted into the audience of these plays, nor could the actors wear feminine costumes *unless* they were absolutely necessary, becoming and dignified.⁴⁸ The critical committee of the German Province now complained that it preferred to stage a pretentious affair only once in three years and asked for abrogation of the rules on women, a request that preceded the one made by the Rhine Province by some ten years. Their reasons were interesting.

⁴⁷See William McCabe, S.J., *An Introduction to the Jesuit Theatre*, Dissertation (Cantab.), pp. 278-279.

⁴⁸See Corcoran, S.J., *Renatae Litterae*, p. 195.

Quamvis poësis frigeat sine theatro, tamen ne actiones illae vel nimia crebritate vilescant, vel earum institutio operosior discipulos nostros in litterarum cursu retardet, satis fore credimus, si paulo ante studiorum instaurationem quotannis Dialogus, aut brevius aliquod drama spectandum iuventuti ac populo detur; tertio autem quoque anno iusta comoedia aut tragoedia maiori ac magnificentiori apparatu instructuque agatur.⁴⁹

Perhaps it was this slight relaxation of the rule that led the Jesuit authors to the profane theatre for material and, what is an entirely new note in the Jesuit theatre, historical subjects. One of the first of these was Stefonio's *Crispus* staged at Rome in 1593. It was a Christianized version of the Phaedra theme, as the author pointed out in the prologue and by means of placards paraded before the audience.⁵⁰ In order to avoid the use of a female character, the author used the old device of having the stepmother speak her few lines from backstage.⁵¹

The *Crispus*, in addition to its Phaedra plot, bears also certain imitations of the *Thyestes* and the *Agamemnon* of Seneca though it is somewhat more restrained in treating the elements of anguish and pain.⁵² *Crispus* is the first born of the Emperor Constantine and is illicitly loved by his stepmother, Fausta. When her advances are rejected, she falsely accuses him to the Emperor who condemns him to death. The tragedy consists entirely in the anagnorisis of the boy's innocence. Though *Crispus* is the victim, it is really the tragedy of Constantine.

In the first two Acts, the groundwork of the plot-complication is laid. *Crispus*, returning from a victory has been awarded a triumph by the Emperor and the Senate, but the younger Constantine, half-brother of *Crispus* and son of Fausta, begins to sow the seeds of suspicion in the minds of the Senate by means of broad remarks made concerning the rise of *Crispus*' popularity. In the Third Act, the turning point is reached.

⁴⁹Farrell, S.J., *op. cit.*, p. 313, note 53, quoting MS, *De Conventu Diligano*, folio 321. On p. 311, note 33, Father Farrell gives the *Regulae Ultramontanis Propriae*, 11: "Ut in Provinciis Transalpinis, ubi locorum necessitas, aut usus id exigit, mulieribus etiam pateat aditus ad spectanda Dramata, quae nostrorum opera eduntur in Theatris, relinquatur arbitrio superiorum." The Province at this time was only asking that women be permitted to enter the college theatres, whereas the later ruling granted permission for the use of women in the plays themselves.

This question of female character will be taken up later, but it should be noted now, and especially here in the United States, that the regulations made in Europe for a "collegium" would at most be equivalent to the regulations we make for upper grade schools and high schools,—not for Colleges and Universities as we know them.

⁵⁰Gnerghi, *op. cit.*, pp. 50-53, gives a detailed critique of the *Crispus* and the disputes that arose regarding its content and form.

⁵¹*Ibid.*, p. 53.

⁵²See Francesco Colagrosso, "Saverio Bettinelli e il teatro gesuitico," *Atti della Reale Accademia di Archeologia, Lettere e Belle Arti*, XX (1898), 30.

Fausta pretends sickness, takes to her bed and calls for Crispus. After a word to his father, the young hero departs to visit his step-mother. The attempted seduction is omitted from the stage, and the Fourth Act opens with Crispus fleeing horrified from Fausta's chambers. Fausta showing the fury of a woman scorned, cries out that she has been attacked, much in the manner of Potiphar's wife. Young Constantine rushes to her aid and finds her pretending suicide from shame. The elder Constantine rushes home from the Senate, tenderly consoles Fausta and while debating what course to follow, hears that Crispus is about to attack the palace with his soldiers. This rumor is a falsehood. It is a last resort proposed by the satellites of young Constantine who failed to have Crispus murdered by a mob. The soldiers of Crispus' command, though sufficient to save him from physical violence, cannot protect him from calumny, and it is this rumor of lies that decides Constantine to take the life of his beloved son.

The last Act consists of the trial,—Crispus ordering his trusty men to release him to the Emperor's guard. He is refused a private audience with the Emperor and will not, for his father's sake, denounce his step-mother publicly. He prays to the Blessed Virgin Mary in a tender soliloquy, and goes to his death. Meanwhile, his trusted friend, Ablavius, forces the queen's chamberlain to confess the whole diabolical plot but it is too late to save Crispus. Fausta flees the city and the play closes in a lament that accompanies the funeral train across the stage.

The play, strangely untouched by criticism of its unnatural theme, was belabored as a plagiarism of plot and character from Seneca, and a great stir was raised over the Aristotelian unities. The author, Father Stefonio, remained silent throughout the controversy and the whole defense of his case was left to his fellow religious, Father Galluzzi, who wrote forty years later an apologia for the play on the basis of the religious and pious character of the hero.⁵³

The *Crispus*, like the historical *Messana liberata* at Messina in 1594 and the *Rogerus, sive Panhormus liberata* at Palermo in 1599, adhered too rigorously to Aristotle's unities to suit the popular taste.⁵⁴

The definitive *Ratio* of 1599 took measures against this trend towards the profane theatre by limiting the number of plays to "rarissime," by insisting again that they be produced in Latin, and that the subjects be concerned only with sacred and edifying themes. The rule against things

⁵³See Tarquinio Galluzzi, S.J., *Rinovazione dell'antica tragedia e Difesa del Crispo*, Roma, Corbelletti, 1633, cited in Gnerghi, *op. cit.*, p. 46.

⁵⁴*Ibid.*, p. 53. For the *Messana liberata* and the *Rotgerius*, see Soldati, *op. cit.*, pp. 96, 101.

female reverted to its originally strict form, stating simply: "Nec persona ulla muliebris vel habitus introducatur."⁵⁵ The consequence was that the theme of martyrdom reappeared in Father Stefonio's *Flavia* the following year. Strangely enough, though the whole play centered about a female martyr, not a single woman appeared on the stage. However, the editor of the 1611 edition mentions two characters named Domitilla, and adds a footnote explaining that the author realized the impossibility of representing women, but that he would include them in the manuscript though not upon the stage. His note reads:

Actus secundi quarta, ubi Domitillae inducuntur, quae postea nihil agunt animadvertit sibi non licere (auctor) foeminas illas in scenam dare. Placuit tamen eum quoque locum ibi reponere, ut ex opere praeclaro nihil periret.⁵⁶

Briefly, the plot of the *Flavia*, as it was presented at the Collegio Romano, centers not on a lady heroine, but on two boys, Vespasian and Domitian whom the Emperor Flavius Domitian Caesar adopted with the consent of their father, Titus Flavius Clemens. The lads are made successors to Caesar, until Apollonius Tianaesus, "philosophus sceleratus potius quam doctus," reveals the fact of their profession of Christianity to the Emperor. Caesar, enraged at this apparent duplicity, takes the lives of the boys and their father.⁵⁷

Father Stefonio's *Flavia* opened a new century and is important in that it pointed the way toward the baroque. The drama is rich in dances, military marches, jousts, and feigned battles. For instance, in Act Two, there are two dances, one of the angels for joy, the other of the demons for intrigue. In Act Three, the Captain General of the troops orders a military dress parade. Military manoeuvres, choral chants, and jousts, all can be found in Act Four. Act Five lays the scene of two feigned battles. All in all, the *Flavia* may be said to be a literary predecessor to Father Guinigi's utterly baroque drama on Saint Ignatius which, twenty-two years later, definitively marked the close of one period of Jesuit theatre and opened up a new phase of its development.

That year, 1622, really marks the close of a period in Jesuit drama. The Renaissance was ended. The classics that had been restored to all Europe came to be studied for their own sake and not for the production of a genuine literature that expressed contemporary convictions and emotions. Form became paramount in importance. Classical quotations and polished style were the primary goals for the great majority of

⁵⁵Pachtler, S.J., *op. cit.*, II, 272, and Corcoran, S.J., *op. cit.*, p. 299.

⁵⁶Gnerghi, *op. cit.*, pp. 54-59.

⁵⁷*Ibid.*, pp. 55-58.

authors. The *Rhetoric* of Aristotle had taken a definite precedence of the *Poetics*.

As the Jesuits moved from the college theatre to a greater proximity with the profane stage, they also moved closer to the profane drama in their treatment of nationally historic themes and in the development of a baroque form that came to be known as Jesuit Baroque.

Exploiting Student Criticism For Professional Improvement

JOSEPH T. CLARK, S.J.

Student criticism of professors is inevitable. But it remains ineffectual so long as it is limited to the secluded *camaraderie* of the Campus Lounge (or the Scholastics' Recreation Room).

Student criticism of professors is also of uneven value. Much of it may be hopelessly misinformed or immature. Some of it, however, may just be very discerning and immensely profitable. But whatever its explicit value at the moment, interstudent criticism is a sociological fact of first importance for the object or the victim of it. For the highest educational ideals are feckless unless successfully translated into concrete classroom behavior. And the best intentioned pedagogical techniques are illusory unless effectively executed in daily practice.

The need for some decisive check on routine efficiency is obvious. The only problem is how to secure in an organized manner the *authentic* and relevant content of student criticism.

In 1945 I started the practice of submitting to the students a questionnaire, designed to elicit this precious information. Three objectives seemed to be essential to such an enterprise: (1) the opportunity to voice honest criticism should be in every sense *free*, completely and clearly disassociated from any possibility of pressure, penalty, or reprisals of any sort; (2) *frank* in the sense that the students could declare their honest reactions in the same uninhibited manner that characterizes interstudent conversations on the topic; (3) *forthright* in so far as no cultivated sense of academic decorum and pupil propriety would interfere with a candid declaration of student reactions.

To insure *freedom*, the questionnaire was distributed indeed before the final disbandment of the group but *not* delivered to the professor by the class officer (Beadle or Secretary) until a'ter it was publicly known that all grades were already recorded in the Dean's files. This procedure guarantees to the individual student that no possible academic calamity can accrue as the cost of his candid criticism. Experience has shown that this procedure effectively dispels suspicion and timidity. Moreover the replies are anonymous. The identity of the critic is successfully concealed up to the point where the student (a rare occurrence) either declares himself openly or provides volunteered information of a personal character.

Frankness is encouraged by having the questionnaire prepared, distributed, collected, and tabulated by the responsible Class Officer as an integral part of his Term-Paper project on the History of the Class during the current period. Full student management of the entire enterprise appears to create a healthy atmosphere of uninhibited cooperation.

Forthright replies are invited by the two preceding procedures, by the use of liberal phrases in the inquiries, and also by the accumulated tradition, convincingly transmitted to successive classes, that *no one* (not even a legendary character) has ever been victimized in any way for outspoken sincerity, no matter how harsh, how brash, how crushing the criticism.

The 1945 version of the questionnaire was admittedly crude and cumbersome. The student officer of that year and myself attempted to design a relevant set of questions in the impossibly broad terms of general educational objectives and accepted pedagogical techniques. The 1946 and 1947 versions were somewhat improved but remained obviously imperfect.

But by 1949 it was clear what ought to be done. For there was at hand an officially prepared and carefully detailed blueprint of what the course should convey and what the instructor should be and do, already contained in the *Ratio Studiorum Superiorum Societatis Iesu*. It is indeed one thing to meditate on these objectives and make every personal attempt to translate them into execution from the professor's platform. It is quite another thing actually to succeed in doing so and having a certified check on the effectiveness of your performance.

And it is at this vital juncture of translation into practice that student criticism is invaluable. In that year the questionnaire which accompanies this article, was devised. Almost all of the inquiries are nothing more than interrogative transpositions of *Ratio* prescriptives and directives. It is almost uncanny how these items coincide with the general topics of student criticism, as is indicated by the almost universal response to each and every question. The information contained in free, frank, and forthright replies to these queries has proved to be of incalculable value and immense profit. It is clear to me that things in the course would be much worse than they admittedly are (and *irremediably* so) without the benefit of this annual check on progressive achievement. Here indeed is ample material for reflection during the annual retreat.

The current questionnaire is still very defective, if not in borrowed content and focus, at least in the method of arranging the inquiries and in scoring for evaluation. All suggestions for improving the blanks in accord with better conventional educational scoring techniques will be

most welcome. It is hoped that the publication of this questionnaire in one specialized field may exhibit how in general the contents of the *Ratio* can be employed not only for personal inspiration and orientation but also—since *no* professor is as effective as he intends to be or thinks he is—as a certified check on his *real* success. I for one could not get along without it.

Woodstock College
Cosmology Course

A. D. '49, '50, '51, '52
(Joseph T. Clark, S.J.)

A CONSCIENTIOUS QUESTIONNAIRE

(frank, free and forthright!)

Patterned after the *Ratio Studiorum Superiorum Societatis Iesu*,¹ submitted to the students in the benches by one of their number, *designed* for the information and improvement of the instructor, and *dedicated* to the principle: "When you're through improving, you're through!"

1. What has been your *general reaction* to the course? Excellent..... good..... fair..... bad..... indifferent..... intolerable or worse.....
2. What in your opinion is *the major defect* of the course?.....
3. What in your opinion is *the major virtue* of the course (if any)?.....
4. [77.4] Was the course conducted on sound pedagogical principles?.....
If *not*, please indicate failures.....
If *so*, please illustrate.....
5. [78] Was it your impression that the course was designed and conducted *to benefit the students*?
6. [78] Did *you* feel that the instructor was *seriously* interested in your *personal* grasp and mastery of the subject?.....
7. [78] How do you rate your *personal* student-teacher relations?.....
8. [79] Was the course presented in such a way as to *minimize* the value of other subjects?
9. [79] Was the course presented in such a way as to facilitate *integration* with other subjects?.....
10. [81] Does the course in your opinion exemplify the traditional spirit of the "philosophia perennis" or the *exclusively personal* philosophy of the individual instructor?
11. [82] Were disputable points of overlap discussed in a "controversial" manner to the detriment of curricular integration for the students and departmental cooperation by the Professors?..... If *so*, please specify:.....

¹Romae: apud Curiam Praepositi Generalis, 1941. Numerals enclosed in square-brackets refer to sections and paragraphs and subparagraphs of this document.

12. [85.1] In dubious matters was aggressive arrogance substituted for a critical assurance?..... If *so*, please specify:.....
13. [88] Was correct use made of modern scientific and critical methods in working towards the solution of dubious problems?..... If *not*, please illustrate:.....
14. [89.1] Did the course conform to the map of the assigned Prospectus? If *not*, where and how did it fail?.....
15. [89.2] Did *irrelevant* digressions into extraneous material jeopardize *adequate* coverage of assigned topics?..... If *so*, please specify where and when.
16. [90.1.a] Do you *honestly* feel a *modest* assurance that you *know* "what the course is all about" (even if you do *not* know *all* about the course)?..... If *not*, please suggest constructive remedies.....
17. [91.4] Do you *honestly* feel that the instructor does *not* know (with acceptable competence under the circumstances) what *he's* talking about?..... If *so*, please indicate whether this is true in general or in selected areas, as.....
18. [93.2] How do *you* rate the text-book?.....
19. [93.2] Do you have *confidence* in the *general* competence of the textbook?.....
20. [93.2] Do you regard the text as *succinct*?.....
21. [93.2] Do you regard the text as generally *clear*?..... If *not*, indicate areas of major obscurity.....
22. [93.2] Do you regard the text as *well-structured* in development of the material? If *not*, indicate areas where symmetry fails:.....
23. [93.2] Do you regard *the style and diction* of the text as generally neat and clear?..... If *not*, please indicate specimens of fuzziness:.....
24. [93.3] Do you feel that the course failed to follow the text *without adequate reasons* for such incidental departures?..... If *so*, indicate areas of such departure:
25. [94.1] What was your *general summary impression* of the class expositions of material?
26. [94.1] Were class expositions *any help at all* in acquiring comprehension of the matter?
27. [94.1] Were the class lectures generally *to the point*?..... If *not*, please indicate areas of failure:.....
28. [94.1] Were the class lectures generally *coherent*?..... If *not*, please indicate areas of failure:.....

29. [94.1] Did you have the general impression that the instructor was in fact "talking over your head"?..... If so, please specify selected areas:.....
.....
30. [94.2] Were the *more* crucial topics given *more* adequate attention?..... If *not*, please indicate areas of failure:.....
.....
31. [94.2] Were the *more* subtle problems given *more* careful attention?..... If *not*, please specify examples of failure:.....
.....
32. [94.2] Did you ever feel that *problems were evaded* by suggesting that "the student work this out for himself"?..... If so, please indicate occasions:
.....
.....
33. [95.1] Did you in general experience difficulty in discerning *what was primary and central* and *what was secondary and peripheral* in the exposition of thesis topics? If so, please specify areas of obscurity:.....
.....
34. [95.1] Did you have the impression in general that the lectures were prepared carefully..... carelessly..... casually..... not at all..... ?
35. [95.1] Have you any recollection of a class that was obviously and excruciatingly "ex tempore"?
36. [95.1] Is it your general impression that the instructor "*talks a lot*" but "*says little*"?
37. [95.1] Is it your honest impression that the instructor generally succeeds in "making himself understood"?..... If *not*, please suggest constructive remedies:
38. [95.1] Does the instructor speak *too* rapidly for *your* ready comprehension? If so, does frequent and varied iteration compensate somewhat for this defect?
39. [95.2] Were the "metaphysical meditations" incidental to the course in any way *congenial*?..... If *not*, please indicate instances of failure:.....
.....
40. [95.3] Do you *honestly* feel that the course handles its themes *within* the context of the philosophic mood, tone, temper, attitude and atmosphere of *this day and age*?..... If *not*, please specify the areas of major failure:.....
.....
41. [95.3] Did the course generally exhibit in a constructive manner *what's right with what's wrong*?
42. [95.3] What question(s), if any, in the course do you seriously regard as so obsolete as to deserve omission?.....
.....
43. [96.1] Would you agree that "the cosmology course consists *for the most part* in a hostile criticism of adversaries"?.....
44. [96.1] Would you agree that "the cosmology course consists *for the most part* in a *direct* confrontation of problematic areas of physical experience"?.....
.....
45. [97.3] Incidental interrogations by the instructor *during class* were too many just enough..... too few.....

- 46. [97.2] Did you ever suppress a question *in* class and *during* class out of fear that it would *not* be welcomed by the instructor?..... If so, did such suppression *at the moment* and postponement until *later* leisure seriously compromise your comprehension of the matter?.....
- 47. [97.2] Should students be encouraged to raise questions *during* class?..... If so, please state three reasons *pro* which you regard as valid:.....; and three reasons *con* which you regard as invalid:.....
- 48. [98] What think you of the instructor's Latinity?.....
- 49. [98] Did you find "summary repetitions of blocks of material *in the vernacular*" a help or a hindrance..... ?
- 50. [98] Do you agree that "supplementary and complementary expositions of the matter *in the vernacular*" should be abruptly *discontinued*?..... If you do *not* so agree, please sketch reasons:.....
- 51. [99] What constructive suggestions can you offer to make *possible* and *successful* regular weekly repetitions?.....
- 52. [103] In general, did you just "endure" cosmology circles?.....
- 53. [103] In general, did you really get *some solid help* from cosmology circles?.....
- 54. [103] Cosmology circles were excellent..... very good..... good..... fair..... below par..... bad..... intolerable or worse.....
- 55. [103] What is *the major defect* in cosmology circles?.....
- 56. [103] What is *the major virtue* (if any) in cosmology circles?.....
- 57. [103] What *major* improvement would you suggest for cosmology circles?.....
- 58. [104] When circles were so conducted as *not* to leave a surplus of time for *other* doubts and difficulties from the class, did you ever feel particularly cheated or suppressed? How often?
- 59. [105] Were the objections urged in circles serious..... solid..... merely verbal..... as contemporary as possible..... real..... important..... vital..... ?
- 60. [106] Was it your general impression that the instructor "took circles seriously"?
- 61. [107.2] If and when you participated in a circle, did you find the instructor ready and willing to offer *constructive* and *real* assistance?.....
- 62. What is your general impression of the *Term-Paper policy* in the cosmology course?
- 63. Any *other* questions that you think this questionnaire should contain? Please indicate:

- 64. Any other comments—favorable or unfavorable—that *you* deem worthy of being entered into the record? Please do so:.....
.....
- 65. Thank you most cordially for your cooperation!

Social Responsibility to Lay Faculty

WILLIAM J. DUNNE, S.J.¹

My approach to the subject assigned me, "The Social Responsibility to Our Lay Faculty", shall be a practical one. I assume that this was in mind when I was chosen to give this talk as I am certain I have little other qualification!

There are too many scholars framed in the doctorate on the subject of personnel relationships for me to presume to discuss the principles involved. In addition, during the last ten or fifteen years various phases of the subject have been written on or spoken about by experts in the field. Father Albert Poetker, for instance, gave us an excellent talk on the topic of Catholic Laymen in Jesuit Institutions.² Again, more recently, in this year's January issue of the *Jesuit Educational Quarterly* there appeared the notable paper of Father Eugene Shiels on the possible unionizing of our lay faculty members.³

Consequently, to restrict this to the purely practical, I make the statement that we do have a social responsibility and this, to my mind, necessarily arises from the fact that we are employers. Whether this responsibility springs ultimately out of Justice or out of Charity is not relevant here. Since this is not a *casus moralis*, we should have equal respect for both virtues but shall discuss solely our responsibility, remembering, however, that the Divine Master gave more than a passing nod towards Charity.

I am speaking of the faculties both of our high schools and of our colleges and universities and I shall follow chronological order in a sort of "cradle to grave" procedure.

Our first responsibility to the potential faculty member arises, strangely enough, when we first contact him. Paradoxical as it may seem, we owe it to the layman contemplated for our faculty, to investigate him thoroughly. Hasty or superficial investigation at this time may result in dissatisfaction later.

¹Delivered at the Dinner Meeting of the Annual Meeting of the Jesuit Educational Association, Cleveland, March 26, 1951.

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

³Shiels, W. Eugene, "Rights of University Professors," *Jesuit Educational Quarterly*, Vol. XII, No. 3, (January 1951), pp. 133-138.

Omitting this examining of the moral, religious, academic, and social qualifications, we may in a few months or years, learn of inaptitudes which make us dissatisfied with the new faculty member. The result is eventual dismissal and the concomitant series of economic and social upheavals, both for the teacher and for his family, upheavals which a prudent inquiry might well have prevented.

Incidentally, when we speak of the responsibility of the institution to investigate the applicant thoroughly, I might add by way of parenthesis that I think there is a certain corporate Jesuit responsibility implied here if the new faculty member comes from one of our own Jesuit institutions. Letters of recommendation should be such as can be received with a certain amount of hopefulness for all the pertinent truth and, with reasonable expectancy, that what one reads is "nothing but the truth."

Our next responsibility arises when the new faculty member reaches our campus. It is quite possible that we sometimes consider the arrival of a new faculty member in a rather trivial, routine fashion. Once the contract is signed, that bit of business is done. I can understand that busy administrators who follow the mechanics of schedules, class assignments, and registration procedures, may forget that this man may have a family.

You know, digging oneself and one's family out by the roots and seeking new soil involves far greater social adjustments for the layman than it does for the Jesuit for whom roots are never allowed to grow too deep—at least not consciously so. I think the practice in the Society when Jesuits are moved in the summer time is that we drop our duffle bag at our new quarters, locate the Chapel and Refectory and then, after one or two days, we encounter the Rector somewhere about the campus and announce that we are ready for work. Our family ties have long been very successfully severed. But, we should not presume to sever the family ties of the layman. Our duty is to strengthen those ties.

A man who comes from Minnesota to California has very difficult adjustments to make. He has to sacrifice that definite feeling he had when he saw the first frost on the pumpkin. He must give up those heart-warming and vigorous changes of seasons. He has to give up snow and ice at Christmas time in the West and has nothing to look forward to but sunshine! This is not fiction, but fact.

We lost one of our most respected Chemistry professors because his wife, having lived in Minnesota so long, after she passed Thanksgiving time in San Francisco, told him that she could no longer go on without the sight of the frost on the pumpkin, and he returned to the middle-west.

Of course, it may seem trivial to us, but the loss of this man who had great prospects, made me feel that we had neglected something. We had failed not only to fit this man into his new surroundings, but we failed to remember that he had a wife who also would like to be fitted into the new community. With a young child confining her to the home, she was not in a position to adapt herself easily into new environment. The result for us was that since then we have been holding in the Fall a faculty reception, a buffet supper, to which the laymen and their wives are invited. This enables any newly-transplanted souls to become acquainted with the "faculty family," and to acquire a settled feeling of "belonging."

Speaking of responsibilities, we must explore the delicate subject of salaries. Here again I must remain practical because, at least in the Far West, the men who have received their doctorates in economics and social sciences have not yet given me a satisfactory answer as to what constitutes a living wage.

I think I can presume we all agree that we must give a living wage, whatever it is. I feel, however, that many of us have fallen into the bad habit inherited, I believe, from Europe, of bargaining and of trying to sign a contract with the new faculty member at the lowest possible salary. I do not believe such a practice can be called Christian. I do not believe it is the practice, certainly, here in the Midwest.

I feel we can start with the assumption that a minimum living wage may be somewhat near what other institutions in our area are now paying, both as regards the initial and the advancing salaries, even though these institutions may be tax-supported or well-endowed. This could be assumed because there is scarcely any group in the United States that has ever accused an educational institution with overpaying its faculty members.

If we find this a little unrealistic, however, suppose we try the following as a scale: if it costs approximately two thousand dollars a year to support a Jesuit teacher, we might certainly suppose that at the minimum it would cost one and one half or two times that to support a layman. If the figure for the Jesuit falls below two thousand, we could start with twice our figure, and if it goes much above two thousand, we could adhere pretty regularly to the one and one half, and still be only at the minimum living wage.

This may sound rather arbitrary, but when one takes into consideration that we as Jesuits receive a great deal of charity and other gratuities, the higher computation for laymen is not unreasonable. In addition, bills for Jesuits are little or nothing when the good Sisters, often times,

grant us consideration on our hospital bills; and there are many other matters which, by reason of our community life, make our cost less per individual than for the layman in the world, living even without the certain amount of luxury he is entitled to.

I chose the two thousand figure because the wealthier institutions in our area such as Santa Clara (with a little more income than we have in San Francisco) support a Jesuit for around that figure. This was disclosed at a meeting we held in San Francisco with regard to these problems. You will find, therefore, that in our area, we ought to start a young, inexperienced man with a doctor's degree at a minimum of thirty-five hundred to four thousand dollars an academic year. It might be well to recall at this point the words of Very Reverend Father General in the letter which has been so beautifully and inspiringly put before us today, the letter on the Social Apostolate:

To this good example of austerity we must add that of justice, equity and charity in dealing with our servants, workmen, and all our lay helpers, especially those who are teachers and professors. They should receive a just wage according to the norms of the encyclicals; in the matter of food, dwelling, clothing, in their allotted schedule of work, they ought *mutatis mutandis*, to be on a par with Ours. For these are the things which are in keeping with the dignity of the human person and a Christian man. A great many men of today are not ready to admit that religious, professing poverty, be treated more sumptuously at table and in other phases of their daily life, than their spiritual and temporal assistants. To these fellow workers Ours must show due reverence, respect and love.

(Pp. 20-21, Woodstock translation.)

This is not an injunction that the lay faculty member should not be better off than Ours. It certainly seems to be a strong directive that Ours should not be better off than our lay faculty members.

But what if we cannot afford to pay a living wage? The costs in these times are so high that we are facing a greater difficulty in meeting even this standard. To be honest, we must ask ourselves the question: "Is this because of mis-management?" If so, the strongest reply is: "We should not be in business." But this is not for us to say. We must correct serious mis-management but our failure should not penalize the lay teacher. This is the norm that is used in the encyclicals for the same relationship between management and labor.

It is my opinion that if in our high schools, colleges, and universities we are not paying our lay faculty members a living wage, somebody must be held responsible. The Rector or President, we will say, of course, has

the immediate responsibility. But I would like to state, since I am in that category, that the final responsibility rests with those who officially oversee our schools, with the Prefect of Studies of the Province, our Executive Secretary, and the Provincials. (I say this because in the twenty years that I have been engaged in this kind of work, since the day "I rolled out" of Tertianship, I have been called on to do a great many things but I have yet to be asked to pay our laborers a proper salary.)

It has on occasion been suggested that we have been paying our lay faculty too much. That I fear, is regarded many times as "safeguarding poverty". This is an irrelevant excuse. Underpayment of our lay faculty members certainly cannot be regarded as good business. The administrator who is keeping his institution on a profit-paying basis solely because he is underpaying his faculty members does not deserve the credit he falsely receives on earth nor should he count on glory in Heaven which he never will receive.

I think that we ought to lay down as a general principle that a man who has given his life to an institution is entitled to receive support for life from that institution. In this regard, we have made tremendous strides in our Jesuit institutions in the last two decades. Certainly twenty years ago these poor men were regarded as misplaced vocations or delayed vocations or good Sodality members who could live on starvation wages. This thought has changed entirely.

Our institutions have seriously studied the matter and provided, in most cases, a retirement and pension plan. This does not mean, of course, that we must provide fully for the support of the retired professor. It does suggest, however, this minimum: What he reasonably could have saved from his salary, provided we have paid him properly, plus what he receives from Social Security, plus any other possible State pension plan, and plus the pension from our institutions, all these together should support him and his wife in comfort for their declining years. By this time their children may be rightly presumed to be self-supporting.

Another social responsibility we owe to our lay faculty members is a reasonable participation in determining institutional policy. We realize now that our laymen are a vital factor in our institutions. We can no longer look upon them as men who are temporarily occupying positions which will be one day filled by Our young formatives who are now in special studies. One of our History formatives said, not many years ago, that in the history of the Church there have always been signs of the laicization of Ecclesiastical Institutions as the Church moves west.

For the most part, we Jesuits have been trained in military fashion.

We are conscious of rank, jealous of authority. One or two generations before my time the "old guard" would have no part of lay faculty participation in institutional matters. But these were times epitomized by active and passive voice, when decision of the Provincial Congregations were carried into our institutions and the laymen were doomed to deponent verbs completely. We cannot, it is true, afford to give up our institutions to laymen. But we need have no fear of losing our control. The House Consultors are here to stay forever.

To conclude this, it seems to me that we should give very serious thought to the higher responsibility which perhaps nowadays is being neglected even more than the responsibility of paying the proper living wage. It was mentioned in one of our meetings this morning when we were speaking on the spiritual program for our colleges. I wondered then how much thought and care we are giving to the spiritual responsibilities which we have toward our lay faculty.

Are we encouraging them to frequent the Sacraments, to receive Holy Communion with the Student Body, to make the Annual Retreat? I wonder how often we, particularly those in administrative positions, think of the laymen as a vital part of the Mystical Body of Christ. I wonder if we realize that the supernatural principle in that Mystical Body must reach these good laymen as well as ourselves and the students, and that they need spiritual help as much, if not more, than we do. I wonder if we, who receive from the Society all our spiritual care and attention, ever dream of sharing spiritual benefits with these good laymen who devote their lives to our work. Certainly, if we look earnestly to their material wants we must look still more deeply to their spiritual wants. When we have done that, then God will bless us, and we will find that even in temporal matters we will be able to meet and to satisfy our obligations more fully.

Enrollment, 1951-1952, Jesuit Colleges and Universities

	Liberal Arts	Commerce		Dentistry	Divinity	Education Univ. College	Engineering	Graduate	Law		Medicine	Nursing	Pharmacy	Miscellaneous	Totals			Extension, etc.	Short Course Low Tuition	Grand Total	Veterans	Summer		
		Day	Night						Day	Night					Full-Time	Part-Time	Full & Part					Graduate	Undergrad.	
Alma College	111	111	..	111	111
Boston College	2,010A	1,196	..	..	132	..	..	570	248	217	..	495	..	863	4,079	1,652	5,731	256	..	5,987	1,101	403	676
Canisius College	692	454	260	..	..	..	..	276	..	..	..	46	..	726	1,343	1,111	2,454	49	..	2,503	477	128	526
College of the Holy Cross..	1,838	..	..	..	..	..	..	6	..	..	..	..	..	1,844	..	1,844	..	200	2,044	100	..	..	..
Creighton University, The..	832	309	40	159	..	..	..	115	118	..	300	376	152	..	2,130	271	2,401	..	205B	2,606	490	296	540
Fairfield University	634	..	..	..	..	..	..	233	..	..	..	..	..	669	198	867	36	..	903	75	80	133	..
Fordham University	1,772	1,172	445	..	..	2,407	..	1,075	400	231	..	..	437	937	5,919	2,957	8,876	65	..	8,941	1,439	605	2,110
Georgetown University	1,248	440	415	360	..	..	..	687	340	377	428	209	..	3	3,367	1,140	4,507	..	..	4,507	1,735	1,032	1,240
Gonzaga University	576C	203	..	28	..	123	201	..	..	209	..	293	..	170	1,430	373	1,803	..	..	1,803	306	36	291
John Carroll University....	1,581	159	236	..	..	..	..	119	..	..	..	..	..	1,502	593	2,095	..	..	2,095	354	55	454	..
Le Moyne College.....	1,229	..	..	..	..	..	..	..	..	..	..	..	..	966	263	1,229	..	588	1,817	110	..	116	..
Loyola College	368	209	90D	570D	577	660D	1,237	1,237	52
Loyola Univ., Chicago.....	1,267	669	..	368	98	..	..	677	127	130	348	407	..	2,337	3,505	2,923	6,428	759	..	7,187	1,116	580	2,282
Loyola Univ., Los Angeles..	495	358	..	..	..	..	159	37	163	190	..	..	..	429	1,176	655	1,831	..	165	1,996	412	43	623
Loyola Univ., New Orleans..	751E	230	..	190	..	..	..	74	83	56	..	..	174	669	1,302	925	2,227	..	93	2,320	760	56	222
Marquette University	1,891	968	821	437	..	..	968F	518	292	..	389	513	..	656	5,707	1,746	7,453	..	..	7,453	2,037	711	1,298
Regis College	554	..	..	..	..	..	..	..	..	..	..	..	..	347	207	554	..	..	554	87	..	179	..
Rockhurst College	267	136	553G	..	..	..	..	..	..	..	..	..	..	507G	449	956	..	..H	956	409	..	421	..
St. Joseph's College.....	1,747	..	..	..	..	..	..	..	..	..	..	..	..	1,011	736	1,747	..	..I	1,747	413	..	6	..
St. Louis University.....	3,378J	543	692	301	141	..	565K	1,090	127	252	497	408	..	77	5,879	2,192	8,071	288	..	8,359	2,369	1,536	2,730	
St. Peter's College.....	721	429	425	..	..	..	..	..	..	..	..	..	..	1,446	129	1,575	..	..	1,575	347	..	99	..
Seattle University	570	310	91	..	..	260	245	17	..	..	..	218	5	293	1,703	306	2,009	80	358	2,447	377	16	796
Spring Hill College.....	826	..	..	..	..	..	..	..	..	..	..	..	..	643	183	826	..	..	826	68	..	298	..
University of Detroit.....	1,738	1,189	1,219	329L	..	..	1,468	479	327	273	..	..	..	980	5,547	2,455	8,002	..	..	8,002	2,648	383	2,189
University of San Francisco.	1,260	511	606	..	..	56	..	63	155	128	..	47	..	..	1,431	1,395	2,826	..	60	2,886	1,002	66	1,487
University of Santa Clara..	512M	294	155	..	..	..	230	..	47	..	..	..	..	..	1,080	158	1,238	..	..	1,238	246	..	6
University of Scranton.....	2,303	..	..	..	..	..	..	184	..	..	..	..	..	..	1,168	1,319	2,487	..	300	2,787O	1,585	155	983
Woodstock College	156	..	..	..	153	..	..	..	..	..	..	..	..	309	..	309	..	..	309	..	..	..	..
Xavier University	778	366	525	..	..	..	..	178	..	..	..	..	..	653	1,202	1,298	2,500N	..	..	2,500	430	239	412
Other
Totals 1951-1952	31,994	10,145	6,483	2,172	635	2,846	3,836	6,488	2,427	2,063	1,962	3,012	768	9,363	57,900	26,294	84,194	1,533	1,969	87,696	20,545	6,420	20,117	
Totals 1950-1951	36,615	11,075	9,422	2,032	912	3,231	4,413	5,872	3,142	2,309	1,930	3,163	771	6,190	67,564	23,513	91,077	1,359	2,339	94,775	29,501	4,981	18,794	
Increase or Decrease.....	-4,621	-930	-2,939	140	-277	-385	-577	616	-715	-246	32	-151	-3	3,173	-9,664	2,781	-6,883	174	-370	-7,079	-8,956	1,439	1,323	

(A) Includes 48 Juniors, 90 Philosophers; (B) Registration continuing; (C) includes 111 Sheridan; (D) No breakdown given, all entered part-time; (E) Includes 94 Grand Coteau; (F) Includes 180 Evening part-time; (G) 119 carrying 10 sem. hrs. maximum load Evening; (H) Figures not available, 297 last year; (I) figures not available; (J) St. L. U. 1869, Corporate Colleges 1509; (K) Institute of Technology 232, Parks 333; (L) Includes 34 Hygienists F-T, 16 Assistants P-T; (M) Includes 107 Los Gatos; (N) 84 duplications; (O) 51 duplications.

Jesuit Educational Association

High School Enrollments 1951-1952

	Freshmen	Sophomores	Juniors	Seniors	Specials	Total 1951-1952	Total 1950-1951	Increase or Decrease
Bellarmine College Preparatory, San Jose....	227	196	161	163	..	747	725	22
Bellarmine High School, Tacoma.....	111	87	88	91	..	377	350	27
Boston College High School, Boston.....	500	357	255	288	..	1,400	1,349	51
Brooklyn Preparatory School, Brooklyn.....	210	234	258	238	..	940	900	40
Campion, Prairie du Chien, Wisconsin.....	148	122	119	109	..	498	493	5
Canisius High School, Buffalo.....	223	166	198	168	..	755	748	7
Cheverus Classical High School, Portland, Me.	74	69	60	58	..	261	281	-20
Cranwell Preparatory School, Lenox.....	43	32	37	28	14	154	147	7
Creighton University High School, Omaha..	138	131	120	119	..	508	504	4
Fairfield College Preparatory School, Fairfield	243	214	215	181	4	857	972	-115
Fordham Preparatory School, New York...	272	124	134	131	..	661	523	138
Georgetown Preparatory School, Garrett Park	48	57	62	47	48	262	255	7
Gonzaga High School, Spokane.....	179	149	157	98	..	583	565	18
Gonzaga High School, Washington, D. C....	130	195	145	110	..	580	650	-70
Jesuit High School, Dallas.....	90	74	64	52	..	280	260	20
Jesuit High School, New Orleans.....	263	202	169	168	78	880	782	98
Jesuit High School, Tampa.....	48	38	50	36	..	172	172	..
Loyola Academy, Chicago.....	247	201	180	167	..	795	747	48
Loyola High School, Towson, Md.....	174	164	126	117	..	581	556	25
Loyola High School, Los Angeles.....	255	230	195	190	..	870	815	55
Loyola School, New York.....	13	10	6	5	20	54	55	-1
Marquette High School, Yakima.....	75	65	75	75	..	290	275	15
Marquette University High School, Milwaukee	230	210	221	188	1	850	819	31
Regis High School, Denver.....	99	97	61	71	..	328	310	18
Regis High School, New York.....	140	138	119	113	..	510	541	-31
Rockhurst High School, Kansas City.....	126	74	72	58	..	330	299	31
St. Ignatius High, Chicago.....	276	243	244	252	..	1,015	986	29
St. Ignatius High School, Cleveland.....	175	185	196	195	1	752	826	-74
St. Ignatius High School, San Francisco....	267	218	176	202	..	863	834	29
St. John's High School, Shreveport.....	57	53	39	48	116	313	284	29
St. Joseph's College High School, Philadelphia	257	216	175	167	..	815	850	-35
St. Louis University High School, St. Louis.	211	192	185	174	1	763	778	-15
St. Peter's College High School, Jersey City.	322	237	229	204	..	992	948	44
St. Xavier High School, Cincinnati.....	221	175	150	123	..	669	639	30
Scranton Preparatory School, Scranton.....	62	61	45	42	..	210	200	10
Seattle Preparatory School, Seattle.....	126	132	92	87	..	437	456	-19
University of Detroit High School, Detroit.	328	263	219	170	..	980	928	52
Xavier High School, New York.....	268	209	207	206	..	890	1,085	-195
TOTALS 1951-1952.....	6,876	5,820	5,304	4,939	283	23,222		
TOTALS 1950-1951.....	6,556	5,941	5,428	4,771	211	22,907		
INCREASE OR DECREASE.....	320	-121	-124	168	72			315

Freshmen 1950-1951, 1951-1952

	Liberal Arts		Engineering		Commerce		Total		Increase or Decrease
	1950-1951	1951-1952	1950-1951	1951-1952	1950-1951	1951-1952	1950-1951	1951-1952	
Boston College	503	466	..	..	327	296	830	762	-68
Canisius College	215	202	..	..	119	112	334	314	-20
College of the Holy Cross.....	516	593	..	..	..	..	516	593	+77
Creighton University, The.....	270	245	..	..	95	79	365	324	-41
Fairfield University	192	151	..	..	..	..	192	151	-41
Fordham University	465	541	..	..	426	394	891	935	+44
Georgetown University	419	319	..	..	211	203	630	522	-108
Gonzaga University	86	99	51	60	48	43	185	202	+17
John Carroll University.....	367	491	30	42	..	..	397	533	+136
Le Moyne College.....	274	281	..	..	..	..	274	281	+7
Loyola College	116	94	..	..	70	43	186	137	-49
Loyola University, Chicago....	402	372	..	..	225	158	627	530	-97
Loyola University, Los Angeles.	157	138	45	56	109	110	311	304	-7
Loyola University, New Orleans	181	200	..	..	72	102	253	302	+49
Marquette University	618	553	187	216	292	300	1,097	1,069	-28
Regis College	148	107	..	..	..	..	148	107	-41
Rockhurst College	95	113	..	..	70	39	165	152	-13
St. Joseph's College.....	260	261	..	..	..	..	260	261	+1
St. Louis University.....	1,088	1,068	223	183	416	348	1,727	1,599	-128
St. Peter's College.....	209	224	..	..	223	198	432	422	-10
Seattle University	813	329	71	59	96	83	980	471	-509
Spring Hill College.....	180	182	..	..	..	..	180	182	+2
University of Detroit.....	574	491	420	356	305	435	1,299	1,282	-17
University of San Francisco....	138	90	41	44	126	117	305	251	-54
University of Santa Clara....	166	157	59	65	82	70	307	292	-15
University of Scranton.....	272	305	..	..	..	..	272	305	+33
Xavier University	253	244	..	..	147	155	400	399	-1
Totals	8,977	8,316	1,127	1,081	3,459	3,285	13,563	12,682	-881
Increase or Decrease.....	-661		-46		-174		-881		

An Analysis of National Statistics 1951-1952

WILLIAM J. MEHOK, S.J.

Final returns on Jesuit school enrollment shows an over-all decrease of 5.75% or considerably below the decrease predicted for the country as a whole. Despite the proportionately small college freshman class last year, schools have managed to belie the pessimistic predictions then offered.

In brief, the total enrollment this year for all Jesuit institutions is 110,918 or a drop of 5.75%. Colleges and universities dropped 7.56% to 87,696 and high schools have risen 1.38% to 23,222. As has been customary in the past, the outline for this analysis will follow the headings: I. The High Schools, II. The Colleges and Universities, III. Interpretive Notes on the Tables, and IV. Comparison with National Statistics.

I. THE HIGH SCHOOLS

Although, according to most recent estimates, the secondary enrollment in the country was expected to rise only $\frac{1}{2}\%$, that of Jesuit High Schools has risen by 1.38% from 22,907 to 23,222 or 315 students.

The Jesuit trend of percentage increase or decrease during the last 10 years runs as follows:

1942-1943	8.52	1947-1948	.58
1943-1944	8.12	1948-1949	—2.46
1944-1945	8.26	1949-1950	— .94
1945-1946	4.25	1950-1951	.746
1946-1947	4.33	1951-1952	1.38

The distribution according to the grade for the last five years is shown by percentage in the following chart. (The 1.2 percent in special grade and post-high school classes is omitted.)

Year	Freshmen	Sophomores	Juniors	Seniors
1947-48.....	28.9	24.9	22.4	21.7
1948-49.....	29.8	24.1	22.4	22.0
1949-50.....	29.5	26.2	22.4	21.0
1950-51.....	28.6	25.9	24.0	20.8
1951-52.....	29.6	25.1	22.8	21.3

The freshman class has settled down to a normal pattern after the great disproportion of the years 1944-1946. In fact the loss of 3.6%

of freshmen going on to sophomore year has been quite consistent for the last three years.

Although the general pattern has been one of increased enrollment, certain schools have shown notable drops. Xavier, New York, with its 195 drop explains the fact by a policy of greater selectivity. Fairfield, St. Ignatius, Cleveland, and Gonzaga, D. C. are among those with greatest drops in enrollment.

Fordham Prep shows an increase of 138 and Jesuit High School, New Orleans, Loyola, Los Angeles, Boston College High School and University of Detroit High School each show an increase of over 50 students.

Only two schools pass the thousand mark, Boston College High School with 1,400 and St. Ignatius, Chicago, with 1,015.

St. Peter's, University of Detroit High School and Brooklyn Prep exceed 900 and others in the descending scale are Xavier, New York, Jesuit High, New Orleans, Loyola, Los Angeles, St. Ignatius, San Francisco, Fairfield and Marquette University High School.

We have restricted ourselves in these surveys to the 27 colleges and Universities and 38 high schools. Fortunately we have enrollment figures for the School of St. Philip Neri, amounting to 80, those of 20 schools in the Philippine Mission amounting to 6,543 high school students, and those of the two American Indian Schools, St. Francis and Holy Rosary, at 83 and 89 respectively. If we were to include these, the figure would rise to 30,017.

II. THE COLLEGES AND UNIVERSITIES

The total enrollment for Jesuit higher institutions this year is 87,696, 7,079 or 7.47% fewer students than last year. Proportionwise this is a smaller drop than last year's 8.675% decrease and much less than the generally accepted national drop of 10%.¹

Largest numerical drops are in liberal arts, commerce-night, commerce-day, engineering and law-day. Largest increases are in miscellaneous, graduate and dentistry columns. The great decrease in full-time enrollment bodes ill for the future and is offset only in appearance by the slight rise in part-time students.

Number of Veterans continues to decline although the 8,956 (30.36%) decrease scarcely meets the 41.8% drop of last year. About 23.4% of all Jesuit college students are veterans, slightly fewer than 30% in national estimates.²

Possibly, with the threat of the draft and emphasis on a modified

¹Actual drop according to the U. S. Office of Education Survey was 7.8%. Since actual figures were not available at the time of writing and since revising this article in the light of actual figures would delay publication, the most recent figures will be given in a footnote.

²Actual drop in Veteran enrollment according to the U. S. Office of Education Survey was 32.1%.

acceleration program consisting of several long Summer sessions, the enrollment during that period has risen in both graduate and undergraduate sections.

The freshman class is ordinarily used to predict future enrollment. During the past five years the trend has been as follows in the fields of liberal arts, commerce and engineering as compared to the trend in all years of those schools:

Year	Percentage of Increase or Decrease Schools of Arts, Commerce Engineering	
	Freshmen	Entire School
1947-1948.....	— 4.2	19.2
1948-1949.....	— 4.5	.2
1949-1950.....	— .9	— 3.1
1950-1951.....	—11.8	— 7.9
1951-1952.....	— 6.5	—14.7

As can be seen from inspection of the above figures, there is apparently little influence exerted by the freshman class upon subsequent enrollment of the entire school. This may be explainable in three ways: the enrollment of transfer students, transfer of students from one department to another or a lack of consistency in entering enrollment figures in the various categories. As a rule, we take the figures as given by the school except where figures are entered in an obviously erroneous manner, e.g. pre-medical students under medicine, pre-law under law, etc. In such cases we shift the figures to liberal arts.³

As mentioned above, only the 27 colleges and universities in the United States are considered in this survey. However, seven higher institutions in the Philippines have sent in enrollment figures totaling 2,587 college students. Were we to consider these, the total college enrollment would amount to 90,283; and the grand total of colleges and high schools would be 120,300. This still falls short of the total number of students educated by American Jesuits as schools in British Honduras, Ceylon, India, Iraq and Jamaica are not included.

III. INTERPRETIVE NOTES ON THE TABLES

In the columns of college and university statistics, the *Nursing* column includes students in both the B.S. and R.N. curricula. The breakdown is as follows: Boston College 330 R.N., 165 B.S.; Canisius, 46 B.S.; Creighton, 305 R.N., 71 B.S.; Georgetown, 21 R.N., 188 B.S.; Gonzaga,

³Actual drop in all freshman enrollment according to the same study was 8.7%.

234 R.N., 59 B.S.; Loyola, Chicago, 359 R.N., 48 B.S.; Marquette 513 B.S.; St. Louis, 408 B.S.; Seattle, 69 R.N., 149 B.S.; San Francisco, 47 B.S.

The *Miscellaneous* column includes: Boston College, social work 111; intown college of arts 752; Canisius, pre-clinical nursing—day 147, evening division 579; Fordham, social work 298, adult education 639; Georgetown, medical technology 3; Gonzaga, journalism 25, medical technology 17, pre-law-day 59, pre-medicine 69; Loyola College, evening 570; Loyola, Chicago, university college 2006, social work 96, institute of social and industrial relations 110, C.P.A. review 125; Loyola, Los Angeles, evening division 429; Loyola, New Orleans, music 72, evening division 597; Marquette, dental technology 85, journalism 262, medical technology 78, speech 78, Milwaukee teacher 153; St. Louis, social work 77; Seattle, medical technology 41, music 21, social work sociology 57, psychology 34, pre-dentistry 26, pre-law-day 40, pre-medicine 74; Detroit, evening division (arts & sciences & engineering) 980; Xavier, liberal arts (Milford) 126, liberal arts—night 527.

The explanation of *Low-Tuition* or *Short* courses is; Holy Cross, labor 200; Creighton, labor 205; Le Moyne, cultural courses 433, labor 155; Loyola, Los Angeles, labor 165; Loyola, New Orleans, labor 93; Seattle, cultural courses 35, night school 323; San Francisco, labor 60; Scranton, institute of industrial relations 300.

The *Extension* column includes: Boston College, extension 256; Canisius, extension 49; Fairfield, extension 36; Fordham, extension 65; Loyola, Chicago, home study 751, extension 8; St. Louis, extension 288; Seattle, extension 80.

Part-time students, as well as they can be separated, total as follows:

Boston College: liberal arts 8; commerce—day 1; graduate 416; law—night 217; nursing—R.N. 230; social work 28; intown college of arts and sciences 752. Total 1,652.

Canisius College: liberal arts 9; commerce—day 5; commerce—night 251; graduate 254; nursing—B.S. 42; pre-clinical nursing—day 3; evening division 547. Total 1,111.

Creighton: liberal arts 91; commerce—day 11; commerce—night 40; graduate 62; law—day 3; medicine 6; nursing—B.S. 53; pharmacy 5. Total 271.

Fairfield: liberal arts 5; graduate 193. Total 198.

Fordham: commerce—day 2; commerce—night 29; education 1,434; graduate 699; social work 161; adult education 632. Total 2,957.

Georgetown: liberal arts 31; commerce—day 19; commerce—night 361; graduate 352; law—night 377. Total 1,140.

Gonzaga: liberal arts 30; commerce—day 10; education 4; engineering 4; pre-law—night 15; pre-medicine 3; nursing—R.N. 234; nursing—

B.S. 9; journalism 2; medical technology 3; Novices, Sheridan 59. Total 373.

John Carroll: liberal arts 341; commerce—night 226; graduate 26; Total 593.

Le Moyne: liberal arts 263. Total 263.

Loyola College: graduate 90; evening 570. Total 660.

Loyola, Chicago: liberal arts 20; commerce—day 13; graduate 452; nursing—R.N. 312; social work 39; institute of social and industrial relations 63; PCA Review 125; university college 1,899. Total 2,923.

Loyola, Los Angeles: liberal arts 11; commerce—day 11; engineering 5; graduate 26; law—night 190; evening division 412. Total 655.

Loyola, New Orleans: liberal arts 128; commerce—day 1; graduate 74; law—night 56; music 18; evening division 597; Novices, Grand Coteau 51. Total 925.

Marquette: liberal arts 75; commerce—day 37; commerce—night 656; engineering 194; graduate 337; law—day 16; medicine 1; nursing—B.S. 264; dental technology 1; journalism 10; medical technology 1; speech 1; Milwaukee teacher 153. Total 1,746.

Regis: liberal arts 207. Total 207.

Rockhurst: liberal arts 14; commerce—day 1; commerce—night 434; Total 449.

St. Joseph's: liberal arts 736. Total 736.

St. Louis: liberal arts 1,213; commerce—night 177; commerce—day 9; dentistry 1; engineering 10; graduate 579; law—day 1; law—night 54; medicine 7; nursing—B.S. 127; social work 14. Total 2,192.

St. Peter's: liberal arts 15; commerce—night 114. Total 129.

Seattle: liberal arts 58; commerce—day 10; commerce—night 91; pre-dentistry 1; education 30; engineering 4; graduate 15; nursing—R.N. 47; nursing—B.S. 39; medical technology 3; music 1; social work sociology 1; psychology 6. Total 306.

Spring Hill: liberal arts 183. Total 183.

Detroit: liberal arts 201; commerce—day 29; commerce—night 724; dentistry 16; engineering 86; graduate 330; law—day 13; law—night 143; evening division, arts and sciences and engineering 913. Total 2,455.

San Francisco: liberal arts 661; commerce—night 606; law—night 128. Total 1,395.

Santa Clara: liberal arts 2; commerce—day 1; commerce—night 155. Total 158.

Scranton: liberal arts 1,135; graduate 184. Total 1,319.

Xavier: liberal arts 20; commerce—day 1; commerce—night 523; liberal arts—night 526; graduate 156; liberal arts (Milford) 72. Total 1,298.

IV. COMPARISON WITH NATIONAL STATISTICS

To fit Jesuit higher education into its background of comparison, according to most recent comparable figures, total enrollment in the U. S. was about 2 $\frac{1}{4}$ million. Of these, about 300,000 attended Catholic institutions of higher learning, of whom Jesuits educate almost a third. With this in mind, we can reasonably expect Jesuit schools to reflect national and general Catholic trends.

Dr. Rall I. Grigsby, U. S. Deputy Commissioner of Education, according to a note appearing in the *Education Summary* for July 20, 1951 predicted that September registration would not be off more than 8%, but that faculties would be cut 15%.

Charles Hoff, in a survey covering 497 colleges and universities which appeared in August 1951 issue of *College and University Business*, p. 29, anticipated a decrease of 9.6% in the Fall 1951 enrollment over the second semester of the previous term. The decrease for private and endowed institutions should be about 10.5% between these two periods. It is estimated that there will be a 28.8% fewer veterans during the first semester of 1951-52 than during the second semester 1950-51. Incidentally, this article also indicates trends in tuition fees, salary trends, retirement systems, acceleration, etc.

In a revised article appearing in *School and Society*, September 1, 1951, p. 135, Charles Hoff finds that his previous estimates were substantially the same. There will be 17.7 fewer students enrolled in September 1951 than in September 1950.

Benjamin Fine reporting in the *New York Times* for September 9, 1951 gives figures of anticipated enrollment issued by the U. S. Office of Education. According to them the increase in all secondary schools should be .42% and for private and parochial secondary schools it should be 3.6%. In all institutions of higher learning the decrease should be 11%.

The same author directed another survey for the *New York Times*, September 24, 1951. The sampling of 100 representative colleges and universities indicated that the loss for these institutions ranged from 5 to 30 percent with an average of about 10%. The freshman enrollment would be 8% smaller this year than a year ago or half as much as was predicted earlier in the year. Less than one-third of the student body consists of veterans and the proportion of freshman veterans is less than 5%. About a half of the independent liberal arts institutions of the country are operating at a deficit. It costs about twice as much to attend college now as a year ago. About a third of the colleges are worse off financially now than a year ago.

College and University Business for October 1951, p. 52, after comparing preliminary surveys of the *New York Times*, *Time*, and their own previous survey, concludes that the drop should not be more than 10%. The *New York Herald Tribune* estimated that the overall drop would be 9% with a 3% decline in women students and 15% for men. The *New York Times* survey, sketched above, showed an over-all anticipated drop of 10%. *Time* estimated an 11% drop. *College and University Business*, also summarized above, showed a 9.6% drop with men's colleges showing the sharpest decline.

The *Washington Newsletter* of the American Association of Junior Colleges for November 9, 1951, has this to say about college enrollment:

A study of colleges which have held their own or made increases seems to show the following: (1) colleges with strong programs of public relations which have been maintained across the years have done well; (2) colleges with extensive adult educational work have held up better on the average than those without such programs, although there are a few exceptions; (3) colleges which have good curricula in vocational-technical work have held up quite well; (4) junior colleges which have secured ROTC units have tended to maintain good enrollments by holding the students into the second year and securing freshmen in greater numbers.

Of 466 institutions of higher learning, reported in Dr. Walters' preliminary survey, giving full-time enrollments, 82% show decreases from last year of 5 to 30%; 12% show no change; 6% show increases of less than 12%. As to freshman in the 466 institutions of all types, 61% have decreased less heavily than their total enrollments; 19% show no change; 20% slight increases (*College and University Business*, November 1951, p. 53-54).

Comparatively speaking, Jesuit high school enrollment, which showed an actual increase of 1.38%, is slightly higher than the anticipated increase of .42% for all secondary schools in the United States lower than the 3.6% increase for private and parochial schools. The college and university picture for Jesuits' institutions is optimistic for total enrollment and for the freshman classes. Whereas total anticipated drop in enrollment throughout the country was about 10%, Jesuit higher institutions dropped only 7.47%. The anticipated freshman enrollment drop for the country was less than 5%, but Jesuit freshman classes went down about 6.5%. There are slightly fewer Veterans in Jesuit Colleges than in higher institutions generally.

Since the above was written, we have received the survey of the U. S.

Office of Education for the Fall of 1951. It shows a decrease of 7.8 per cent college and university students this year over last year. This is slightly greater than the 7.47 per cent drop of Jesuit schools and considerably less than the 10 per cent predicted. Adjustments must be made for the fact that the drop in enrollment of men was 10.8 per cent whereas that of women was only 1.3 per cent.

Freshmen, according to this study, dropped off 8.7 per cent as against the 6.5 per cent drop in Jesuit higher institutions. Here it is to be noted men freshman enrollment was down 12.3 per cent as against the women freshman drop of 3 per cent.

Veteran enrollment throughout the country dropped 32.1 per cent as compared to the 30.36 per cent decline in Jesuit schools. At present 27.01 per cent of the male students in college are drawing G.I. benefits. We do not have comparable figures for Jesuit institutions but, by way of rough comparison, 23.4 per cent of all Jesuit students are Veterans.

All in all, the picture is less foreboding than originally anticipated.

Using High School Ranks In College Admissions

O. F. ANDERHALTER, PH.D.

Most college administrators are faced with the problem of determining the best manner in which to use the high school ranks of prospective students. It is known that the standing on an individual in high school is one of the best predictive factors of college success, but it is accepted that the standards for grading in each high school, the quality of students supplying each high school, and other similar factors influencing the rank assigned, differ to such a degree that comparable ranks assigned by two different schools may indicate completely different amounts of learning. This is true even if percentages are used to overcome the differences in the number of students.

Some insight into the relative values of ranks assigned by the high schools supplying students to any particular college can be obtained by the administration of a college after some years of experience in dealing with such students. However, such insight is often subjective, is usually in general rather than exacting terms, and in all cases is arrived at through long years of bitter experience.

The purpose of this paper is to present one method that has been used fairly successfully to overcome this difficulty at St. Louis University. This method was suggested and experimentally evaluated by the Bureau of Institutional Research at St. Louis University.

PROCEDURE USED

In order to present the method in the clearest fashion it was felt advisable to list the procedure step by step, in each case indicating the purpose and basis for the step. With this in mind, the procedure was as follows:

1. All high school ranks of incoming freshmen were converted to percentile scores. The purpose of this procedure is obviously to overcome the difference in numbers in the high school graduating classes. For the pilot study this was done for only one freshman group, but it is currently being run for freshmen over a number of years so that a sufficient number of students from each school is available for the analysis.

2. The average Standard Deviation of the high school rank thus

available for all individuals in the study was next computed. The purpose of this step is more apparent after the next two are presented.

3. The third procedure was to determine the credit point averages for all of the students involved, based upon their first year's work, and to determine the mean and standard deviation of this distribution. With this information, along with the information from step two, it was possible to equate the average values of all high school ranks with the average credit point averages of the same students. Thus a norm was available whereby the *average high school* rank of all students (from all schools) is equated to the average credit point averages of all students; the high school rank that is one standard deviation above the average is equated to the credit point average that is one standard deviation above the average, etc.

The credit point average for the first year's work was used since it is based upon subjects that are essentially the same for all students involved, thus ruling out the possibility of one student's taking a more difficult course than another, etc.

These first three steps therefore, establish a norm whereby one can determine the credit point averages corresponding to various high school ranks when no cognizance is taken as to the high schools involved.

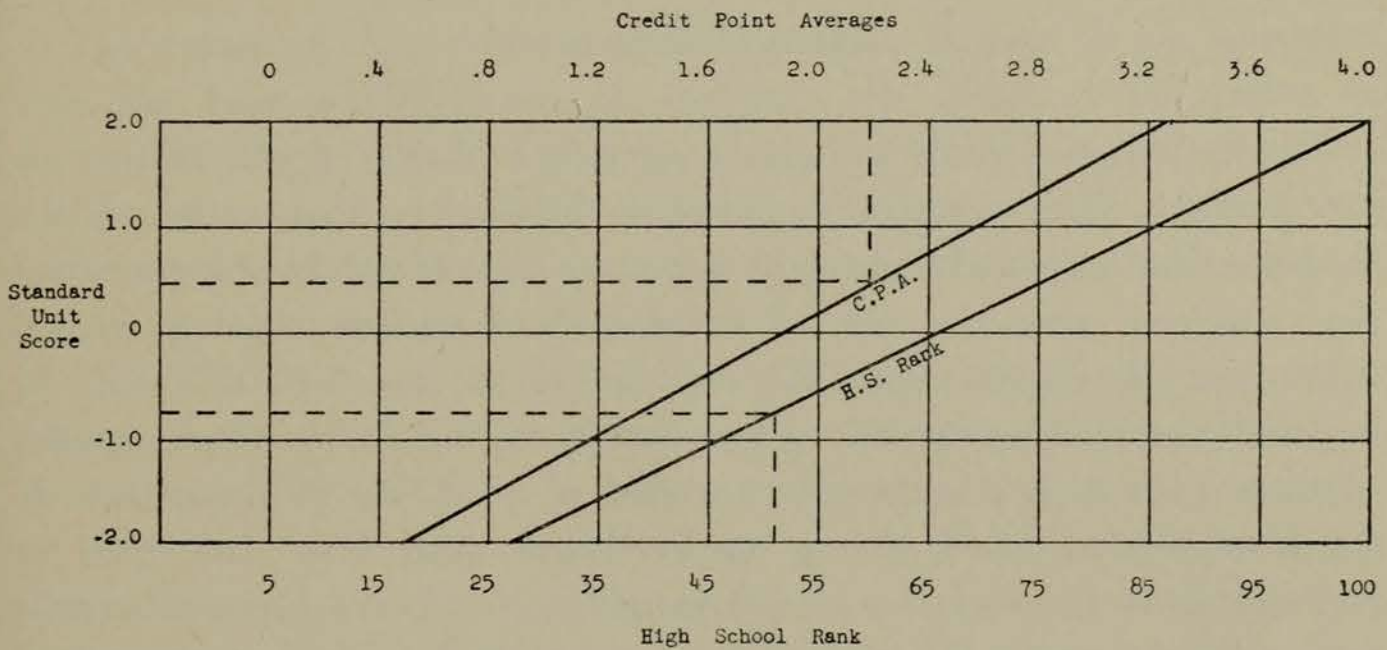
4. The next step is to determine the average rank of students coming from each of the high schools involved, along with the average credit point averages of these students by high schools. This makes it possible to compare the positions of the average rank of students (from a particular high school) in the distribution of ranks of all students with the position of the average credit point average for these students in the distribution of credit point averages for all students. To illustrate, suppose that the average high school rank of all students is 70 (in per cent) and the average credit point average of all students is 2.00. Now if 50 students from the high school received an average rank of 80 from that high school, but the average CPA* of these students at St. Louis University was 1.50, it is obvious that this high school tends to rank higher than all high schools as a whole. This is true since the students' ranks from this school were above that for all students (or they represent a better selection of students from this school than do all students represent all schools) but their achievement was below that for all students.

5. The last step was to convert the results of step four into specific valuse. This was done by determining the position of the average rank of a school in the total distribution of ranks in terms of standard units (i.e. 1 standard deviation above average, or 1.2 standard deviation below

* The abbreviation "CPA" is used to designate the credit point average.

average, etc.); next, determining the position of the average CPA of the school in the total distribution of CPA's in terms of standard units; next, obtaining the difference in position by computing the difference in these standard units, (with plus being used for credit point averages in higher position than high school rank); and finally, changing this standard unit difference back to the original rank unit by multiplying it by the standard deviation of the rank distribution.

TABLE 1: - GRAPH FOR CONVERTING HIGH SCHOOL RANKS AND CREDIT POINT AVERAGES INTO STANDARD UNIT SCORES



This last step can be simplified by the use of a graph similar to the one exemplified in table one. This graph was based upon the following figures for the students as a whole:

Average High School Rank.....	69.61
Standard Deviation of High School Rank....	20.76
Average credit point average.....	1.88
Standard deviation of credit point average...	.706

It can be noted that the credit point average line in the graph is drawn so that 1.88 is opposite a standard unit of 0, that $1.88 + .706$ or 2.586 is opposite a standard unit score of 1.0, etc.; while the high school rank line is drawn so that 69.61 (on the high school rank scale) corresponds to zero on the standard unit score, that $69.61 + 20.76$ or 90.37 corresponds to 1.0 on the standard unit scale, etc.

The dotted lines indicate the manner in which this chart can be used for the fifth step. In this case they are based upon a high school for which the average high school rank of the students of St. Louis University was 52, and for which the average credit point average of these students was 2.25. Reading on the chart it can be seen that the high school rank

of these students is .9 standard units below the average of all students involved but that the CPA of these students is .4 standard units above the average CPA for all students. Thus, there is 1.3 standard units between the two, which in terms of ranks is 1.3 times 20.76 (the standard deviation of high school ranks) or 26.98. This would indicate that in order for the ranks given by this particular school to compare with those given by all schools, 26.98 would have to be added. (This is a fictitious example, with no school in the actual study attaining such a magnitude of difference.)

RESULTS OBTAINED

Results obtained from the study provide evidence of the validity of the method. The correlation between the high school ranks of the students thus corrected and final CPA's was approximately .2 higher than that obtained when the original correlation of uncorrected high school ranks was correlated with CPA's (r increased from .48 to .66.) In addition the relative position given the local schools by administrators familiar with such schools over a period of time was in almost one to one correspondence with that given by this method.

Corrections assigned the schools supplying St. Louis University were within the range of -11 to $+11$, with the exception of 4 schools, two of which received considerably higher values, and two of which received considerably lower values.

It is of special note that the local Jesuit high school was assigned the highest positive correction, based upon the fact that the students representing this school were assigned high school ranks below the average of all students (or, did not represent the best students from this school) yet obtained a credit point average considerable higher than the average credit point average of all students.

What Good is the National Federation of Catholic College Students?

WILLIAM J. MURPHY, S.J.

The writer of this article is convinced that, despite all the literature that has been published on the subject, the National Federation of Catholic College Students has never been concisely and exactly explained to faculty members or students so that they can understand it before they become active in it. He thinks, however presumptuously, that he can do just that and he believes he should do it.

The NFCCS is not an organization on any campus. Each member college, however, has delegates to, and representatives of, the NFCCS on its campus. The NFCCS is a federation of the student governing bodies or other duly authorized units of most of the Catholic colleges in the United States. The students in each school are represented in these governing bodies and hence in the NFCCS, and so each student is a member, although only the delegates may vote at national and regional congresses. The schools in various regions are united together under a Regional President, and the regions are united under a National President. The organization has a National Moderator, His Excellency, the Most Reverend John J. Mitty, and a National Chaplain appointed each year. The NFCCS is the college branch of the youth department of the N.C.W.C., the director of which is Monsignor Joseph E. Schieder.

From the foregoing it is clear that the hierarchy is firmly behind the NFCCS. It is, as they see it, a means of organizing the Catholic college students of the nation for any program in which the views and energy of these young people might effectually help the objectives of the Church in furthering morality and spirituality, e.g., in a negative way by fighting Communism and secularism, or positively by helping students overseas, etc. These over-all programs and methods of promoting them, such as bazaars, plays, collections of money and clothing, letters of protest, etc., are suggested by the NFCCS central office but should be approved and sponsored by the student governing body of each school before they are taken to the student body.

Besides acceding to the general requests of the hierarchy, the NFCCS works chiefly through a number of commissions, such as: Press, Forensic,

Liturgy, Mariology, International, Inter-Racial, Missions, Family Life, Radio, Social Service, Industrial Relations, etc. These commissions exist on both national and regional levels and fit in very well with corresponding clubs or organizations which exist on the various campuses or could or should exist there. On the campus level a commission is not an organization, but the acceptance of work in a definite field which each campus club or organization agrees to do whenever possible in line with its own autonomy. The regional chairman of a commission contacts the president of a campus organization, preferably through the Senior Delegate of the NFCCS, in suggesting courses of action. The national chairmanship of a given commission is held by one particular school, and the regional chairmanships are held by individual schools in various regions. The work of such a national or regional commission chairmanship at a particular school is simply taken on by an existing organization with no loss of autonomy, although the president of the organization assumes a position of responsibility in the NFCCS. The national chairman gathers together through the regional chairmen what the particular schools are doing in the work of his commission and sends out this information to all the schools together with suggestions and plans to further the work of the commission and to instill enthusiasm for it.

The Federation does not force activity or issue commands; it works by means of the exchange of ideas and suggestions. A good example of this is a recent action of the Mariology Commission. A Congress of the Detroit Region of this Commission was recently held at John Carroll University. One of the resolutions of the Congress was that all colleges be urged to have the Angelus said every noon by all students. This recommendation was brought to the attention of our President, Father Welfle, by the chairman of the Liturgical-Marian committee of the Sodality, because his duties in an NFCCS school include the maintaining of direct relationship with the Liturgy and Mariology Commissions of the NFCCS. Father Welfle then referred the matter to the Carroll Student Union, who put it into effect. Signs were put on the bulletin boards, letters were sent to the faculty, Angelus cards were printed, tower bells were set, a general signal was given, and the tradition was started. Word of this will spread to the Region and then to every college in the country.

At this point it might be well to mention that the Mariology Commission, being a spiritual commission, is cared for by the Sodality, whose members receive inspiration and ideas not only from the central office of the Sodality, but also from the NFCCS. Consequently, the Sodality and the NFCCS work well together. In fact, as in the above instance, the NFCCS can be of great help to the Sodality. Moreover, schools without

Sodalities gradually get to do the work the Sodality recommends as they hear and read about it through the commissions and as they talk with Sodalists at the congresses and conventions. The Commissions whose work naturally falls within the scope of the Sodality are Press or Decent Literature, Liturgy Mariology, Family Life, and Missions.

It should be clear from the mere theory of NFCCS organization, as given in the foregoing, that the Federation has wonderful possibilities and that if it can be nurtured properly it can become very effective. Already the Federation has been strong enough in the National Student Association to help swing that body away from union with the International Union of Students, which is definitely Communistic, and it has kept the NSA pretty much in line with correct philosophy.

Since there is an organization of all the college students of the nation, it would appear that the Catholic students should have an organization of their own and that this would be a sufficient reason for the existence of NFCCS. However, there has been a definite need for many years for a national organization that could coordinate Catholic student activities, with a view to training leaders for the Church, and that could express Catholic student opinion.

There is no need to be afraid of Catholic student opinion, even if at times it is idealistic or impractical or inconsiderately insistent on things that require time and diplomacy. Students today are frank but fair and will listen to advice. Mistakes are a part of the process in the formation of leaders, and it is because they are to be expected that the NFCCS has moderators, chaplains, and a Director.

At the various conventions and regional meetings one gets the general impression that the various organizations that come within the scope of the NFCCS in the colleges are profiting very much from the Federation. The author's direct experience is, of course, with the effect of the NFCCS at John Carroll University.

First, the Spanish Club has received new impetus by attempting to promote a good neighbor policy toward Latin America, and a better understanding among all our students of the Latin American countries and people. Some students are taking part in the activities of the International Students Group, which is part of the Council on World Affairs. This group was invited to a "Mardi Gras" Dance, in the Latin American vogue, and were our guests recently for a buffet supper, dancing, and a theater party. Second, because of the NFCCS an Industrial Relations Club has been started at John Carroll. Third, the decent literature section of the Sodality has been strengthened in morale and ideas through the Press Commission of the NFCCS. Excellent work in this regard has been

down and more is going forward through the Chancery Office and parish societies. Fourth, some students began, a few years ago, a Social Service Club in conjunction with Notre Dame and Ursuline Colleges, which was gradually developed. Other schools in the Region were urged to follow this lead and soon a Regional Social Service Commission was set up. Recently we have been given the national chairmanship of this project, which we ourselves began. This Commission aims at serving the underprivileged by entertainment, gifts, and work. Our students visit from ten to twenty institution every year.

In general, an effect that cannot readily be measured is the production of more spirit and interest in every organization that partakes in the work of the NFCCS. The small subsidization required from the college for conventions, meetings, dues, etc., is slight in return for this enthusiasm because leadership is thereby developed on the campus, more students are brought into activities, and those who participate in regional and national congresses get the opportunity to present their views on a great variety of subjects before these bodies. The NFCCS provides training for students, supplies more than mere laboratory conditions in which they may test their leadership, increases activity, adds morale to student life, and spreads the name of the school.

NFCCS moderators in other schools will be able to point to projects like these and even better ones; and when all these experiences are added together the inevitable conclusion is that the NFCCS is a worthwhile organization and a factor for much good among the Catholic schools of the nation.

Good Study Habits Mean Good Results

EUGENE J. DEVLIN, S.J.

One of the common problems in teaching is why so many boys with average or better than average intelligence and obvious sincerity frequently fail to work up to this ability. The problem is the more challenging because standardized tests in such cases ordinarily predict successful adjustment to school work. Ask the student why he is doing poorly in tests or recitations and the answer often enough comes back "I knew it last night, I don't know it now". The real answer may lie in neither the student's intellectual ability nor the competence of his teachers. To a large extent it may come down to long neglected and poor habits of study. Experimental research as well as general experience point to poor study habits as one of the leading causes of student failure.¹ Yet it hardly seems an exaggeration to say that there is no phase of school activity more generally neglected today.

What steps are teachers taking in most schools to get across the importance of good study habits or to help in their development? Usually very few, though this may not imply any lack of interest in the student. It is just taken for granted that study habits are something a boy inherits or has already acquired when he comes into the classroom. Unfortunately, no less than other habits, study habits are the product of purposeful exercise and directed repetition. It may be only natural for a teacher to overlook this aspect of student development if he is convinced that time spent on formal training in study habits can only be time wasted or at least diverted from unfulfilled syllabus requirements. Actually this is not the case. By initially spending a reasonable amount of time to train a boy to organize and assimilate the subject matter at home it will be possible to gain back that time in the increased efficiency of his work. All too frequently, time apparently saved in the classroom by concentrating exclusive attention on covering the subject matter is lost at the boy's desk in the evening because he just does not know how to go about mastering his assignment. Training a boy to study properly seems to be the more desirable because it can be an effective medium for putting

¹M. E. Wagner and E. Strobel, "Teaching High School Pupils How to Study," *School Review*, 43:577-89, 1935; R. I. Johnson, "The Problem of How to Study," *School Review*, 45:577-84, 1937; Sr. St. Mary Esther Camden, "An Analysis of the Study Habits of the Students in a Catholic High School," unpublished Masters Dissertation, Fordham University, New York 1943.

into practice the *Ratio* principles of guided self-activity, intellectual self-reliance and development.²

Any successful approach to the task of establishing and improving study habits requires some understanding of the psychology of learning. Study itself is a complex learning activity. It is influenced to a certain extent by a boy's physical condition, general health, by external factors such as suitable posture, light and ventilation. It is much more determined by such basic psychological factors as intelligence, scholastic aptitude; ability to use the general tools of study, books and the library; degree of skill in the fundamental abilities of reading, outlining, summarizing, memorizing; and not least important by the attitude passive or active which a boy takes to his work and the degree of motivation which he receives. The type and degree of training necessary will vary according to the extent of favorable study factors which the boy initially brings into the classroom. There has been a good deal of experimental research in the last decade which has come up with a number of generally helpful and effective principles for developing proper study habits.

One factor of importance is the attitude of purposefulness which a boy brings to his work. The more vital the purpose the more effective will be the study activity. It is almost impossible for a boy to keep up the continuous self-direction of mental activity which study requires without some worthwhile goal. Research studies have been made which indicate convincingly the influence which a clearly grasped and attainable goal can have in forming effective study habits.³ An example in point is the specialized training program used by the Armed Forces. In this program the soldiers learn because they want to learn. They have an immediate and desirable goal for the learning activity. As a result of their purposeful attitude they contribute a total effort to the work and succeed in organizing routine study activities in a surprisingly effective way. Practically the teacher is confronted with the task of making the objectives of his course clear and desirable to the boy. He has first to realize them himself, then translate them into the boy's language and show him how to apply them in practice.

Adequate motivation must also play an important part in the process. Motivation applies to individual study acts the compelling force which the more ultimate goal exercises on the whole series. Supernatural motives are of themselves the most valid but unfortunately, they are not always the most appealing in practice. Their appeal effectiveness can be greatly increased if they are made concrete. Christ needs my best efforts for the

²Allen P. Farrell, S. J., *The Jesuit Code of Liberal Education*. (Milwaukee: Bruce Publishing Co., 1938), pp. 403-5.

³Nelson L. Bossing, *Progressive Methods of Teaching in Secondary Schools*. (Revised edition.) Boston: Houghton Mifflin Company, 1942.

work of His Kingdom. I have a real place in His divine plan and He wants me to work at it now. Or, this work is my offering to God. It can be meritorious and meaningful for myself and for others. Natural motives may have either a general or a specific appeal. The times I live in require me to secure a real education. A real education is not just a question of putting in time. The type of education which I am receiving here has value for my future life. Habits of attention, accuracy, thoroughness acquired right here in school can have a real influence on my later success. This approach stresses the formative value of school experience. An appeal to the usually strong adolescent sense of loyalty can be made by pointing up the sacrifices which parents have made to send him here. A worthwhile personal appeal is found in the satisfaction of a job well done. More immediate motivation on a somewhat negative side will always be present in the form of examinations, necessary grades to maintain, graduation.

Another factor which exerts considerable influence is the interest which a boy experiences from the work he is doing in the classroom. This is a perfectly natural and powerful incentive to make the prolonged effort which study requires. It does not mean that everything a student does in school has to be inherently interesting. Obviously if all school activities were selected solely with a view to interest a great deal of valuable content would have to be stricken from the curriculum. However, there is an acceptable middle position between offering only the interesting and the practice of forcing every subject on the boy without first presenting clear and worthwhile objectives for the effort he is asked to expend.

It is certainly true that many subjects which on the surface at least are not ordinarily interesting, do have an important "training value". But to equate "training value" only with the performance of unpleasant tasks seems to be an abuse of the term "value". Boys will naturally resent doing work which appears useless and tedious. They will not expend their best effort when the understanding is they must "take this subject and like it". They would much rather take it because they can be brought to like it by receiving an intelligent insight into its real worth and value. Better work will always be done where there is interest, either spontaneous or acquired. Interest in a subject may be developed where it is not there naturally. If boys can be attracted to the idea of improving their work, cutting down the errors in constructions, making each problem in the assignment correct much as a professional golfer works to lower his score, then interest is bound to increase. Such interest is admittedly artificial but it could well be the beginning of real interest.

Once these psychological principles are recalled there is still the more

difficult problem of working out a practical method for study training which will be of general use in the classroom. An initial difficulty in presenting such a method lies in the fact that over the years many teachers have acquired by trial and error a more or less acceptable study procedure. So, a standardized procedure to be adapted to all students may never have occurred to them as a working possibility. The ideal approach would undoubtedly be to pool the experiences of all faculty members in an individual school and chart a study program. However in most cases this is a practical impossibility. A reasonably satisfactory substitute will be to make use of some of the practical findings of study programs which have been proposed and applied with satisfactory results.⁴ Certain adaptations can then be made as the need arises.

All methods for formal study training stress the importance of creating in the boy's mind an active attitude toward his work. In study as in other human activities a certain initial inertia has to be overcome. This passive attitude is often due to lack of understanding of how to go about the preparation of an assignment. Study to many boys means little more than "reading through" an assignment. Others lack determination, or the initial will effort needed to get started. Several remedies are at hand to overcome these initial blocks. First, encourage the boy to have a definite place and to set a definite time for his study work. Next, he should work out a definite order of subjects to depend usually on the amount of concentration each requires. A key point in the procedure is to make a strong effort to get started promptly. Once a good start has been made it will be all the easier to retain concentration.

It will be a help to concentration if the boy has clearly in mind the precise object of his assignment. He should ask himself what he is looking for in the assignment and what type of study is required. What were the main points which the teacher emphasized in class and where are the major difficulties to be expected. It will be a good idea if he spends a few minutes before he starts in to study to review the assignment briefly on the spot, then plan his approach. Another helpful technique to acquire concentration is to organize the study period into definite time intervals for each subject, then try to work against the clock.

Opinion is fairly evenly divided on the efficacy of working right through the whole period or breaking it up into short but intense intervals with time out after each. Ordinarily whatever alternative is favored the period should be long enough to take advantage of the warmup, but not

⁴For a more detailed presentation of study program see T. M. Risk, *Principles and Practice of Teaching in Secondary Schools* (New York; American Book Company, 1941); G. T. Buswell, "Types of Learning and General Conditions Affecting Learning." *Review of Educational Research*, 9:274-84, 1939.

so long that fatigue results. If three hours is the total time allotted for study then somewhere around the half-way mark an interruption or break of a few minutes would be in order.

The study environment is another important proximate condition for success. The ideal situation is a private room away from radio or television and the distractions which usually surround them. He should make sure in advance to have all the materials nearby which he will need. This includes notebooks, maps, dictionary, textbook, and any other special equipment that will be necessary. During the study period interference from the outside should be reduced to the absolute minimum. Study time is not the time to run errands or to have people walking into the study room.

In approaching the actual assignment a boy should make a determined resolution to do his work independently of outside help. He should try to form his own judgments, to solve his own problems. This is a good opportunity to cultivate self-reliance. Help from outside should only be a last resort after he has exhausted his personal resources. All efforts should be directed to organizing and finishing assignments on the prescribed time. Motivation built up in class should be a help here to encourage perseverance and determination to work at the job until it is completed.

The proximate role of the teacher in developing study habits is to explain the precepts of effective study and to provide on-the-spot opportunities to practice them in class. He will not have to begin this instruction program blindly. There are some good standardized tests on the market designed to outline the present state of a boy's familiarity with study procedures and to indicate areas where instruction will prove most profitable.⁵ These are constructed to provide the teacher with information on present study habits and home conditions; individual personality factors involved in study such as interests, attitudes to school work, likes or dislikes of subjects and types of assignment.

At the outset the class teacher should devote as many class periods as he judges sufficient to lay the foundation for good study habits. Good study habits are not acquired over night or after one successful study experience. Begin with an outline plan of how to study which will call attention to the importance of having worthwhile motives, of bringing an active attitude to the work, of adhering reasonably to a schedule, of proper physical conditions for study. All home assignments should be accompanied by directions on how to study them.

⁵N. B. Cuff, "Study Habits in Grades Four to Twelve," *Journal of Educational Psychology*, 28:295-301, 1937; A. C. Eurich, "An Analysis of Self-Ratings on Studiousness Traits," *Journal of Applied Psychology*, 14:577-591, 1930.

After explaining each study precept in class apply it to the subject matter. Then give the class a chance to try it out. At the outset the teacher might profitably demonstrate the whole process of preparing the next day's assignment. Or, brief practice assignments can be given right in class to emphasize one or other of the precepts just explained. Group study is another helpful procedure. Have the group plan and work out the assignment right along with the teacher. Call for suggestions to pinpoint the object of the assignment and the particular method to follow whether it be a geometry theorem, a Latin translation, an assignment in history.

After the class has had a chance to become familiar with this general study procedure it will be a real advantage to conduct some supervised study periods. Make the assignment on the spot providing definite and detailed instruction on how to go about it. Then watch the class as it begins the work. Observe the length of time it takes different boys to get started. Have they the necessary materials at hand, are they following the method demonstrated? Question individual students to see whether they understand the object of the assignment. Point out any weakness discovered in the way they are going about it. Before the end of the period briefly summarize the chief bad practices observed, then call for suggestions on how to correct them. Even after the teacher feels that these precepts of good study procedure have been adequately demonstrated it will be necessary from time to time to recall and practice them until permanent habits have had a chance to take root.

It would certainly sound paradoxical to say that many teachers spend too much time teaching. Yet where teaching has become equated with "covering subject matter" such a situation can occur. It need take only a little reflection, however, to realize that time spent in training boys how to organize and assimilate what they are taught will be time regained in the long run. One immediate effect will be to improve student efficiency and cut down the number of failures. Less immediate but perhaps more important such training can prove an invaluable medium for developing in the boy habits of self-activity, the ability to think accurately and to work efficiently.

Jesuit College Student Spiritual Program

CLIFFORD J. LEMAY, S.J.¹

The topic that was first assigned by the program committee for this paper was: "The Spiritual Life of a Jesuit College Student." It was immediately evident that it would be difficult to write on such a topic that would have any practical value. I accepted the assignment to write a paper for this program on condition that the title would be changed to read "A Spiritual Program for Jesuit College Students." To keep it in the realm of the practical it was decided not to map out an ideal program as it might exist in the mind of some director of spiritual activities, but rather to describe some phase of the spiritual program as it actually exists and works here at John Carroll University, not because it is thought to be the best possible program, but because it happens to be the only one with which I am thoroughly familiar.

When the office of student counsellor was first discussed and planned at a meeting of Provincials in about 1928, fear was expressed in some quarters that one of the bad effects of establishing such an office would be that the other members of a community would feel that they were now free from all obligation of helping in the spiritual direction of the students. That fear was soon found to be groundless. One of the first points I want to insist on is that here at John Carroll the spiritual program is not in the hands of any one man. No man in the American Assistancy would have either the time, the energy, nor the qualifications necessary to handle so complex an assignment. Whatever small success we have enjoyed in this work has been due to the fine cooperation of several members of the community all working for the spiritual betterment of the students. The program divides itself naturally into work with individual students and work with groups of students. The work with groups also falls into two sections, namely, work with the whole student body and work with a select group of spiritual leaders, namely, the Sodality. The Sodality has been the Society's own peculiar spiritual program from the very early days of the Society and it can be as effective today as it was in the days of John Berchmans.

The reason I emphasize the place of the Sodality in our spiritual

¹Delivered at the Meeting of College and University Delegates, Annual Meeting of Jesuit Educational Association, Cleveland, March 26, 1951.

program is that the Sodality is not just a group of pious young men who meet at regular intervals to recite Our Lady's Office, or to sponsor clothes or food drives for the poor, etc. Its first claim to importance comes from the fact that the members have to pass through a thorough and rigorous course of spiritual training. This course begins with a period of probation.

The probation lasts one full semester. Father Schell is the director of each new group and he is assisted by a number of counsellors. These counsellors are experienced and tried sodalists chosen from the upper-division Sodality. Each counsellor is assigned from five to ten probationers. These counsellors form the director's Membership Board and they are in great part responsible for the weeding out of undesirable candidates. Each counsellor has a well-marked mailbox in the Sodality Office in order to facilitate communication between the probationer and his counsellor. The probationers are expected to keep posted on all information that is posted on the official bulletin board which is also in the Sodality Office.

The probationers meet once a week. These meetings begin on the second or third Friday after the opening of the Fall term. The meetings last one hour and they are devoted mainly to an explanation of the Sodality as a spiritual way of life. These explanations are given by the director and the topics treated are:

- a) The Nature and Purpose of the Sodality.
- b) The Obligations and the Privileges of the Sodalist.
- c) Daily Mass and Communion.
- d) The Daily Duties of the Sodalist. Rule 34. Two lectures.
- e) The Place of the Blessed Virgin in the life of the Sodalist.
- f) Mental Prayer.
- g) The Apostolate of the Sodalist.
- h) The Organization of the Sodality.
- i) Indulgences.

The probationers are given mimeographed outlines of each lecture together with a set of questions based on the lecture. By the following Monday morning the answers to these questions must be in the mail box of the proper counsellor. The counsellors go over these answers carefully and then summon the probationers for an interview. These interviews consist of questions which test the probationer's understanding of the lectures and which check the probationer's practice of the Sodality way of life as so far explained. The counsellor's task is to instruct, advise, motivate and in general to help the candidate. He keeps complete and

accurate records and eventually either presents his candidate for admission into the Sodality or suggests his rejection as being undesirable. The Membership Board meets with the Director once a week to discuss the problems encountered in these interviews. (Father Schell will soon have available an outline of the lectures, a revised set of questions, and a counsellor's handbook, for anyone who may be interested.)

As soon as the Sodalist way of life has been sufficiently explained the probationers begin to practice that way of life. This phase of probation usually begins about two months before the date of admission into the Sodality. It is definitely not a program for a spiritual weakling. It obliges daily Mass and Communion, the daily recitation of the Rosary, a daily period of mental prayer. Because of the inevitability of obstacles arising which would make the observance of these duties morally impossible the most that is required of the candidates is the sincere intention to follow this way of life. In the last group of probationers to be formed one young man felt that he could easily promise to go to Mass and Communion five days per week, but he did not want to promise to go every day. He was given no consideration until he could bring himself to promise to go every day. After one month he agreed. The obligation of daily Rosary is easily accepted. One might suppose that the obligation of spending some time in mental prayer every day might loom up in their minds as being too difficult. It most likely would if the obligation involved the spending of a fairly long time in mental prayer. They are taught to begin with about three minutes and work up to fifteen. To help train them in mental prayer each meeting opens with mental prayer. The topics for meditation are taken mostly from the Life of Christ as described, for instance, by Goodier, parts of the day's Mass from their missals, Rules of the Sodality they happen to be studying, or Our Lady's solution of the problems with which they may be here and now battling. I have frequently seen some of these students on their knees before the Blessed Sacrament for more than half an hour.

After the final examination the Director with his board meet in lengthy sessions to weigh the merits of each candidate. The counsellors report on each of their respective candidates, the Board considers each applicant, and finally a vote is taken to determine the admission, the deferment, or the rejection of the candidate. In this screening process it is insisted upon, that, among other things, to be acceptable a candidate must show a record of the perfect observance of the sodality program for at least two months prior to the day of reception.

It is evident that these requirements are high and candidates soon realize that the Sodality is not an ordinary club, but a way of life that

leads to Christ through Mary. Many fail to meet the requirements, but it is gratifying to find how many do rise to the challenge. These and only these may attend the day of recollection and the solemn reception that close the period of probation. In the first semester 120 men tried out for the Sodality and a little over 50% made the grade.

Even those students who have been members of a Sodality in High School are put through this same period of probation.

The question will naturally arise as to whether any check is made after probationers are received into the Sodality to ascertain whether these practices are kept up. One of the time consuming tasks for the Director is the personal interview he has with his Sodalists as often as he can afford the time and at this time the question of observance is considered.

It stands to reason that the Sodality as thus understood can and does lift the spiritual tone of the whole school. If over one hundred students per year receive the whole or even a part of this training program it is bound to have an effect on the probationers directly and on others indirectly. The Sodality enjoys prestige and commands respect. Its members are active in all the other organizations of the school and thus the influence of the Sodality infiltrates into all activities of the student-body. This is an important part of the apostolate of the Sodalist and it is mainly through this apostolate that the Sodality becomes known to new students. Only one talk on the Sodality is given to incoming Freshman during Orientation Week, but each Sodalist keeps his eyes open for desirable candidates and goes to work on them.

The Carroll Sodality is very active in the Summer Schools of Catholic Action. This year it hopes to finance the expenses of some fifty of its members at one or other of the Summer Schools of Catholic Action.

An important part of the spiritual program consists in the opportunity that is given to the student body in general to attend Mass daily and to receive the Sacraments of Penance and Holy Communion frequently. Three Masses are said every morning in the student chapel and a confessor is available during these three Masses. Every Friday there is a fourth Mass in the auditorium at which attendance is obligatory for those who have not attended one of the other Masses. Six confessors are available during this fourth Friday Mass. Outside of Mass students may go to confession at any time of the day or evening. Holy Communion is distributed some fifteen times from 8:45 A.M. till Noon. The Student Counsellor's office is adjacent to the Chapel and it is so arranged that a student may summon him for either confession or communion without having to call at his office. Partly because of this convenience well over

40,000 Communion are received in the school in the course of a year. The student counsellor alone hears from 75 to 100 confessions every day.

The Student Counsellor is available in his office all day every day for students who need or desire an interview in which to discuss their personal problems. Again in this phase of our program the Student Counsellor receives a lot of assistance from other zealous members of the community. Without this help much good work would be left undone.

News from the Field

CENTRAL OFFICE

DIRECTORY CHANGES: Scarcely had the ink dried on the *Directory Jesuit Educational Association 1951-1952* when a few errors and many changes came to our attention. For your revision, they are: Page 6, Commission of Secondary Schools, Rev. Edwin A. Quain, S.J., should read Rev. F. P. Saussotte, S.J. Page 10, College of Arts and Sciences, correct readings Rev. Eugene K. Culhane, S.J., Assistant Dean (omit "Freshman"); Rev. Harvey J. Haberstroh, S.J., Dean of Men; Rev. Thomas E. Brady, S.J., Assistant Dean of Men. Page 11, Georgetown University, Rev. Hunter Guthrie, S.J., Rector-President; Rev. Vincent L. Keelan, S.J., Superior. Page 19, Seattle University, Rev. Christopher J. McDonnell, S.J., Rector (also page 27 Seattle Preparatory school), Spring Hill College, Rev. William J. Rimes, S.J., Prefect of Discipline. Page 24, Fairfield College Preparatory School, Rev. Joseph D. FitzGerald, S.J., Rector. Page 27, St. Stanislaus Novitiate, Rev. Marshall L. Lochbiler, S.J., Rector. Page 31, Godavari School should appear under the heading "Nepal" on page 32. Page 5, Rev. James L. Burke, S.J., (Colleges and Universities) Boston College, University Heights, Chestnut Hill 67, Mass., Telephone Decatur 2-3200.

HIGH SCHOOLS

VOCATIONS: 922 Vocations to the priesthood and religious life are partial fruit of Jesuit high schools from June 1947 to October 1951. Of these, 500 entered novitiates of the Society, 141 entered other novitiates and 281 entered diocesan seminaries or preparatory seminaries. By Provinces, 105 California, 141 Chicago, 111 Maryland, 92 Missouri, 35 New Orleans, 197 New York, 183 New England, and 58 Oregon. The average per school is a little more than 6 vocations per year.

PREDICTION TECHNIQUE, for telling within four points plus or minus the high school achievement of future freshman in Missouri Province high school applicants, is explained in a study sent from Fr. Mallon's office in St. Louis.

CAMPION STATUE: One of the few if not only statue of Edmund Campion now graces the Campion grounds.

RECORD: Coach Hoffman of Campion completed his 40th season as football coach there with 163 wins and 83 losses and 18 ties up to this year.

HALF MILLION DOLLAR donation to Jesuit High School, New Orleans, cheered the 25th anniversary of residence at the present site.

ENVELOPE STUFFER: Loyola High School, Los Angeles, borrowing from brethren of the Agora, mailed with students' first report cards a copy of Dulles' "Catholics in Secular Colleges."

BUILDING: Jesuit High School, New Orleans, began its \$1,300,000 wing to be completed in a year and a half. Fortunately the 800 piles had been driven before opening of school.

Construction on the new Cheverus High School building progresses with foundation and first floor laid by September 5th. Hope for occupancy is in January 1952.

Work on a three story addition to Seattle Prep got under way August 17th.

The new Marquette University High School residence has reached the second floor. It is estimated that it will be ready for occupancy August 1952.

University of Detroit High School is converting its old gym into a library.

St. John's High School, Shreveport, opened its first assembly in the new gym.

COLLEGES AND UNIVERSITIES

WHO'S WHO: From "Colleges in Who's Who in America" appearing in *School and Society* for October 20, 1951, we learn that 10 Jesuit colleges and universities have graduates listed in 1950-51 *Who's Who*. Georgetown University ranks 38th in the nation with 161 graduates listed over 23 who appeared in 1938 or a gain of 600 per cent. Other Jesuit institutions named in the study according to national rank are St. Louis University (69), Fordham University (105), College of the Holy Cross (152), Gonzaga University (175), Boston College (189), Marquette University (197), Creighton University (223), and the University of Detroit and Loyola College (each 263).

GEOPHYSICAL ENGINEERING: First curriculum in geophysical engineering ever to be accredited in any institution has been accredited at St. Louis University Institute of Technology by the Engineer's Council for Professional Development. This university was the first in the world to establish in 1925 a department of geophysics. Accreditation came only six years after the establishment of the Institute in 1944.

RESEARCH in oral cancer has been made possible to the University of Detroit Dental School, thanks to grants from the Dental Alumni Research Fund, The National Cancer Research Institute and the Kellogg Foundation.

CENTENARY celebration of St. Joseph's College featured a Horatian *Actus* by three students. The spectacle aroused more interest than any other event.

TELEVISION FORUM consisting of 13 programs produced by Georgetown University students will go over the Dumont network, some programs going as far west as Wisconsin.

BLOOD: Fordham University students gave 700 pints of blood to the Red Cross, more than any other single group during the current year.

GRANT-IN-AID of \$6,700 was awarded Fordham University by the U. S. Public Health Service.

VOCATIONAL INSTITUTE: Fordham University sponsored a two-day institute designed to solve the acute problem of guidance in the important field of sacerdotal and religious vocations. Present were 100 priests, 35 brothers, 725 sisters and 13 theological students.

TELEVISION: In conjunction with the televising of its football games at Loyola University, Los Angeles, the University presented five-minute films depicting various phases of college life there. Eventually, the films will be joined to provide a 30-40 minute 16 mm. color film for showing at high schools and organizational meetings.

SCHOLARSHIPS Fordham College of Arts and Sciences is publicizing four four-year full tuition scholarships to the freshman class of September 1952. Applications must be in to the director of admissions by March 31, 1952.

DAMON RUNYON CANCER FOUNDATION granted St. Louis University \$51,300 for research. In all, grants amounting to \$325,943 have been awarded the University since 1941.

ALPHA SIGMA NU held its 12th convention at St. Louis University this October. Delegates from 22 Jesuit colleges attended the two-day meeting. Officers elected for a two-year term were William Rogers, Loyola College, president; Paul Edward, Loyola University, Chicago, Vice-President; Hugo Hellman, Marquette University, Secretary-Treasurer. Father Francis Ryan, Marquette University, was appointed national faculty representative.

ART GALLERY: Santa Clara has completed plans for an Art Gallery to display 85 printings by Ernest de Saisset along with relics of the early Santa Clara Mission. The de Saisset collection is valued at \$20,000.

ST. THOMAS MORE COLLECTION: One of the most complete private collections of the Saint-author has been donated to the University of San Francisco Library. It contains 400 books, among which are practically all of the editions of "Utopia Beginnings."

DEDICATION of new chapel at Loyola College will mark the 100th

Anniversary of the College next September.

NEW DORMITORY is partially completed and in use at Fordham University. Upon completion it will house 405 students. Unique is its small unit arrangement. Final cost will be \$1,500,000.

NEW CHAPEL at Loyola University, Los Angeles, has been approved and work will be well under way soon if materials are available.

BUILDING: Marquette University completed its \$650,000 building of the College of Business Administration, expects to complete a \$1,150,000 women's residence hall for 350 students. Concrete is being poured for the new \$1,200,000 Students' Union and under construction is its \$1,428,000 memorial library planned to house 500,000 volumes. Remarkable is the fact that all this was done without any special campaign.

Xavier University plans a new Chemistry building.

Ground level completed of John Carroll's residence hall.

CITY OF FREEDOM: University of Detroit's contribution to the city's 250th anniversary, played for 11 nights to 188,000 people. Directed by Father Daniel Lord, the spectacle engaged the services of a full symphony orchestra, full chorus, 800 actors and 1,200 costumes. On a stage the width of a football field and four stories high, 17 bicycles, 6 horses, 3 carriages, 22 automobiles and 8 army tanks passed in procession to arouse the envy of any Renaissance predecessor. Kept a secret until after the first week's run, with nobody but the scribes the wiser, not a word was spoken from the set. All dialogue and sound effects had previously been recorded on tape and amplified to synchronize with the action.

VARIA

CHANGES IN PHILOSOPHY CURRICULUM: In the Philosophate at West Baden both second and third year-men are taking theodicy and ethics, courses formerly assigned to third year only. Henceforth, in accordance with permission granted by Very Reverend Father General, all the fundamental matter of positive philosophy will be completed in the first two years. More subtle consideration, through treatment of the position of adversaries, and text courses will be reserved for third year.

PHILOSOPHATE: The Jesuit Seminary and Building Fund has launched its drive for a new philosophate at Shrub Oak, N. Y.

PHILOSOPHATE of the New Orleans province at Spring Hill has reached first floor level.

FIRST DEGREE conferred by West Baden College was the S.T.D. last November.

WORLD-JESUIT ACTIVITIES

In many sections Ours are showing renewed ardor in staffing colleges: the American Assistancy has taken the lead through its diligence in preparing skilled teachers in the various branches of learning, and by the co-ordination of efforts by means of general prefects of studies in each province and in the Assistancy as a whole. The French Assistancy is hard at work renewing the spirit of the *Ratio* in undergraduate fields according to the best principles of modern pedagogy. The English Province has modified the *Ratio* for juniorate studies in an effort to give its members a more professional training for teaching classical subjects. In many localities, for example, in the United States, Cuba, the Phillippine Islands, Italy, and even—in the near future—in India, Ours have founded institutes for studying social conditions and for disseminating Catholic social doctrine. In France, Belgium, and Holland various attempts—adapted in each case to local conditions—have been made to win back workers who have fallen away from the Church. From the results of these experiments we shall be able to discover what methods will best serve in other countries. The Spanish Assistancy deserves mention for founding many trade-schools for the young. These schools have been attached to some already existing college or residence. And if we keep in mind the vow by which we oblige ourselves to teach Catholic doctrine to the young, we cannot give too much praise to the Sodalists of Mexico for their zeal. In imitation of their brothers in Spain they have allowed no labor or sacrifice to prevent them from teaching Christian doctrine with zeal to tens of thousands of children from the poorest of homes. They have thus effectively counteracted ignorance of religion, which might have resulted from the shortage of priests. The provinces of Belgium and Holland have similarly exerted themselves in perfecting methods of catechetical teaching.

Address of Very Reverend Father General John Baptist Janssens to the Congregation of Procurators, September 27, 1950, *Woodstock Letters*, July 1951 pp. 201-202.